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ENCYCLOPÆDIA OF FREEMASONRY.

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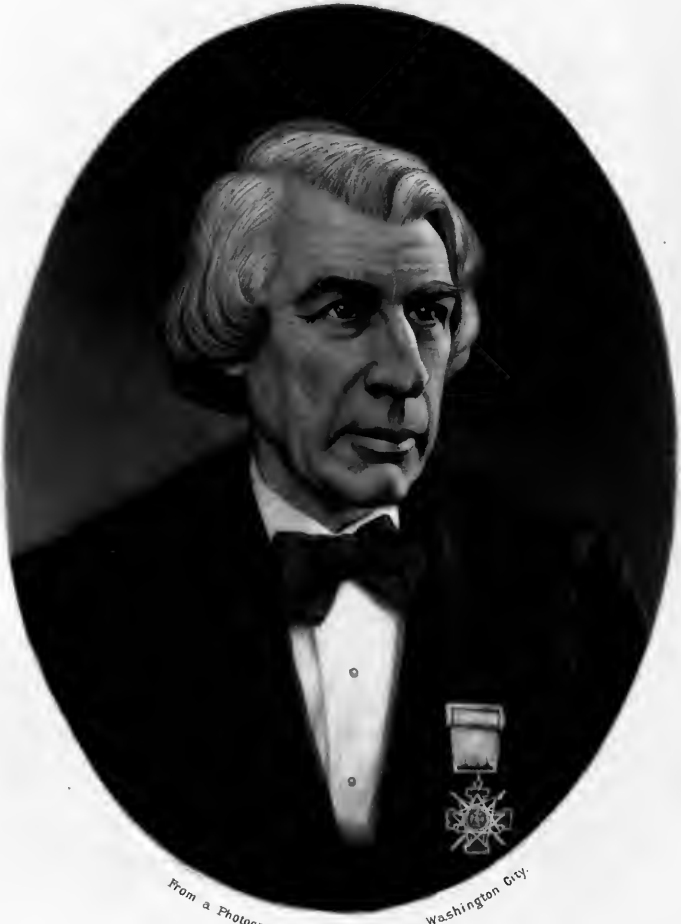

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Yours fraternally

Albert G Mackey

AN

ENCYCLOPÆDIA

OF

FREEMASONRY

AND

ITS KINDRED SCIENCES:

COMPRISING

THE WHOLE RANGE OF ARTS, SCIENCES AND LITERATURE AS CONNECTED WITH THE INSTITUTION.

BY

ALBERT G. MACKEY, M. D.,

AUTHOR OF "LEXICON OF FREEMASONRY," "A TEXT-BOOK OF MASONIC JURISPRUDENCE," "SYMBOLISM OF FREEMASONRY," ETC., ETC.

With Illustrations.

"The smallest truth is of more value, than the reputation of him who propounds it."
ZINZENDORF.

PHILADELPHIA:
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432 CHESTNUT STREET.
1874.

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PREFACE.

I ONCE delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighteenth century. The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time. It is probable that my reply was not altogether satisfactory; for I told him that I knew of no course that he could adopt to attain that knowledge except the one that had been pursued by myself, namely, to spend his means in the purchase of Masonic books and his time in reading them.

But there are few men who have the means, the time, and the inclination for the purchase of numerous books, some of them costly and difficult to be obtained, and for the close and attentive reading of them which is necessary to master any given subject.

It was this thought that, just ten years ago, suggested to me the task of collecting materials for a work which, under one cover, would furnish every Mason who might consult its pages the means of acquiring a knowledge of all matters connected with the science, the philosophy, and the history of his Order.

But I was also led to the prosecution of this work by a higher consideration. I had myself learned, from the experience of my early Masonic life, that the character of the Institution was elevated in every one's opinion just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy, and history.

If Freemasonry was not at one time patronized by the learned, it was because the depths of its symbolic science and philosophy had not been sounded. If it is now becoming elevated and popular in the estimation of scholars, it owes that elevation and that popularity to the labors of those who have studied its intel-

lectual system and given the result of their studies to the world. The scholar will rise from the perusal of Webb's *Monitor*, or the *Hieroglyphic Chart* of Cross, with no very exalted appreciation of the literary character of the Institution of which such works profess to be an exponent. But should he have met with even Hutchinson's *Spirit of Masonry*, or Town's *Speculative Masonry*, which are among the earlier products of Masonic literature, he will be conscious that the system which could afford material for such works must be worthy of investigation.

Oliver is not alone in the belief that the higher elevation of the Order is to be attributed "almost solely to the judicious publications on the subject of Freemasonry which have appeared during the present and the end of the last century." It is the press that is elevating the Order; it is the labor of its scholars that is placing it in the rank of sciences. The more that is published by scholarly pens on its principles, the more will other scholars be attracted to its investigation.

At no time, indeed, has its intellectual character been more justly appreciated than at the present day. At no time have its members generally cultivated its science with more assiduity. At no time have they been more zealous in the endeavor to obtain a due enlightenment on all the topics which its system comprehends.

It was the desire to give my contribution towards the elevation of the Order, by aiding in the dissemination of some of that light and knowledge which are not so easy of access, that impelled me ten years ago to commence the preparation of this work — a task which I have steadily toiled to accomplish, and at which, for the last three years, I have wrought with unintermitted labor that has permitted but little time for other occupation, and none for recreation.

And now I present to my brethren the result not only of those years of toil, but of more than thirty years of study and research — a work which will, I trust, or at least I hope, supply them with the materials for acquiring a knowledge of much that is required to make a Masonic scholar. Encyclopædic learning is not usually considered as more than elementary. But knowing that but few Masons can afford time to become learned scholars in our art by an entire devotion to its study, I have in important articles endeavored to treat the subject exhaustively, and in all to give that amount of information that must make future ignorance altogether the result of disinclination to learn.

I do not present this work as perfect, for I well know that the culminating point of perfection can never be attained by human effort. But, under many adverse circumstances, I have sought to make it as perfect as I could. Encyclopædias are, for the most part, the result of the conjoined labor of many writers. In this work I have had no help. Every article was written by myself. I say this not to excuse my errors — for I hold that no author should wilfully permit an error to

pollute his pages — but rather to account for those that may exist. I have endeavored to commit none. Doubtless there are some. If I knew them, I would correct them; but let him who discovers them remember that they have been unwittingly committed in the course of an exhaustive and unaided task.

One of the inevitable results of preparing a work containing so great a variety and so large a number of articles arranged in alphabetical order is the omission of a few from their proper places. These, however, have been added in a SUPPLEMENT; and where any article is not found in the body of the work, the inspector is requested to refer to the Supplement, where it will probably be discovered.

For twelve months, too, of the time in which I have been occupied upon this work, I suffered from an affection of the sight, which forbade all use of the eyes for purposes of study. During that period, now happily passed, all authorities were consulted under my direction by the willing eyes of my daughters — all writing was done under my dictation by their hands. I realized for a time the picture so often painted of the blind bard dictating his sublime verses to his daughters. It was a time of sorrow for the student who could not labor with his own organs in his vocation; but it was a time of gladness to the father who felt that he had those who, with willing hearts, could come to his assistance. To the world this is of no import; but I could not conscientiously close this prefatory address without referring to this circumstance so gratifying to a parent's heart. Were I to dedicate this work at all, my dedication should be — To FILIAL AFFECTION.

ALBERT G. MACKEY, M. D.

1440 M STREET, WASHINGTON, D. C.,
January 1, 1874.

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Encyclopaedia of Freemasonry

A.

Aaron. Hebrew אהרן, Aharon, a word of doubtful etymology, but generally supposed to signify *a mountaineer*. He was the brother of Moses, and the first high priest under the Mosaic dispensation, whence the priesthood established by that lawgiver is known as the "Aaronic." He is alluded to in the English lectures of the second degree, in reference to a certain sign which is said to have taken its origin from the fact that Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua was waging with the Amalekites, when these two supported the weary arms of Moses in an upright posture, because upon his uplifted hands the fate of the battle depended. (See Exodus xvii. 10–12.) Aaron is also referred to in the latter section of the Royal Arch degree in connection with the memorials that were deposited in the ark of the covenant. In the degree of "Chief of the Tabernacle," which is the 23d of the Ancient and Accepted Rite, the presiding officer represents Aaron, and is styled "Most Excellent High Priest." In the 24th degree of the same Rite, or "Prince of the Tabernacle," the second officer or Senior Warden also personates Aaron.

Aaron's Rod. The method by which Moses caused a miraculous judgment as to which tribe should be invested with the priesthood, is detailed in the Book of Numbers (ch. xvii.). He directed that twelve rods should be laid up in the Holy of Holies of the Tabernacle, one for each tribe; that of Aaron of course represented the tribe of Levi. On the next day these rods were brought out and exhibited to the people, and while all the rest remained dry and withered, that of Aaron alone budded and blossomed and yielded fruit. There is no mention in the Pentateuch of this rod having been placed in the ark, but only that it was put before it. But as St. Paul, or the author of the Epistle to the Hebrews, asserts that the rod and the pot of manna were both within the ark, Royal Arch Masons have followed this later authority. Hence the rod of Aaron is found in the ark; but its import is only historical, as if to identify the substitute ark as a true copy of the original, which had been lost. No symbolical instruction accompanies its discovery.

Ab. אב. 1. The 11th month of the Hebrew civil year and corresponding to the months July and August, beginning with the new moon of the former. 2. It is also a Hebrew word, signifying *father*, and will be readily recognized by every Mason as a component part of the name *Hiram Abif*, which literally means *Hiram his father*. See *Abif*.

Abacus. A term which has been lately, but erroneously, used in this country to designate the official staff of the Grand Master of the Templars. The word has no such meaning; for an abacus is either a table used for facilitating arithmetical calculations, or is in architecture the crowning plate of a column and its capital. The Grand Master's staff was a *baculus*, which see.

Abaddon. A Hebrew word אבדון, signifying *destruction*. By the Rabbins it is interpreted as the *place of destruction*, and is the second of the seven names given by them to the region of the dead. In the Apocalypse it is rendered by the Greek word Ἀπολλύων, *Apollyon*, and means the destroyer. In this sense it is used as a significant word in the high degrees.

Abbreviations. Abbreviations of technical terms or of official titles are of very extensive use in Masonry. They were,

however, but rarely employed in the earlier Masonic publications. For instance, not one is to be found in the first edition of Anderson's *Constitutions*. Within a comparatively recent period they have greatly increased, especially among French writers, and a familiarity with them is therefore essentially necessary to the Masonic student. Frequently, among English and always among French authors, a Masonic abbreviation is distinguished by three points, ∴, in a triangular form following the letter, which peculiar mark was first used, according to Ragon, on the 12th of August, 1774, by the Grand Orient of France, in an address to its subordinates. No authoritative explanation of the meaning of these points has been given, but they may be supposed to refer to the three lights around the altar, or perhaps more generally to the number three, and to the triangle, both important symbols in the Masonic system.

Before proceeding to give a list of the principal abbreviations, it may be observed that the doubling of a letter is intended to express the plural of that word of which the single letter is the abbreviation. Thus, in French, F.∴ signifies "Frère," or "Brother," and FF.∴ "Frères," or "Brothers." And in English, L.∴ is sometimes used to denote "Lodge," and LL.∴ to denote "Lodges." This remark is made once for all, because I have not deemed it necessary to augment the size of the list of abbreviations by inserting these plurals. If the inspector finds S.∴ G.∴ I.∴ to signify "Sovereign Grand Inspector," he will be at no loss to know that SS.∴ GG.∴ II.∴ must denote "Sovereign Grand Inspectors."

A.∴ Dep.∴ *Anno Depositionis.* In the Year of the Deposite. The date used by Royal and Select Masters.

A.∴ and A.∴ Ancient and Accepted.

A.∴ F.∴ M.∴ Ancient Freemasons.

A.∴ F.∴ and A.∴ M.∴ Ancient Free and Accepted Mason.

A.∴ Inv.∴ *Anno Inventionis.* In the Year of the Discovery. The date used by Royal Arch Mason.

A.∴ L.∴ *Anno Lucis.* In the Year of Light. The date used by Ancient Craft Masons.

A.∴ L.∴ G.∴ D.∴ G.∴ A.∴ D.∴ L'U.∴ *A la Gloire du Grand Architecte de l'Univers.* To the Glory of the Grand Architect of the Universe. (French.) The usual caption of French Masonic documents.

A.∴ L'O.∴ *A l'Orient.* At the East. (French.) The seat of the Lodge.

A.∴ M.∴ *Anno Mundi.* In the Year of the World. The date used in the Ancient and Accepted Rite.

A.∴ O.∴ *Anno Ordinis.* In the Year of the Order. The date used by Knights Templars.

A.∴ Y.∴ M.∴ Ancient York Mason.

B.∴ A.∴ *Buisson Ardente.* Burning Bush.

B.∴ B.∴ Burning Bush.

C.∴ C.∴ Celestial Canopy.

C.∴ H.∴ Captain of the Host.

D.∴ Deputy.

D.∴ G.∴ G.∴ H.∴ P.∴ Deputy General Grand High Priest.

D.∴ G.∴ H.∴ P.∴ Deputy Grand High Priest.

D.∴ G.∴ M.∴ Deputy Grand Master.

D.∴ D.∴ G.∴ M.∴ District Deputy Grand Master.

E.∴ Eminent; Excellent.

E.∴ A.∴ Entered Apprentice.

Ec.∴ *Ecossaise.* (French.) Scottish; belonging to the Scottish Rite.

E.∴ G.∴ C.∴ Eminent Grand Commander.

E.∴ V.∴ *Ere Vulgaire.* (French.) Vulgar Era; Year of the Lord.

F.∴ *Frère.* Brother. (French.)

F.∴ C.∴ Fellow Craft.

F.∴ M.∴ Free Mason. Old Style.

G.∴ Grand.

G.∴ A.∴ O.∴ T.∴ U.∴ Grand Architect of the Universe.

G.∴ C.∴ Grand Chapter; Grand Council.

G.∴ Com.∴ Grand Commandery; Grand Commander.

G.∴ E.∴ Grand Encampment; Grand East.

G.∴ G.∴ C.∴ General Grand Chapter.

G.∴ G.∴ H.∴ P.∴ General Grand High Priest.

G.∴ H.∴ P.∴ Grand High Priest.

G.∴ L.∴ Grand Lodge.

G.∴ M.∴ Grand Master.

G.∴ O.∴ Grand Orient.

G.∴ R.∴ A.∴ C.∴ Grand Royal Arch Chapter.

H.∴ A.∴ B.∴ Hiram Abif.

H.∴ E.∴ Holy Empire.

Ill.∴ Illustrious.

I.∴ N.∴ R.∴ I.∴ *Iesus Nazarenus, Rex Iudæorum.* (Latin.) Jesus of Nazareth, King of the Jews.

I.∴ T.∴ N.∴ O.∴ T.∴ G.∴ A.∴ O.∴ T.∴ U.∴ In the Name of the Grand Architect of the Universe. Often forming the caption of Masonic documents.

J.∴ W.∴ Junior Warden.

K.∴ King.

K— H.∴ Kadosh, Knight of Kadosh.

K.∴ M.∴ Knight of Malta.

K.∴ T.∴ Knight Templar.

L.∴ Lodge.

LL.∴ Lodges.

M.∴ Mason.

M.∴ C.∴ Middle Chamber.

M.∴ E.∴ Most Eminent; Most Excellent.

M.∴ E.∴ G.∴ H.∴ P.∴ Most Excellent Grand High Priest.

M.∴ E.∴ G.∴ M.∴ Most Eminent Grand Master, (of Knights Templars.)

M.·. L.·. *Mère Loge.* (French.) Mother Lodge.

M.·. M.·. Master Mason.

M.·. M.·. *Mois Maçonnique.* (French.) Masonic Month. March is the first Masonic month among French Masons.

M.·. W.·. Most Worshipful.

O.·. Orient.

OB.·. Obligation.

P.·. M.·. Past Master.

P.·. S.·. Principal Sojourner.

R.·. A.·. Royal Arch.

R.·. C.·. or R.·. †.·. Rose Croix. Appended to the signature of one having that degree.

R.·. E.·. Right Eminent.

R.·. F.·. *Respectable Frère.* (French.) Worshipful Brother.

R.·. L.·. or R.·. ▭ .·. *Respectable Loge.* (French.) Worshipful Lodge.

R.·. W.·. Right Worshipful.

S.·. Scribe.

S.·. C.·. Supreme Council.

S.·. G.·. I.·. G.·. Sovereign Grand Inspector General.

S.·. P.·. R.·. S.·. Sublime Prince of the Royal Secret.

S.·. S.·. Sanctum Sanctorum or Holy of Holies.

S.·. S.·. S.·. *Trois fois Salut.* (French.) Thrice greeting. A common caption to French Masonic circulars or letters.

S.·. W.·. Senior Warden.

T.·. C.·. F.·. *Très Chere Frère.* (French.) Very Dear Brother.

T.·. G.·. A.·. O.·. T.·. U.·. The Grand Architect of the Universe.

V.·. or Ven.·. *Venerable.* (French.) Worshipful.

V.·. L.·. *Vraie lumière.* (French.) True light.

V.·. W.·. Very Worshipful.

W.·. M.·. Worshipful Master.

▭ .·. Lodge.

▭▭ .·. Lodges.

Prefixed to the signature of a Knight Templar or a member of the A. and A. Scottish Rite below the 33d degree.

Prefixed to the signature of a Grand or Past Grand Commander of Knights Templars or a Mason of the 33d degree in the Scottish Rite.

Prefixed to the signature of a Grand or Past Grand Master of Knights Templars and the Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite.

Abda. A word used in some of the high degrees. He was the father of Adoniram. (See 1 Kings iv. 6.) Lenning is wrong in saying that he is represented by one of the officers in the degree of Master in Israel. He has confounded Abda with his son. (*Encyc. der Freimaur.*)

Abdamon. The name of the orator in the 14th degree of the Rite of Perfection, or the Sacred Vault of James VI. It means a servant, from *abad*, "to serve," although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew *Habdamon*, "a servant;" but there is no such word in Hebrew.

Abelites. A secret Order which existed about the middle of the 18th century in Germany, called also "the Order of Abel." The organization was in possession of peculiar signs, words, and ceremonies of initiation, but, according to Gädicke (*Freimaurer Lexicon*), it had no connection with Freemasonry.

Abibalk. In the Elu of the French Rite, the name of the chief of the three assassins. Derived most probably from the Hebrew *abi* and *balah*, אבי and בלע, which mean *father of destruction.* Lenning, following the *Thuileur de l'Ecossisme* of Delaunay, makes it signify from the same roots, but in defiance of the rules of Hebrew construction, "he who destroys the father."

Abide by. See *Stand to and abide by.*

Abif. An epithet which has been applied in Scripture to that celebrated builder who was sent to Jerusalem by King Hiram, of Tyre, to superintend the construction of the Temple. The word, which in the original Hebrew is אביו, and which may be pronounced *Abiv* or *Abif*, is compounded of the noun in the construct-state אבי, *Abi*, meaning "father," and the pronominal suffix ו, which, with the preceding vowel sound, is to be sounded as *iv* or *if*, and which means "his;" so that the word thus compounded *Abif* literally and grammatically signifies "his father." The word is found in 2 Chronicles iv. 16, in the following sentence: "The pots also, and the shovels, and the flesh hooks, and all their instruments did Huram his father make to King Solomon." The latter part of this verse is in the original as follows:

עשה חורם אביו למלך שלמה

Shelomoh lamelech Abif Huram gnasah

Luther has been more literal in his version of this passage than the English translators, and appearing to suppose that the word *Abif* is to be considered simply as an appellative or surname, he preserves the Hebrew form, his translation being as follows: "Machte Huram Abif dem Könige Salomo." The Swedish version is equally exact, and, instead of "Hiram his father," gives us "Hyram Abiv." In the Latin Vulgate, as in the English version, the words are rendered "Hiram pater ejus." I have little doubt that Luther and the Swedish

translator were correct in treating the word *Abif* as an appellative. In Hebrew, the word *ab*, or "father," is often used, *honoris causa*, as a title of respect, and may then signify *friend, counsellor, wise man*, or something else of equivalent character. Thus, Dr. Clarke, commenting on the word *abrech*, in Genesis xli. 43, says: "Father seems to have been a name of office, and probably *father of the king* or *father of Pharaoh* might signify the same as the *king's minister* among us." And on the very passage in which this word *Abif* is used, he says: "אב, *father*, is often used in Hebrew to signify *master, inventor, chief operator*." Gesenius, the distinguished Hebrew lexicographer, gives to this word similar significations, such as *benefactor, master, teacher*, and says that in the Arabic and the Ethiopic it is spoken of one who excels in anything. This idiomatic custom was pursued by the later Hebrews, for Buxtorf tells us, in his *Talmudic Lexicon*, that "among the Talmudists *abba*, father, was always a title of honor," and he quotes the following remarks from a treatise of the celebrated Maimonides, who, when speaking of the grades or ranks into which the Rabbinical doctors were divided, says: "The first class consists of those each of whom bears his own name, without any title of honor; the second of those who are called *Rabbanim;* and the third of those who are called *Rabbi*, and the men of this class also receive the cognomen of *Abba*, Father."

Again, in 2 Chronicles ii. 13, Hiram, the king of Tyre, referring to the same Hiram, the widow's son, who is spoken of subsequently in reference to King Solomon as "his father," or *Abif* in the passage already cited, writes to Solomon: "And now I have sent a cunning man, endued with understanding, of Huram my father's." The only difficulty in this sentence is to be found in the prefixing of the letter *lamed* ל, before *Huram*, which has caused our translators, by a strange blunder, to render the words *l'Huram abi*, as meaning "of Huram my father's," * instead of "Huram my father." Luther has again taken the correct view of this subject, and translates the word as an appellative: "So sende ich nun einen weisen Mann, der Berstand hat, Huram Abif;" that is, "So now I send you a wise man who has understanding, Huram Abif." The truth I suspect is, although it has escaped all the commentators, that the *lamed* in this passage is a Chaldaism which is sometimes used by the later Hebrew writers, who incorrectly employ ל, the sign of the dative for the accusative after transitive verbs. Thus, in Jeremiah (xl. 2), we have such a construction: *vayakach rab tabachim l'Iremyahu;* that is, literally, "and the captain of the guards took *for* Jeremiah," where the ל, *l*, or *for*, is a Chaldaism and redundant, the true rendering being, "and the captain of the guards took Jeremiah." Other similar passages are to be found in Lamentations iv. 5, Job v. 2, etc. In like manner I suppose the ל before Huram, which the English translators have rendered by the preposition "of," to be redundant and a Chaldaic form, and then the sentence should be read thus: "I have sent a cunning man, endued with understanding, Huram my father;" or if considered as an appellative, as it should be, "Huram Abi."

From all this I conclude that the word *Ab*, with its different suffixes, is always used in the Books of Kings and Chronicles, in reference to Hiram the builder, as a title of respect. When King Hiram speaks of him he calls him "my father Hiram," *Hiram Abi;* and when the writer of the Book of Chronicles is speaking of him and King Solomon in the same passage, he calls him "Solomon's father" — "his father," *Hiram Abif.* The only difference is made by the different appellation of the pronouns *my* and *his* in Hebrew. To both the kings of Tyre and of Judah he bore the honorable relation of *Ab*, or "father," equivalent to *friend, counsellor*, or *minister*. He was "Father Hiram." The Masons are therefore perfectly correct in refusing to adopt the translation of the English version, and in preserving, after the example of Luther, the word *Abif* as an appellative, surname, or title of honor and distinction bestowed upon the chief builder of the Temple.

Abiram. One of the traitorous craftsmen, whose act of perfidy forms so important a part of the third degree, receives in some of the high degrees the name of *Abiram Akirop*. These words certainly have a Hebrew look; but the significant words of Masonry have, in the lapse of time and in their transmission through ignorant teachers, become so corrupted in form that it is almost impossible to trace them to any intelligent root. They may be Hebrew or they may be anagrammatized (see *Anagram*); but it is only chance that can give us the true meaning which they undoubtedly have.

Able. There is an archaic use of the word able to signify *suitable*. Thus, Chaucer says of a monk that "he was able to ben an abbot," that is, suitable to be an abbot. In this sense the old manuscript Constitutions constantly employ the word, as when they say that the apprentice should be

* It may be remarked that this could not be the true meaning, for the father of King Hiram was not another Hiram, but Abibaal.

"able of birth and limbs as he ought to be," that is, that he should be of birth suitable for a member of the Craft, and of limbs suitable to perform the labors of a craftsman.

Ablution. A ceremonial purification by washing, much used in the Ancient Mysteries and under the Mosaic dispensation. It is also employed in some of the high degrees of Masonry. The better technical term for this ceremony is *lustration*, which see.

Abnet. The band or apron, made of fine linen, variously wrought, and worn by the Jewish priesthood. It seems to have been borrowed directly from the Egyptians, upon the representations of all of whose gods is to be found a similar girdle. Like the zennaar, or sacred cord of the Brahmins, and the white shield of the Scandinavians, it is the analogue of the Masonic apron.

Aborigines. A secret society which existed in England about the year 1783, and of whose ceremony of initiation the following account is contained in the *British Magazine* of that date. The presiding officer, who was styled the Original, thus addressed the candidate:

Original. Have you faith enough to be made an Original?

Candidate. I have.

Original. Will you be conformable to all honest rules which may support steadily the honor, reputation, welfare, and dignity of our ancient undertaking?

Candidate. I will.

Original. Then, friend, promise me that you will never stray from the paths of Honor, Freedom, Honesty, Sincerity, Prudence, Modesty, Reputation, Sobriety, and True Friendship.

Candidate. I do.

Which done, the crier of the court commanded silence, and the new member, being uncovered, and dropping on his right knee, had the following oath administered to him by the servant, the new member laying his right hand on the Cap of Honor, and Nimrod holding a staff over his head:

"You swear by the Cap of Honor, by the Collar of Freedom, by the Coat of Honesty, by the Jacket of Sincerity, by the shirt of Prudence, by the Breeches of Modesty, by the Garters of Reputation, by the Stockings of Sobriety, and by the Steps of True Friendship, never to depart from these laws."

Then rising, with the staff resting on his head, he received a copy of the laws from the hands of the Grand Original, with these words, "Enjoy the benefits hereof."

He then delivered the copy of the laws to the care of the servant, after which the word was given by the secretary to the new member, viz.: *Eden*, signifying the garden where ADAM, the great aboriginal, was formed.

Then the secretary invested him with the sign, viz.: resting his right hand on his left side, signifying the first conjunction of harmony.

It had no connection with Freemasonry, but was simply one of those numerous imitative societies to which that Institution has given rise.

Abrac. In the Leland MS. it is said that the Masons conceal "the wey of wynninge the facultye of Abrac." Mr. Locke (if it was he who wrote a commentary on the manuscript) says, "Here I am utterly in the dark." It means simply "the way of acquiring the science of Abrac." The science of Abrac is the knowledge of the power and use of the mystical *abraxas*, which see.

Abracadabra. A term of incantation which was formerly worn about the neck as an amulet against several diseases, especially the tertian ague. It was to be written on a triangular piece of parchment in the following form:

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

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It is said that it first occurs in the *Carmen de Morbis et Remediis* of Q. Serenus Sammonicus, a favorite of the Emperor Severus in the 2d and 3d centuries, and is generally supposed to be derived from the word *abraxas*. Higgins, (*Celt. Druids*, p. 246,) who is never in want of an etymology, derives it from the Irish *abra*, "god," and *cad*, "holy," and makes *abra-cad-abra*, therefore, signify *abra — the holy — abra.*

Abraham. The founder of the Hebrew nation. The patriarch Abraham is personated in the degree or Order of High Priesthood, which refers in some of its ceremonies to an interesting incident in his life. After the amicable separation of Lot and Abraham, when the former was dwelling in the plain in which Sodom and its neighboring towns were situated, and the latter in the valley of Mamre near Hebron, a king from beyond the Euphrates, whose name was Chedorlaomer, invaded lower Palestine, and brought several of the

smaller states into a tributary condition. Among these were the five cities of the plain, to which Lot had retired. As the yoke was borne with impatience by these cities, Chedorlaomer, accompanied by four other kings, who were probably his tributaries, attacked and defeated the kings of the plain, plundered their towns, and carried their people away as slaves. Among those who suffered on this occasion was Lot. As soon as Abraham heard of these events, he armed three hundred and eighteen of his slaves, and, with the assistance of Aner, Eshcol, and Mamre, three Amoritish chiefs, he pursued the retiring invaders, and having attacked them near the Jordan, put them to flight, and then returned with all the men and goods that had been recovered from the enemy. On his way back he was met by Melchizedek, the king of that place, and who was, like Abraham, a worshipper of the true God. Melchizedek refreshed Abraham and his people with bread and wine; and while consenting to receive back the persons who had been liberated from captivity, he requested Abraham to retain the goods. But Abraham positively refused to retain any of the spoils, although, by the customs of the age, he was entitled to them, and declared that he had sworn that he would not take "from a thread even to a shoelatchet." Although the conduct of Abraham in this whole transaction was of the most honorable and conscientious character, the incidents do not appear to have been introduced into the ritual of the High Priesthood for any other reason except that of their connection with Melchizedek, who was the founder of an Order of Priesthood.

Abraham, Antoine Firmin. A Mason who made himself notorious at Paris, in the beginning of the present century, by the manufacture and sale of false Masonic diplomas and by trading in the higher degrees, from which traffic he reaped for some time a plentiful harvest. The Supreme Council of France declared, in 1811, all his diplomas and charters void and deceptive. He is the author of "L'Art du Tuileur, dedié à tous les Maçons des deux hémisphères," a small volume of 20 pages 8vo, printed at Paris in 1803, and published from 1800 to 1808 a periodical work entitled "Le Miroir de la vérité, dedié à tous les Maçons," 3 vols., 8vo. This contains many interesting details concerning the history of Masonry in France. In 1811 there was published at Paris a "Circulaire du Suprême Conseil du 33e degré, etc., relative à la vente, par le Sieur Abraham de grades et cahiers Maçonniques," (8vo, 15 pp.,) from which it is evident that Abraham was nothing else but a Masonic charlatan.

Abraxas. Basilides, the head of the Egyptian sect of Gnostics, taught that there were seven emanations, or æons, from the Supreme God; that these emanations engendered the angels of the highest order; that these angels formed a heaven for their habitation, and brought forth other angels of a nature inferior to their own; that in time other heavens were formed and other angels created, until the whole number of angels and their respective heavens amounted to 365, which were thus equal to the number of days in a year; and, finally, that over all these an omnipotent lord — inferior, however, to the Supreme God — presided, whose name was Abraxas. Now this word Abraxas, in the numerical force of its letters when written in Greek, ΑΒΡΑΞΑΣ, amounts to 365, the number of words in the Basilidean system, as well as the number of days in the year, thus: Α, 1.., Β, 2.., Ρ, 100.., Α, 1.., Ξ, 60.., Α, 1.., Σ 200 = 365. The god Abraxas was therefore a type or symbol of the year, or of the revolution of the earth around the sun. This mystical reference of the name of a god to the annual period was familiar to the ancients, and is to be found in at least two other instances. Thus among the Persians the letters of the name of the god Mithras, and of Belenus among the Gauls, amounted each to 365.

Μ = 40	Β = 2
Ε = 5	Η = 8
Ι = 10	Λ = 30
Θ = 9	Ε = 5
Ρ = 100	Ν = 50
Α = 1	Ο = 70
Σ = 200 = 365	Σ = 200 = 365

The word Abraxas, therefore from this mystical value of the letters of which it was composed, became talismanic, and was frequently inscribed, sometimes with and sometimes without other superstitious inscriptions, on stones or gems as amulets, many of which have been preserved or are continually being discovered, and are to be found in the cabinets of the curious.

There have been many conjectures among the learned as to the derivation of the word Abraxas. Beausobre (*Histoire du Manicheisme*, vol. ii.) derives it from the Greek, Αβφος Σαω, signifying "the magnificent Saviour, he who heals and preserves." Bellermann, (*Essay on the Gems of the Ancients*) supposed it to be compounded of three Coptic words signifying "the holy word of bliss." Pignorius and Vandelin think it is composed of four Hebrew and three Greek letters, whose numerical value is 365, and which are the initials of the sentence: "saving men by wood, *i. e.* the cross."

Abraxas Stones. Stones on which

the word Abraxas and other devices are engraved, and which were used by the Egyptian Gnostics as amulets.

Absence. Attendance on the communications of his Lodge, on all convenient occasions, is considered as one of the duties of every Mason, and hence the old charges of 1722 (ch. iii.) say that "in ancient times no Master or Fellow could be absent from it [the Lodge], without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." Fines have by some Lodges been inflicted for non-attendance, but a pecuniary penalty is clearly an unmasonic punishment, (see *Fines*,) and even that usage is now discontinued, so that attendance on ordinary communications is no longer enforced by any sanction of law. It is a duty the discharge of which must be left to the conscientious convictions of each Mason. In the case, however, of a positive summons for any express purpose, such as to stand trial, to show cause, etc., the neglect or refusal to attend might be construed into a contempt, to be dealt with according to its magnitude or character in each particular case.

Acacia. An interesting and important symbol in Freemasonry. Botanically, it is the *acacia vera* of Tournefort, and the *mimosa nilotica* of Linnæus. It grew abundantly in the vicinity of Jerusalem, where it is still to be found, and is familiar in its modern use as the tree from which the gum arabic of commerce is derived.

Oliver, it is true, says that "there is not the smallest trace of any tree of the kind growing so far north as Jerusalem," (*Landm.* ii. 149;) but this statement is refuted by the authority of Lieutenant Lynch, who saw it growing in great abundance in Jericho, and still farther north. (*Exped. to Dead Sea*, p. 262.) The Rabbi Joseph Schwarz, who is excellent authority, says: "The Acacia (Shittim) tree, Al Sunt, is found in Palestine of different varieties; it looks like the Mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic." (*Descriptive Geography and Historical Sketch of Palestine*, p. 308, *Leeser's translation. Phila.*, 1850.) Schwarz was for sixteen years a resident of Palestine, and wrote from personal observation. The testimony of Lynch and Schwarz should, therefore, forever settle the question of the existence of the acacia in Palestine.

The acacia, which, in Scripture, is always called *Shittah*, and in the plural *Shittim*, was esteemed a sacred wood among the Hebrews. Of it Moses was ordered to make the tabernacle, the ark of the covenant, the table for the shewbread, and the rest of the sacred furniture. Isaiah, in recounting the promises of God's mercy to the Israelites on their return from the captivity, tells them that, among other things, he will plant in the wilderness, for their relief and refreshment, the cedar, the acacia, (or, as it is rendered in our common version, the *shittah*,) the fir, and other trees.

The first thing, then, that we notice in this symbol of the acacia, is that it had been always consecrated from among the other trees of the forest by the sacred purposes to which it was devoted. By the Jew, the tree from whose wood the sanctuary of the tabernacle and the holy ark had been constructed would ever be viewed as more sacred than ordinary trees. The early Masons, therefore, very naturally appropriated this hallowed plant to the equally sacred purpose of a symbol, which was to teach an important divine truth in all ages to come.

Having thus briefly disposed of the natural history of this plant, we may now proceed to examine it in its symbolic relations.

First. The acacia, in the mythic system of Freemasonry, is preëminently the symbol of the IMMORTALITY OF THE SOUL — that important doctrine which it is the great design of the Institution to teach. As the evanescent nature of the flower, which "cometh forth and is cut down," reminds us of the transitory nature of human life, so the perpetual renovation of the evergreen plant, which uninterruptedly presents the appearance of youth and vigor, is aptly compared to that spiritual life in which the soul, freed from the corruptible companionship of the body, shall enjoy an eternal spring and an immortal youth. Hence, in the impressive funeral service of our Order, it is said that "this evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die." And again, in the closing sentences of the monitorial lecture of the third degree, the same sentiment is repeated, and we are told that by "the ever-green and ever-living sprig" the Mason is strengthened "with confidence and composure to look forward to a blessed immortality." Such an interpretation of the symbol is an easy and a natural one; it suggests itself at once to the least reflective mind; and consequently, in some one form or another, is to be found existing in all ages and nations. It was an ancient custom, — which is not, even now, altogether disused, — for mourners to carry in their hands at funerals a sprig of some evergreen, generally the cedar or the cypress, and to deposit it in the grave of the deceased.

According to Dalcho,* the Hebrews always planted a sprig of the acacia at the head of the grave of a departed friend. Potter tells us that the ancient Greeks "had a custom of bedecking tombs with herbs and flowers." † All sorts of purple and white flowers were acceptable to the dead, but principally the amaranth and the myrtle. The very name of the former of these plants, which signifies "never fading," would seem to indicate the true symbolic meaning of the usage, although archæologists have generally supposed it to be simply an exhibition of love on the part of the survivors. Ragon says, that the ancients substituted the acacia for all other plants because they believed it to be incorruptible, and not liable to injury from the attacks of any kind of insect or other animal — thus symbolizing the incorruptible nature of the soul.

Hence we see the propriety of placing the sprig of acacia, as an emblem of immortality, among the symbols of that degree, all of whose ceremonies are intended to teach us the great truth that "the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss." ‡ So, therefore, says Dr. Oliver, when the Master Mason exclaims "my name is Acacia," it is equivalent to saying, "I have been in the grave — I have triumphed over it by rising from the dead — and being regenerated in the process, I have a claim to life everlasting."

The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its evergreen and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Grand Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an Order all of whose teachings are intended to inculcate the great lesson that "life rises out of the grave." But incidental to this the acacia has two other interpretations which are well worthy of investigation.

Secondly, then, the acacia is a symbol of INNOCENCE. The symbolism here is of a peculiar and unusual character, depending not on any real analogy in the form or use of the symbol to the idea symbolized, but simply on a double or compound meaning of the word. For *ακακια*, in the Greek language, signifies both the plant in question and the moral quality of innocence or purity of life. In this sense the symbol refers, primarily, to him over whose solitary grave the acacia was planted, and whose virtuous conduct, whose integrity of life and fidelity to his trusts have ever been presented as patterns to the craft, and consequently to all Master Masons, who, by this interpretation of the symbol, are invited to emulate his example.

Hutchinson, indulging in his favorite theory of Christianizing Masonry, when he comes to this signification of the symbol, thus enlarges on the interpretation: "We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures: — 'Her tomb was in the rubbish and filth cast forth of the temple, and *Acacia* wove its branches over her monument;' *akakia* being the Greek word for innocence, or being free from sin; implying that the sins and corruptions of the old law and devotees of the Jewish altar had hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the divine Lamb; and as to ourselves, professing that we were to be distinguished by our *Acacy*, or as true *Acacians* in our religious faith and tenets." *

But, lastly, the acacia is to be considered as the symbol of INITIATION. This is by far the most interesting of its interpretations, and was, we have every reason to believe, the primary and original; the others being but incidental. It leads us at once to the investigation of the significant fact that in all the ancient initiations and religious mysteries there was some plant peculiar to each, which was consecrated by its own esoteric meaning, and which occu-

* "This custom among the Hebrews arose from this circumstance. Agreeably to their laws, no dead bodies were allowed to be interred within the walls of the city; and as the Cohens, or Priests, were prohibited from crossing a grave, it was necessary to place marks thereon, that they might avoid them. For this purpose the acacia was used." (Dalcho, *Oration*, p. 27, *note.*) I object to the reason assigned by Dalcho, but of the existence of the custom there can be no question, notwithstanding the denial or doubt of Dr. Oliver. Blount (*Travels in the Levant*, p. 197,) says, speaking of the Jewish burial customs, "those who bestow a marble stone over any [grave] have a hole a yard long and a foot broad, in which *they plant an evergreen*, which seems to grow from the body and is carefully watched." Hasselquist (*Travels*, p. 28,) confirms his testimony. I borrow the citations from Brown, (*Antiquities of the Jews*, vol. ii., p. 356,) but have verified the reference to Hasselquist. The work of Blount I have not been enabled to consult.

† Antiquities of Greece, p. 569.

‡ Dr. Crucefix, MS. quoted by Oliver. *Landmarks*, ii. 2.

* Hutchinson's Spirit of Masonry, Lect. IX., p. 99.

pied an important position in the celebration of the rites, so that the plant, whatever it might be, from its constant and prominent use in the ceremonies of initiation, came at length to be adopted as the symbol of that initiation.

Thus, the *lettuce* was the sacred plant which assumed the place of the acacia in the mysteries of Adonis. (See *Lettuce.*) The *lotus* was that of the Brahminical rites of India, and from them adopted by the Egyptians. (See *Lotus.*) The Egyptians also revered the *erica* or heath; and the mistletoe was a mystical plant among the Druids. (See *Erica* and *Mistletoe.*) And, lastly, the myrtle performed the same office of symbolism in the mysteries of Greece that the lotus did in Egypt or the mistletoe among the Druids. See *Myrtle.*

In all of these ancient mysteries, while the sacred plant was a symbol of initiation, the initiation itself was symbolic of the resurrection to a future life, and of the immortality of the soul. In this view, Freemasonry is to us now in the place of the ancient initiations, and the acacia is substituted for the lotus, the erica, the ivy, the mistletoe, and the myrtle. The lesson of wisdom is the same — the medium of imparting it is all that has been changed.

Returning, then, to the acacia, we find that it is capable of three explanations. It is a symbol of immortality, of innocence, and of initiation. But these three significations are closely connected, and that connection must be observed, if we desire to obtain a just interpretation of the symbol. Thus, in this one symbol, we are taught that in the initiation of life, of which the initiation in the third degree is simply emblematic, innocence must for a time lie in the grave, at length, however, to be called, by the word of the Grand Master of the Universe, to a blissful immortality. Combine with this the recollection of the place where the sprig of acacia was planted, — Mount Calvary, — the place of sepulture of him who "brought life and immortality to light," and who, in Christian Masonry, is designated, as he is in Scripture, as "the lion of the tribe of Judah;" and remember, too, that in the mystery of his death, the wood of the cross takes the place of the acacia, and in this little and apparently insignificant symbol, but which is really and truly the most important and significant one in Masonic science, we have a beautiful suggestion of all the mysteries of life and death, of time and eternity, of the present and of the future.

Acacian. A word introduced by Hutchinson, in his "Spirit of Masonry," to designate a Freemason in reference to the *akakia*, or innocence with which he was to be distinguished, from the Greek word ακακία. (See the preceding article.) The Acacians constituted an heretical sect in the primitive Christian Church, who derived their name from Acacius, Bishop of Cæsarea; and there was subsequently another sect of the same name Acacius, Patriarch of Constantinople. But it is needless to say that the Hutchinsonian application of the word Acacian to signify a Freemason has nothing to do with the theological reference of the term.

Academy. The 4th degree of the Rectified Rose Croix of Schroeder.

Academy of Ancients or of Secrets. (*Academie des Secrets.*) A society instituted at Warsaw, in 1767, by M. Thoux de Salverte, and founded on the principles of another which bore the same name, and which had been established at Rome, about the end of the 16th century, by John Baptiste Porta. The object of the institution was the advancement of the natural sciences and their application to the occult philosophy.

Academy of Sages. An order which existed in Sweden in 1770, deriving its origin from that founded in London by Elias Ashmole, on the doctrines of the New Atlantis of Bacon. A few similar societies were subsequently founded in Russia and France, one especially noted by Thory (*Act. Lat.*) as having been established in 1776 by the mother Lodge of Avignon.

Academy of Secrets. See *Academy of Ancients.*

Academy of Sublime Masters of the Luminous Ring. Founded in France, in 1780, by Baron Blaerfindy, one of the Grand Officers of the Philosophic Scotch Rite. The Academy of the Luminous Ring was dedicated to the philosophy of Pythagoras, and was divided into three degrees. The first and second were principally occupied with the history of Freemasonry, and the last with the dogmas of the Pythagorean school, and their application to the highest grades of science. The historical hypothesis which was sought to be developed in this Academy was that Pythagoras was the founder of Freemasonry.

Academy of True Masons. Founded at Montpelier, in France, by Dom Pernetty, in 1778, and occupied with instructions in hermetic science, which were developed in six degrees, viz.: 1. The True Mason; 2. The True Mason in the Right Way; 3. Knight of the Golden Key; 4. Knight of Iris; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece. The degrees thus conferred constituted the

Philosophic Scotch Rite, which was the system adopted by the Academy. It afterwards changed its name to that of Russo-Swedish Academy, which circumstance leads Thory to believe that it was connected with the Alchemical Chapters which at that time existed in Russia and Sweden. The entirely hermetic character of the Academy of True Masons may readily be perceived in a few paragraphs cited by Clavel from a discourse by Goyer de Jumilly at the installation of an Academy in Martinico. "To seize," says the orator, "the pencil of Hermes; to engrave the doctrines of natural philosophy on your columns; to call Flamel, the Philaletes, the Cosmopolite, and our other masters to my aid for the purpose of unveiling the mysterious principles of the occult sciences, — these, illustrious knights, appear to be the duties imposed on me by the ceremony of your installation. The fountain of Count Trevisan, the pontifical water, the peacock's tail, are phenomena with which you are familiar," etc., etc.

Academy, Platonic. Founded in 1480 by Marsilius Ficinus, at Florence, under the patronage of Lorenzo de Medicis. It is said by the Masons of Tuscany to have been a secret society, and is supposed to have had a Masonic character, because in the hall where its members held their meetings, and which still remains, many Masonic symbols are to be found. Clavel supposes it to have been a society founded by some of the honorary members and patrons of the fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of speculative from operative Masonry.

Acanthus. A plant, described by Dioscorides, with broad, flexible, prickly leaves, which perish in the winter and sprout again at the return of spring. It is found in the Grecian islands on the borders of cultivated fields or gardens, and is common in moist, rocky situations. It is memorable for the tradition which assigns to it the origin of the foliage carved on the capitals of Corinthian and composite columns. Hence, in architecture, that part of the Corinthian capital is called the *Acanthus* which is situated below the abacus, and which, having the form of a vase or bell, is surrounded by two rows of leaves of the acanthus plant. Callimachus, who invented this ornament, is said to have had the idea suggested to him by the following incident. A Corinthian maiden, who was betrothed, fell ill, and died just before the appointed time of her marriage. Her faithful and grieving nurse placed on her tomb a basket containing many of her toys and jewels, and covered it with a flat tile. It so happened that the basket was placed immediately over an acanthus root, which afterwards grew up around the basket and curled over under the superincumbent resistance of the tile, thus exhibiting a form of foliage which was, on its being seen by the architect, adopted as a model for the capital of a new order; so that the story of affection was perpetuated in marble. Dudley (*Naology*, p. 164,) thinks the tale puerile, and supposes that the acanthus is really the lotus of the Indians and Egyptians, and is symbolic of laborious but effectual effort applied to the support of the world. With him, the symbolism of the acanthus and the lotus are identical. See *Lotus*.

Accepted. A term in Freemasonry which is synonymous with "initiated" or "received into the society." Thus, we find in the Regulations of 1663, such expressions as these; "No person who shall hereafter be accepted a Freemason, shall be admitted into a Lodge or assembly until he has brought a certificate of the time and place of his *acceptation* from the Lodge that *accepted* him, unto the Master of that limit or division where such Lodge is kept." The word seems to have been first used in 1663, and in the Regulations of that year is constantly employed in the place of the olden term "made," as equivalent to "initiated." This is especially evident in the 6th Regulation, which says, "that no person shall be *accepted* unless he be twenty-one years old or more;" where *accepted* clearly means *initiated*. As the word was introduced in 1663, its use seems also to have soon ceased, for it is not found in any subsequent documents until 1738; neither in the Regulations of 1721, nor in the Charges approved in 1722; except once in the latter, where "laborers and *unaccepted* Masons" are spoken of as distinguished from and inferior to "Freemasons." In the Regulations of 1721, the words "made," "entered," or "admitted," are constantly employed in its stead. But in 1738, Anderson, who, in publishing the 2d edition of the Book of Constitutions, made many verbal alterations which seem subsequently to have been disapproved of by the Grand Lodge, (see *Book of Constitutions*,) again introduced the word *accepted*. Thus, in the 5th of the Regulations of 1721, which in the edition of 1723 read as follows: "But no man can be *made* or *admitted* a member of a particular Lodge," etc., he changed the phraseology so as to make the article read: "No man can be *accepted* a member of a

particular Lodge," etc. And so attached does he appear to have become to this word, that he changed the very name of the Order, by altering the title of the work, which, in the edition of 1723, was "The Constitutions of the Freemasons," to that of "The Constitutions of the Ancient and Honorable Society of Free and Accepted Masons." Although many of the innovations of the edition of 1738 of the Book of Constitutions were subsequently repudiated by the Grand Lodge, and omitted in succeeding editions, the title of "Free and Accepted Masons" was retained, and is now more generally used than the older and simpler one of "Freemasons," to distinguish the society. (See *Free and Accepted Masons.*) The word *accepted*, however, as a synonym of *initiated*, has now become obsolete. The modern idea of an *accepted* Mason is that he is one distinguished from a purely operative or stone-mason, who has not been admitted to the freedom of the company; an idea evidently intended to be conveyed by the use of the word in the Charges of 1722, already quoted.

Acclamation. A certain form of words used in connection with the battery. In the Scottish rite it is *hoschea;* in the French, *vivat;* and in the rite of Misraim, *hallelujah.* In the York, it is *so mote it be.*

Accolade. From the Latin *ad* and *collum*, around the neck. It is generally but incorrectly supposed that the accolade means the blow given on the neck of a newly created knight with the flat of the sword. The best authorities define it to be the embrace, accompanied with the kiss of peace, by which the new knight was at his creation welcomed into the Order of Knighthood by the sovereign or lord who created him. See the word *Knighthood.*

Accord. We get this word from the two Latin ones *ad cor*, to the heart, and hence it means *hearty consent.* Thus in Wiclif's translation we find the phrase in Philippians, which in the Authorized Version is "with one accord," rendered "with one will, with one heart." Such is its signification in the Masonic formula, "free will and accord," that is "free will and hearty consent." See *Free Will and Accord.*

Accusation. See *Charge.*

Accuser. In every trial in a Lodge for an offence against the laws and regulations or the principles of Masonry any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason may avail himself of that information, and out of it frame an accusation to be presented to the Lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Mason; but it is generally held that an unaffiliated Mason is no more competent to prefer charges than a profane.

In consequence of the Junior Warden being placed over the Craft during the hours of refreshment, and of his being charged at the time of his installation to see "that none of the Craft be suffered to convert the purposes of refreshment into those of intemperance and excess," it has been very generally supposed that it is his duty, as the prosecuting officer of the Lodge, to prefer charges against any member who, by his conduct, has made himself amenable to the penal jurisdiction of the Lodge. I know of no ancient regulation which imposes this unpleasant duty upon the Junior Warden; but it does seem to be a very natural deduction, from his peculiar prerogative as the *custos morum* or guardian of the conduct of the Craft, that in all cases of violation of the law he should, after due efforts towards producing a reform, be the proper officer to bring the conduct of the offending brother to the notice of the Lodge.

Aceldama, from the Syro-Chaldaic, meaning *field of blood*, so called because it was purchased by Judas Iscariot with the blood-money which he received for betraying his Lord. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitallers, and afterwards by the Armenians, as a place of sepulture, and the Empress Helen is said to have built a charnel-house in its midst. Dr. Robinson (*Biblical Researches*, i., p. 524,) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Aceldama is referred to in the ritual of the Knights Templars.

Acerellos, R. S. A *nom de plume* assumed by Carl Roessler, a German Masonic writer. See *Roessler.*

Achad. One of the names of God. The word אחד, *Achad*, in Hebrew signifies *one* or *unity.* It has been adopted by the Masons as one of the appellations of the Deity from that passage in Deuteronomy (vi. 4): "Hear, O Israel, the Lord thy God is (*Achad*) one;" and which the

Jews wear on their phylacteries, and pronounce with great fervor as a confession of their faith in the unity of God. Speaking of God as *Achad*, the Rabbins say, "God is one (*Achad*) and man is one (*Achad*). Man, however, is not purely one, because he is made up of elements and has another like himself; but the oneness of God is a oneness that has no boundary."

Acharon Schilton. In Hebrew אחרון שלטן, signifying *the new kingdom.* Significant words in some of the high degrees.

Achias. A corruption of the Hebrew *Achijah*, the brother of Jah; a significant word in some of the high degrees.

Achishar. Mentioned in 1 Kings (iv. 6) under the name of *Ahishar*, and there described as being "over the household" of King Solomon. This was a situation of great importance in the East, and equivalent to the modern office of Chamberlain. The Steward in a Council of Select Masters is said to represent *Achishar.*

Achtariel. A kabbalistic name of God belonging to the Crown or first of the ten sephiroth; and hence signifying the Crown or God.

Acknowledged. When one is initiated into the degree of Most Excellent Master, he is technically said to be "received and acknowledged" as a Most Excellent Master. This expression refers to the tradition of the degree which states that when the Temple had been completed and dedicated, King Solomon received and acknowledged the most expert of the craftsmen as most excellent Masters. That is, he *received* them into the exalted rank of perfect and acknowledged workmen, and *acknowledged* their right to that title. The verb *to acknowledge* here means to own or admit to belong to, as to acknowledge a son.

Acousmatici. The primary class of the disciples of Pythagoras, who served a five years' probation of silence, and were hence called *acousmatici* or *hearers.* According to Porphyry, they received only the elements of intellectual and moral instruction, and, after the expiration of their term of probation, they were advanced to the rank of Mathematici. See *Pythagoras.*

Acquittal. Under this head it may be proper to discuss two questions of Masonic law. 1. Can a Mason, having been acquitted by the courts of the country of an offence with which he has been charged, be tried by his Lodge for the same offence? And, 2. Can a Mason, having been acquitted by his Lodge on insufficient evidence, be subjected, on the discovery and production of new and more complete evidence, to a second trial for the same offence? To both of these questions the correct answer would seem to be in the affirmative.

1. An acquittal of a crime by a temporal court does not relieve a Mason from an inquisition into the same offence by his Lodge; for acquittals may be the result of some technicality of law, or other cause, where, although the party is relieved from legal punishment, his guilt is still manifest in the eyes of the community; and if the Order were to be controlled by the action of the courts, the character of the Institution might be injuriously affected by its permitting a man, who had escaped without honor from the punishment of the law, to remain a member of the Fraternity. In the language of the Grand Lodge of Texas, "an acquittal by a jury, while it may, and should, in some circumstances, have its influence in deciding on the course to be pursued, yet has no binding force in Masonry. We decide on our own rules, and our own view of the facts." (*Proc. G. L. Tex.*, vol. ii., p. 273.)

2. To come to a correct apprehension of the second question, we must remember that it is a long-settled principle of Masonic law, that every offence which a Mason commits is an injury to the whole Fraternity, inasmuch as that the bad conduct of a single member reflects discredit on the whole Institution. This is a very old and well-established principle of the Institution; and hence we find the old Gothic Constitutions declaring that "a Mason shall harbor no thief or thief's retainer," and assigning as a reason, "lest the Craft should come to shame." The safety of the Institution requires that no evil-disposed member should be tolerated with impunity in bringing disgrace on the Craft. And, therefore, although it is a well-known maxim of the common law — *nemo debet bis puniri pro uno delicto* — that is, "that no one should be twice placed in peril of punishment for the same crime;" yet we must also remember that other and fundamental maxim — *salus populi suprema lex* — which may, in its application to Masonry, be well translated: "the well-being of the Order is the first great law." To this everything else must yield; and, therefore, if a member, having been accused of a heinous offence and tried, shall, on his trial, for want of sufficient evidence, be acquitted, or, being convicted, shall, for the same reason, be punished by an inadequate penalty — and if he shall thus be permitted to remain in the Institution with the stigma of the crime upon him, "whereby the Craft comes to shame;" then, if new and more sufficient evidence shall be subsequently discovered, it is just and right that a new

trial shall be had, so that he may, on this newer evidence, receive that punishment which will vindicate the reputation of the Order. No technicalities of law, no plea of *autrefois acquit*, nor mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all private and individual rights and privileges must succumb, for *the well-being of the Order is the first great law in Masonry.*

Acta Latomorum, ou Chronologie de l'histoire de la Franche-Maçonnerie française et etrangere, etc. That is: "The Acts of the Freemasons, or a chronological history of French and Foreign Freemasonry, etc." This work, written or compiled by Claude Antoine Thory, was published at Paris, in 2 vols., 8vo, in 1815. It contains the most remarkable facts in the history of the Institution from obscure times to the year 1814; the succession of Grand Masters, a nomenclature of rites, degrees, and secret associations in all the countries of the world, and a bibliography of the principal works on Freemasonry published since 1723, with a supplement in which the author has collected a variety of rare and important Masonic documents. Of this work, which has never been translated into English, Lenning says, (*Encycl. der Freimauverei*) that it is, without dispute, the most scientific work on Freemasonry that French literature has ever produced. It must, however, be confessed that in the historical portion Thory has committed many errors in respect to English and American Freemasonry, and therefore, if ever translated, the work will require much emendation. See *Thory.*

Acting Grand Master. The Duke of Cumberland having in April, 1752, been elected Grand Master of England, it was resolved by the Grand Lodge, in compliment to him, that he should have the privilege of nominating a peer of the realm as *Acting Grand Master*, who should be empowered to superintend the Society in his absence; and that at any future period, when the fraternity should have a prince of the blood at their head, the same privilege should be granted. The officer thus provided to be appointed is now called, in the Constitutions of England, the *Pro Grand Master.*

In the American system, the officer who performs the duties of Grand Master in case of the removal, death, or inability of that officer, is known as the Acting Grand Master. For the regulations which prescribe the proper person to perform these duties see the words *Succession to Office.*

Active Lodge. A Lodge is said to be active when it is neither dormant nor suspended, but regularly meets and is occupied in the labors of Masonry.

Active Member. An active member of a Lodge is one who, in contradistinction to an honorary member, assumes all the burdens of membership, such as contributions, arrears, and participation in its labors, and is invested with all the rights of membership, such as speaking, voting, and holding office.

Actual Past Masters. Those who receive the degree of Past Master in symbolic Lodges, as a part of the installation service, when elected to preside, are called *"Actual Past Masters,"* to distinguish them from those who pass through the ceremony in a Chapter, as simply preparatory to taking the Royal Arch, and who are distinguished as *"Virtual Past Masters."* See *Past Master.*

Adad. The name of the principal god among the Syrians, and who, as representing the sun, had, according to Macrobius, (*Saturnal.*, i. 23,) an image surrounded by rays. Macrobius, however, is wrong, as Selden has shown (*De Diis Syris*, i. 6), in confounding Adad with the Hebrew *Achad*, or one — a name, from its signification of unity, applied to the Grand Architect of the Universe. The error of Macrobius, however, has been perpetuated by the inventors of the high degrees of Masonry, who have incorporated Adad, as a name of God, among their significant words.

Adam. The name of the first man. The Hebrew word אדם, ADaM, signifies man in a generic sense, the human species collectively, and is said to be derived from אדמה, ADaMaH, *the ground*, because the first man was made out of the dust of the earth, or from ADaM, to be red, in reference to his ruddy complexion. It is most probably in this collective sense, as the representative of the whole human race, and, therefore, the type of humanity, that the presiding officer in a Council of Knights of the Sun, the 28th degree of the Ancient and Accepted Scottish Rite, is called Father Adam, and is occupied in the investigation of the great truths which so much concern the interests of the race. Adam, in that degree, is man seeking after divine truth. The Kabbalists and Talmudists have invented many things concerning the first Adam, none of which are, however, worthy of preservation. See *Knight of the Sun.*

Adams, John Quincy, the sixth President of the United States, who served from 1825 to 1829. Mr. Adams, who has been very properly described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices," became notorious in the latter years of his life for his virulent opposition to Freemasonry. The writer already quoted, and who had an excellent opportunity of seeing intimately the workings of the spirit of anti-Masonry, says of Mr. Adams: "He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail themselves of the influence of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause." (C. W. Moore, *Freemason's Mag.*, vol. vii., p. 314.) The result was a series of letters abusive of Freemasonry, directed to leading politicians, and published in the public journals from 1831 to 1833. A year before his death they were collected and published under the title of "Letters on the Masonic Institution, by John Quincy Adams." Boston, 1847, 8vo, pp. 284. Some explanation of the cause of the virulence with which Mr. Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in an anti-Masonic work written by one Henry Gassett, and affixed to his "Catalogue of Books on the Masonic Institution." (Boston, 1852.) "It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Q. Adams was a Mason. In answer to an inquiry from a person in New York State, whether he was so, Mr. Adams replied that 'he was not, and never should be.' *These few words, undoubtedly, prevented his election a second term as President of the United States. His competitor, Andrew Jackson, a Freemason, was elected.*" Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Mr. Adams was led to believe it, and hence his ill-will to an association which had, as he supposed, inflicted this political evil on him, and baffled his ambitious views.

Adar. Hebrew, אָדָר; the sixth month of the civil and the twelfth of the ecclesiastical year of the Jews. It corresponds to a part of February and of March.

Adarel. Angel of Fire. Referred to in the Hermetic degree of Knight of the Sun. Probably from אדר, *Adr*, splendor, and אל, *El*, God, *i. e.* the splendor of God or Divine splendor.

Addresses, Masonic. Dr. Oliver, speaking of the Masonic discourses which began to be published soon after the reorganization of Masonry, in the commencement of the eighteenth century, and which he thinks were instigated by the attacks made on the Order, to which they were intended to be replies, says: "Charges and addresses were therefore delivered by brethren in authority on the fundamental principles of the Order, and they were printed to show that its morality was sound, and not in the slightest degree repugnant to the precepts of our most holy religion. These were of sufficient merit to insure a wide circulation among the Fraternity, from whence they spread into the world at large, and proved decisive in fixing the credit of the Institution for solemnities of character and a taste for serious and profitable investigations."

There can be no doubt that these addresses, periodically delivered and widely published, have continued to exert an excellent effect in behalf of the Institution, by explaining and defending the principles on which it is founded.

The first Masonic address of which we have any notice was delivered on the 24th of June, 1719, before the Grand Lodge of England, by the celebrated John Theophilus Desaguliers, LL. D. and F. R. S. The *Book of Constitutions*, under that date, says "Bro. Desaguliers made an eloquent oration about Masons and Masonry." Dr. Oliver states that this address was issued in a printed form, but no copy of it now remains — at least it has escaped the researches of the most diligent Masonic bibliographers.

On the 20th of May, 1725, Martin Folkes, then Deputy Grand Master, delivered an address before the Grand Lodge of England, which is cited in the *Freemason's Pocket Companion* for 1759, but no entire copy of the address is now extant.

The third Masonic address of which we have any knowledge is one entitled, "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, Dec. 27, 1726, the Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. *Olim meminisse juvabit.* York: Printed by Thomas Gent, for the benefit of the Lodge." It was again published at London in 1729, in

Benj. Cole's edition of the Ancient Constitutions, and has been subsequently reprinted in 1858 in the London *Freemason's Magazine*, from which it was copied in C. W. Moore's *Freemason's Magazine*, published at Boston, Mass. This is, therefore, the earliest Masonic address to which we have access. It contains a brief sketch of the history of Masonry, written as Masonic history was then written. It is, however, remarkable for advancing the claim of the Grand Lodge of York to a superiority over that of London.

The fourth Masonic address of whose existence we have any knowledge is "A Speech delivered at a Lodge held at the Carpenters' Arms the 31st of December, 1728, by Edw. Oakley, late Provincial Senior Grand Warden in Carmarthen." This speech was reprinted by Cole at London in 1751.

America has the honor of presenting the next attempt at Masonic oratory. The fifth address, and the first American, which is extant, is one delivered in Boston, Mass., on June 24th, 1734. It is entitled "A Dissertation upon Masonry, delivered to a Lodge in America, June 24th, 1734. Christ's Regm." It was discovered by Bro. C. W. Moore in the archives of the Grand Lodge of Massachusetts, and published by him in his magazine in 1849. This address is well written, and of a symbolic character, as the author allegorizes the Lodge as a type of heaven.

And, sixthly, we have "An Address made to the body of Free and Accepted Masons assembled at a Quarterly Communication, held near Temple Bar, December 11, 1735, by Martin Clare, Junior Grand Warden." Martin Clare was distinguished in his times as a Mason. He had been authorized by the Grand Lodge to revise the lectures, which task he performed with great satisfaction to the Craft. This address, which Dr. Oliver has inserted in his *Golden Remains*, has been considered of value enough to be translated into the French and German languages.

After this period, Masonic addresses rapidly multiplied, so that it would be impossible to record their titles or even the names of their authors.

What Martial says of his own epigrams, that some were good, some bad, and a great many middling, may, with equal propriety and justice, be said of Masonic addresses. Of the thousands that have been delivered, many have been worth neither printing nor preservation.

One thing, however, is to be remarked: that within a few years the literary character of these productions has greatly improved. Formerly, a Masonic address on some festival occasion of the Order was little more than a homily on brotherly love or some other Masonic virtue. Often the orator was a clergyman, selected by the Lodge on account of his moral character or his professional ability. These clergymen were frequently among the youngest members of the Lodge, and men who had no opportunity to study the esoteric construction of Masonry. In such cases we will find that the addresses were generally neither more nor less than sermons under another name. They contain excellent general axioms of conduct, and sometimes encomiums on the laudable design of our Institution. But we look in vain in them for any ideas which refer to the history or to the occult philosophy of Masonry. They accept the definition that "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols," only in part. They expatiate on the science of morality, but they say nothing of the symbols or the allegories. But, as I have already said, there has been an evident improvement within a few years, in this country especially, for the reform has not equally extended to England. Many of the addresses now delivered are of a higher order of Masonic literature. The subjects of Masonic history, of the origin of the Institution, of its gradual development from an operative art to a speculative science, of its symbols, and of its peculiar features which distinguish it from all other associations, have been ably discussed in many recent Masonic addresses, and thus have the efforts to entertain an audience for an hour become not only the means of interesting instruction to the hearers, but also valuable contributions to the literature of Freemasonry.

It is in this way that Masonic addresses should be written. All platitudes and old truisms should be avoided; sermonizing, which is good in its place, is out of place here. No one should undertake to deliver a Masonic address unless he knows something of the subject on which he is about to speak, and unless he is capable of saying what will make every Mason who hears him a wiser as well as a better man, or at least what will afford him the opportunity of becoming so.

Adelph. Greek for a Brother. The fourth degree of the order of the Palladium. Reghellini says that there exists in the Masonic archives of Douai the ritual of a Masonic Society, called *Adelphs*, which has been communicated to the Grand Orient, but which he thinks is the same as the Primitive Rite of Narbonne.

Adept. One fully skilled or well versed in any art; from the Latin word "Adeptus," *having obtained*, because the

Adept claimed to be in the possession of all the secrets of his peculiar mystery. The Alchemists or Hermetic philosophers assumed the title of Adepts. (See *Alchemy.*) Of the Hermetic Adepts, who were also sometimes called Rosicrucians, Spence thus writes, in 1740, to his mother: "Have you ever heard of the people called Adepts? They are a set of philosophers superior to whatever appeared among the Greeks and Romans. The three great points they drive at, is to be free from poverty, distempers, and death; and, if you believe them, they have found out one secret that is capable of freeing them from all three. There are never more than twelve of these men in the whole world at a time; and we have the happiness of having one of the twelve at this time in Turin. I am very well acquainted with him, and have often talked with him of their secrets, as far as he is allowed to talk to a common mortal of them." (*Spence's Letter to his Mother, in Singer's Anecdotes*, p. 403.) In a similar allusion to the possession of abstruse knowledge, the word is applied to some of the high degrees of Masonry.

Adept, Prince. One of the names of the 28th degree of the Ancient and Accepted Rite. (See *Knight of the Sun.*) It was the 23d degree of the System of the Chapter of Emperors of the East and West of Clermont.

Adept, the. A hermetic degree of the collection of A. Viany. It is also the 4th degree of the Rite of Relaxed Observance, and the 1st of the high degrees of the Rite of Elects of Truth. "It has much analogy," says Thory, "with the degree of Knight of the Sun in the Ancient and Accepted Rite." It is also called "Chaos disentangled."

Adeptus Adoptatus. The 7th degree of the Rite of Zinnendorf, consisting of a kind of chemical and pharmaceutical instruction.

Adeptus Coronatus. Called also *Templar Master of the Key.* The 7th degree of the Swedish Rite, (which see.)

Adeptus Exemptus. The 7th degree of the system adopted by those German Rosicrucians who were known as the "Gold-und Rosenkreutzer," or the Gold and Rosy Cross, and whom Lenning supposes to have been the first who engrafted Rosicrucianism on Masonry.

Adhering Mason. Those Masons who, during the anti-Masonic excitement in this country, on account of the supposed abduction of Morgan, refused to leave their Lodges and renounce Masonry, were so called. They embraced among their number some of the wisest, best, and most influential men of the country.

Adjournment. C. W. Moore (*Freemasons' Mag.*, xii., p. 290,) says: "We suppose it to be generally conceded that Lodges cannot properly be adjourned. It has been so decided by a large proportion of the Grand Lodges in this country, and tacitly, at least, concurred in by all. We are not aware that there is a dissenting voice among them. It is, therefore, safe to assume that the settled policy is against adjournment." The reason which he assigns for this rule, is that adjournment is a method used only in deliberative bodies, such as legislatures and courts, and as Lodges do not partake of the character of either of these, adjournments are not applicable to them. The rule which Bro. Moore lays down is undoubtedly correct, but the reason which he assigns for it is not sufficient. If a Lodge were permitted to adjourn by the vote of a majority of its members, the control of the labor would be placed in their hands. But according to the whole spirit of the Masonic system, the Master alone controls and directs the hours of labor. In the 5th of the Old Charges, approved in 1722, it is declared that "All Masons employed shall meekly receive their wages without murmuring or mutiny, *and not desert the Master till the work is finished.*" Now as the Master alone can know when "the work is finished," the selection of the time of closing must be vested in him. He is the sole judge of the proper period at which the labors of the Lodge should be terminated, and he may suspend business even in the middle of a debate, if he supposes that it is expedient to close the Lodge. Hence no motion for adjournment can ever be admitted in a Masonic Lodge. Such a motion would be an interference with the prerogative of the Master, and could not therefore be entertained.

This prerogative of opening and closing his Lodge is necessarily vested in the Master, because, by the nature of our Institution, he is responsible to the Grand Lodge for the good conduct of the body over which he presides. He is charged, in those questions to which he is required to give his assent at his installation, to hold the Landmarks in veneration, and to conform to every edict of the Grand Lodge; and for any violation of the one or disobedience of the other by the Lodge, in his presence, he would be answerable to the supreme Masonic authority. Hence the necessity that an arbitrary power should be conferred upon him, by the exercise of which he may at any time be enabled to prevent the adoption of resolutions, or the commission of any act which would be subversive of, or contrary to, those ancient laws and usages which he has sworn to maintain and preserve.

Admiration, Sign of. A mode of recognition alluded to in the Most Excellent Master's degree, or the 6th of the American Rite. Its introduction in that place is referred to a Masonic legend in connection with the visit of the Queen of Sheba to King Solomon, and which states that, moved by the wide-spread reputation of the Israelitish monarch, she had repaired to Jerusalem to inspect the magnificent works of which she had heard so many encomiums. Upon arriving there, and beholding for the first time the Temple, which glittered with gold, and which was so accurately adjusted in all its parts as to seem to be composed of but a single piece of marble, she raised her hands and eyes to heaven in an attitude of admiration, and at the same time exclaimed, "Rabboni!" equivalent to saying, "A most excellent master hath done this!" This action has since been perpetuated in the ceremonies of the degree of Most Excellent Master. The legend is, however, no doubt apocryphal, and is really to be considered only as allegorical, like so many other of the legends of Masonry. See *Sheba, Queen of.*

Admission. Although the Old Charges, approved in 1722, use the word *admitted* as applicable to those who are *initiated* into the mysteries of Freemasonry, yet the General Regulations of 1721 employ the term *admission* in a sense different from that of *initiation.* By the word *making* they imply the reception of a profane into the Order, but by *admission* they designate the election of a Mason into a Lodge. Thus we find such expressions as these clearly indicating a difference in the meaning of the two words. In Reg. v. — "No man can be made or admitted a Mason of a particular Lodge." In Reg. vi. — "But no man can be entered a brother in any particular Lodge, or admitted to be a member thereof." And more distinctly in Reg. viii. — "No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren or were afterwards admitted members." This distinction has not always been rigidly preserved by recent writers; but it is evident that, correctly speaking, we should always say of a profane who has been initiated that he has been *made* a Mason, and of a Mason who has been affiliated with a Lodge, that he has been admitted a member. The true definition of *admission* is, then, the reception of an unaffiliated brother into membership. See *Affiliation.*

Admonition. According to the ethics of Freemasonry, it is made a duty obligatory upon every member of the Order to conceal the faults of a brother, — that is, not to blazon forth his errors and infirmities, — to let them be learned by the world from some other tongue than his, and to admonish him of them in private. So there is another but a like duty of obligation, which instructs him to whisper good counsel in his brother's ear and to warn him of approaching danger. And this refers not more to the danger that is without and around him than to that which is within him; not more to the peril that springs from the concealed foe who would waylay him and covertly injure him, than to that deeper peril of those faults and infirmities which lie within his own heart, and which, if not timely crushed by good and earnest resolution of amendment, will, like the ungrateful serpent in the fable, become warm with life only to sting the bosom that has nourished them.

Admonition of a brother's fault is, then, the duty of every mason, and no true one will, for either fear or favor, neglect its performance. But as the duty is Masonic, so is there a Masonic way in which that duty should be discharged. We must admonish not with self-sufficient pride in our own reputed goodness — not in imperious tones, as though we looked down in scorn upon the degraded offender — not in language that, by its harshness, will wound rather than win, will irritate more than it will reform; but with that persuasive gentleness that gains the heart — with the all-subduing influences of "mercy unrestrained" — with the magic might of love — with the language and the accents of affection, which mingle grave displeasure for the offence with grief and pity for the offender.

This, and this alone, is Masonic admonition. I am not to rebuke my brother in anger, for I too have my faults, and I dare not draw around me the folds of my garment lest they should be polluted by my neighbor's touch; but I am to admonish in private, not before the world, for that would degrade him; and I am to warn him, perhaps from my own example, how vice ever should be followed by sorrow, for that goodly sorrow leads to repentance, and repentance to amendment, and amendment to joy.

Adonai. In Hebrew אֲדֹנָי, being the plural of excellence for *Adon*, and signifying *the Lord.* The Jews, who reverently avoided the pronunciation of the sacred name JEHOVAH, were accustomed, whenever that name occurred, to substitute for it the word *Adonai* in reading. As to the use of the plural form instead of the singular, the Rabbins say, "Every word indicative of dominion, though singular in meaning, is made plural in form." This is called the "pluralis excellentiae." The

Talmudists also say, (Buxtroff, *Lex. Talm.*,) that the telragrammaton is called *Shem hamphorash*, the name that is explained, because it is explained, uttered, and set forth by the word *Adonai*. (See *Jehovah* and *Shem Hamphorash*.) Adonai is used as a significant word in several of the high degrees of Masonry, and may almost always be considered as allusive to or symbolic of the True Word.

Adonhiram. This has been adopted by the disciples of Adonhiramite Masonry as the spelling of the name of the person known in Scripture and in other Masonic systems as *Adoniram*, (which see.) They correctly derive the word from the Hebrew *Adon* and *hiram*, signifying the *master who is exalted*, which is the true meaning of Adoniram, the ה or *h* being omitted in the Hebrew by the coalescence of the two words. Hiram Abif has also sometimes been called Adonhiram, the Adon having been bestowed on him by Solomon, it is said, as a title of honor.

Adonhiramite Masonry. Of the numerous controversies which arose from the middle to near the end of the 18th century on the continent of Europe, and especially in France, among the students of Masonic philosophy, and which so frequently resulted in the invention of new degrees and the establishment of new rites, not the least prominent was that which related to the person and character of the Temple builder. The question, Who was the architect of King Solomon's Temple? was answered differently by different theorists, and each answer gave rise to a new system, a fact by no means surprising in those times, so fertile in the production of new Masonic systems. The general theory was then, as it is now, that this architect was Hiram Abif, the widow's son, who had been sent to King Solomon by Hiram, King of Tyre, as a precious gift, and "a curious and cunning workman." This theory was sustained by the statements of the Jewish Scriptures, so far as they threw any light on the Masonic legend. It was the theory of the English Masons from the earliest times; was enunciated as historically correct in the first edition of the Book of Constitutions, published in 1723; has continued ever since to be the opinion of all English and American Masons; and is, at this day, the only theory entertained by any Mason in the two countries who has a theory at all on the subject. This, therefore, is the orthodox faith of Masonry.

But such was not the case, in the last century, on the continent of Europe. At first, the controversy arose not as to the man himself, but as to his proper appellation. All parties agreed that the architect of the Temple was that Hiram, the widow's son, who is described in the first Book of Kings, chapter vii., verses 13 and 14, and in the second Book of Chronicles, chapter ii., verses 13 and 14, as having come out of Tyre with the other workmen of the Temple who had been sent by King Hiram to Solomon. But one party called him *Hiram Abif*, and the other, admitting that his original name was Hiram, supposed that, in consequence of the skill he had displayed in the construction of the Temple, he had received the honorable affix of *Adon*, signifying *Lord* or *Master*, whence his name became *Adonhiram*.

There was, however, at the Temple another Adoniram, of whom it will be necessary in passing to say a few words, for the better understanding of the present subject.

The first notice that we have of this Adoniram in Scripture is in the 2d Book of Samuel, chapter xx., verse 24, where, in the abbreviated form of his name, *Adoram*, he is said to have been "over the tribute" in the house of David; or, as Gesenius translates it, "prefect over the tribute service," or, as we might say in modern phrase, principal collector of the taxes.

Seven years afterwards, we find him exercising the same office in the household of Solomon; for it is said in 1 Kings iv. 6, that Adoniram, "the son of Abda, was over the tribute." And lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated (1 Kings xii. 18) to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master. Although commentators have been at a loss to decide whether the tax-receiver under David, under Solomon, and under Rehoboam was the same person, there seems to be no reason to doubt it; for, as Kitto says, (*Encyc. Bib.*,) "it appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find also that not more than forty-seven years elapse between the first and last-mentioned of the Adoniram who was 'over the tribute;' and as this, although a long term of service, is not too long for one life, and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears on the whole most probable that one and the same person is intended throughout."

The legends and traditions of Masonry

which connect this Adoniram with the Temple at Jerusalem derive their support from a single passage in the first Book of Kings (chapter v. 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed Adoniram over these as their superintendent.

The ritual-makers of France, who were not all Hebrew scholars, nor well versed in Biblical history, seem, at times, to have confounded two important personages, and to have lost all distinction between Hiram the builder, who had been sent from the court of the king of Tyre, and Adoniram, who had always been an officer in the court of King Solomon. And this error was extended and facilitated when they had prefixed the title *Adon*, that is to say, lord or master, to the name of the former, making him *Adon Hiram*, or the Lord Hiram.

Thus, in the year 1744, one Louis Travenol published at Paris, under the pseudonym of Leonard Gabanon, a work entitled, *Catechisme des Franc-Maçons, precede d'une abrege de l'histoire d'Adoram, etc., et d'une explication des ceremonies qui s'observant a lareception des Maîtres, etc.* In this work the author says: "Besides the cedars of Lebanon, Hiram made a much more valuable gift to Solomon, in the person of Adonhiram, of his own race, the son of a widow of the tribe of Naphtali. His father, who was named Hur, was an excellent architect and worker in metals. Solomon, knowing his virtues, his merit, and his talents, distinguished him by the most eminent position, intrusting to him the construction of the Temple and the superintendence of all the workmen."

From the language of this extract, and from the reference in the title of the book to Adoram, which we know was one of the names of Solomon's tax-collector, it is evident that the author of the catechism has confounded Hiram Abif, who came out of Tyre, with Adoniram, the son of Abda, who had always lived at Jerusalem; that is to say, with unpardonable ignorance of Scripture history and Masonic tradition, he has supposed the two to be one and the same person. Notwithstanding this literary blunder, the catechism became popular with many Masons of that day, and thus arose the first schism or error in relation to the legend of the third degree.

At length, other ritualists, seeing the inconsistency of referring the character of Hiram, the widow's son, to Adoniram, the receiver of taxes, and the impossibility of reconciling the discordant facts in the life of both, resolved to cut the Gordian knot by refusing any Masonic position to the former, and making the latter, alone, the architect of the Temple. It cannot be denied that Josephus states that Adoniram, or, as he calls him, Adoram, was, at the very beginning of the labor, placed over the workmen who prepared the materials on Mount Lebanon, and that he speaks of Hiram, the widow's son, simply as a skilful artisan, especially in metals, who had only made all the mechanical works about the Temple according to the will of Solomon. This apparent color of authority for their opinions was readily claimed by the Adoniramites, and hence one of their most prominent ritualists, Guillemain de St. Victor, (*Rec. Prec.*,) propounds their theory thus: "We all agree that the Master's degree is founded on the architect of the temple. Now, Scripture says very positively, in the 4th verse of the 5th chapter of the Book of Kings, that the person was Adonhiram. Josephus and all the sacred writers say the same thing, and undoubtedly distinguish him from Hiram the Tyrian, the worker in metals. So that it is Adonhiram, then, whom we are bound to honor."

There were, therefore, in the eighteenth century, from about the middle to near the end of it, three schools among the Masonic ritualists, the members of which were divided in opinion as to the proper identity of this Temple builder:

1. Those who supposed him to be Hiram, the son of a widow of the tribe of Naphtali, whom the king of Tyre had sent to King Solomon, and whom they designated as Hiram Abif. This was the original and most popular school, and which we now suppose to have been the orthodox one.

2. Those who believed this Hiram that came out of Tyre to have been the architect, but who supposed that, in consequence of his excellence of character, Solomon had bestowed upon him the appellation of *Adon*, "Lord" or "Master," calling him Adonhiram. As this theory was wholly unsustained by Scripture history or previous Masonic tradition, the school which supported it never became prominent or popular, and soon ceased to exist, although the error on which it is based is repeated at intervals in the blunder of some modern French ritualists.

3. Those who, treating this Hiram, the widow's son, as a subordinate and unimportant character, entirely ignored him in their ritual, and asserted that Adoram, or Adoniram, or Adonhiram, as the name was spelled by these ritualists, the son of Abda, the collector of tribute and the superintendent of the levy on Mount Lebanon, was the true architect of the Temple, and the one to whom all the legendary incidents of the

third degree of Masonry were to be referred. This school, in consequence of the boldness with which, unlike the second school, it refused all compromise with the orthodox party and assumed a wholly independent theory, became, for a time, a prominent schism in Masonry. Its disciples bestowed upon the believers in Hiram Abif the name of *Hiramite Masons*, adopted as their own distinctive appellation that of *Adonhiramites*, and, having developed the system which they practised into a peculiar rite, called it *Adonhiramite Masonry*.

Who was the original founder of the rite of Adonhiramite Masonry, and at what precise time it was first established, are questions that cannot now be answered with any certainty. Thory does not attempt to reply to either in his *Nomenclature of Rites*, where, if anything was known on the subject, we would be most likely to find it. Ragon, it is true, in his *Orthodoxie Maçonnique*, attributes the rite to the Baron de Tschoudy. But as he also assigns the authorship of the *Receuil Precieux* (a work of which I shall directly speak more fully) to the same person, in which statement he is known to be mistaken, there can be but little doubt that he is wrong in the former as well as in the latter opinion. The Chevalier de Lussy, better known as the Baron de Tschoudy, was, it is true, a distinguished ritualist. He founded the Order of the Blazing Star, and took an active part in the operations of the Council of Emperors of the East and West; but I have met with no evidence, outside of Ragon's assertion, that he established or had anything to do with the Adonhiramite rite.

I am disposed to attribute the development into a settled system, if not the actual creation, of the rite of Adonhiramite Masonry to Louis Guillemain de St. Victor, who published at Paris, in the year 1781, a work entitled *Receuil Precieux de la Maçonnerie Adonhiramite, etc.*

As this volume contained only the ritual of the first four degrees, it was followed, in 1785, by another, which embraced the higher degrees of the rite. No one who peruses these volumes can fail to perceive that the author writes like one who has invented, or, at least, materially modified the rite which is the subject of his labors. At all events, this work furnishes the only authentic account that we possess of the organization of the Adonhiramite system of Masonry.

The rite of Adonhiramite Masonry consisted of twelve degrees, which were as follows, the names being given in French as well as in English:

1. Apprentice — *Apprente.*
2. Fellow-Craft — *Compagnon.*
3. Master Mason — *Maître.*
4. Perfect Master — *Maître Parfait.*
5. Elect of Nine — *Elu des Neuf.*
6. Elect of Perignan — *Elu de Perignan.*
7. Elect of Fifteen — *Elu des Quinze.*
8. Minor Architect — *Petit Architecte.*
9. Grand Architect, or Scottish Fellow-Craft — *Grand Architecte, ou Compagnon Ecossais.*
10. Scottish Master — *Maître Ecossais.*
11. Knight of the Sword, Knight of the East, or of the Eagle — *Chevalier de l'Epée, Chevalier de l'Orient, ou de l'Aigle.*
12. Knight of Rose Croix — *Chevalier Rose Croix.*

This is the entire list of Adonhiramite degrees. Thory and Ragon have both erred in giving a thirteenth degree, namely, the Noachite, or Prussian Knight. They have fallen into this mistake because Guillemain has inserted this degree at the end of his second volume, but simply as a Masonic curiosity, having been translated, as he says, from the German by M. de Beraye. It has no connection with the preceding series of degrees, and Guillemain positively declares that the Rose Croix is the *ne plus ultra*, the summit and termination, of his rite.

Of these twelve degrees, the first ten are occupied with the transactions of the first Temple; the eleventh with matters relating to the construction of the second Temple; and the twelfth with that Christian symbolism of Freemasonry which is peculiar to the Rose Croix of every rite. All of the degrees have been borrowed from the Ancient and Accepted Rite, with slight modifications, which have seldom improved their character. On the whole, the extinction of the Adonhiramite Rite can scarcely be considered as a loss to Masonry.

Before concluding, a few words may be said on the orthography of the title. As the rite derives its peculiar characteristic from the fact that it founds the third degree on the assumed legend that Adoniram, the son of Abda and the receiver of tribute, was the true architect of the Temple, and not Hiram the widow's son, it should properly have been styled the *Adoniramite* Rite, and not the *Adonhiramite;* and so it would probably have been called if Guillemain, who gave it form, had been acquainted with the Hebrew language, for he would then have known that the name of his hero was *Adoniram* and not *Adonhiram*. The term Adonhiramite Masons should really have been applied to the second school described in this article, whose disciples admitted that Hiram Abif was the architect of the Temple, but who supposed that Solomon had bestowed the prefix *Adon* upon

him as a mark of honor, calling him Adonhiram. But Guillemain having committed the blunder in the name of his Rite, it continued to be repeated by his successors, and it would perhaps now be inconvenient to correct the error. Ragon, however, and a few other recent writers, have ventured to take this step, and in their works the system is called Adoniramite Masonry.

Adoniram. The first notice that we have of Adoniram in Scripture is in the 2d Book of Samuel (xx. 24), where, in the abbreviated form of his name Adoram, he is said to have been "over the tribute," in the house of David, or, as Gesenius translates it, "prefect over the tribute service, tribute master," that is to say, in modern phrase, he was the chief receiver of the taxes. Clarke calls him "Chancellor of the Exchequer." Seven years afterwards we find him exercising the same office in the household of Solomon, for it is said (1 Kings iv. 6) that "Adoniram the son of Abda was over the tribute." And lastly, we hear of him still occupying the same station in the household of King Rehoboam, the successor of Solomon. Forty-seven years after he is first mentioned in the Book of Samuel, he is stated (1 Kings xii. 18) to have been stoned to death, while in the discharge of his duty, by the people, who were justly indignant at the oppressions of his master. Although commentators have been at a loss to determine whether the tax-receiver under David, under Solomon, and under Rehoboam was the same person, there seems to be no reason to doubt it; for, as Kitto says, "It appears very unlikely that even two persons of the same name should successively bear the same office, in an age when no example occurs of the father's name being given to his son. We find, also, that not more than forty-seven years elapse between the first and last mention of the Adoniram who was 'over the tribute;' and as this, although a long term of service, is not too long for one life, and as the person who held the office in the beginning of Rehoboam's reign had served in it long enough to make himself odious to the people, it appears, on the whole, most probable that one and the same person is intended throughout." (*Encyc. Bib. Lit.*)

Adoniram plays an important *rôle* in the Masonic system, especially in the high degrees, but the time of action in which he appears is confined to the period occupied in the construction of the Temple. The legends and traditions which connect him with that edifice derive their support from a single passage in the 1st Book of Kings (v. 14), where it is said that Solomon made a levy of thirty thousand workmen from among the Israelites; that he sent these in courses of ten thousand a month to labor on Mount Lebanon, and that he placed Adoniram over these as their superintendent. From this brief statement the Adoniramite Masons have deduced the theory, as may be seen in the preceding article, that Adoniram was the architect of the Temple; while the Hiramites, assigning this important office to Hiram Abif, still believe that Adoniram occupied an important part in the construction of that edifice. He has been called "the first of the Fellow Crafts;" is said in one tradition to have been the brother-in-law of Hiram Abif, the latter having demanded of Solomon the hand of Adoniram's sister in marriage; and that the nuptials were honored by the kings of Israel and Tyre with a public celebration; and another tradition, preserved in the Royal Master's degree, informs us that he was the one to whom the three Grand Masters had intended first to communicate that knowledge which they had reserved as a fitting reward to be bestowed upon all meritorious craftsmen at the completion of the Temple. It is scarcely necessary to say that these and many other Adoniramic legends, often fanciful, and without any historical authority, are but the outward clothing of abstruse symbols, some of which have been preserved, and others lost in the lapse of time and the ignorance and corruptions of modern ritualists.

Adoniram, in Hebrew, אדנירם, compounded of אדון, ADON, *Lord*, and הרם, HiRaM, *altitude*, signifies the *Lord of altitude*. It is a word of great importance, and frequently used among the sacred words of the high degrees in all the Rites.

Adoniramite Masonry. See *Adonhiramite Masonry*.

Adonis, Mysteries of. An investigation of the mysteries of Adonis peculiarly claims the attention of the Masonic student: first, because, in their symbolism and in their esoteric doctrine, the religious object for which they were instituted, and the mode in which that object is attained, they bear a nearer analogical resemblance to the Institution of Freemasonry than do any of the other mysteries or systems of initiation of the ancient world; and, secondly, because their chief locality brings them into a very close connection with the early history and reputed origin of Freemasonry. For they were principally celebrated at Byblos, a city of Phœnicia, whose scriptural name was Gebal, and whose inhabitants were the Giblites or Giblemites, who are referred to in the 1st Book of Kings (chap. v. 18) as being the "stone-squarers" employed by King Solo-

mon in building the Temple. Hence there must have evidently been a very intimate connection, or at least certainly a very frequent intercommunication, between the workmen of the first Temple and the inhabitants of Byblos, the seat of the Adonisian mysteries, and the place whence the worshippers of that rite were disseminated over other regions of country.

These historical circumstances invite us to an examination of the system of initiation which was practised at Byblos, because we may find in it something that was probably suggestive of the symbolic system of instruction which was subsequently so prominent a feature in the system of Freemasonry.

Let us first examine the myth on which the Adonisiac initiation was founded. The mythological legend of Adonis is, that he was the son of Myrrha and Cinyras, King of Cyprus. Adonis was possessed of such surpassing beauty, that Venus became enamored with him, and adopted him as her favorite. Subsequently Adonis, who was a great hunter, died from a wound inflicted by a wild boar on Mount Lebanon. Venus flew to the succor of her favorite, but she came too late. Adonis was dead. On his descent to the infernal regions, Proserpine became, like Venus, so attracted by his beauty, that, notwithstanding the entreaties of the goddess of love, she refused to restore him to earth. At length the prayers of the desponding Venus were listened to with favor by Jupiter, who reconciled the dispute between the two goddesses, and by whose decree Proserpine was compelled to consent that Adonis should spend six months of each year alternately with herself and Venus.

This is the story on which the Greek poet Bion founded his exquisite idyll entitled the *Epitaph of Adonis*, the beginning of which has been thus rather inefficiently "done into English."

> "I and the Loves Adonis dead deplore:
> The beautiful Adonis is indeed
> Departed, parted from us. Sleep no more
> In purple, Cypris! but in watchet weed,
> All wretched! beat thy breast and all aread—
> 'Adonis is no more.' The Loves and I
> Lament him. 'Oh! her grief to see him bleed,
> Smitten by white tooth on whiter thigh,
> Out-breathing life's faint sigh upon the mountain high.'"

It is evident that Bion referred the contest of Venus and Proserpine for Adonis to a period subsequent to his death, from the concluding lines, in which he says: "The Muses, too, lament the son of Cinyras, and invoke him in their song; but he does not heed them, not because he does not wish, but because Proserpine will not release him." This was, indeed, the favorite form of the myth, and on it was framed the symbolism of the ancient mystery.

But there are other Grecian mythologues that relate the tale of Adonis differently. According to these, he was the product of the incestuous connection of Cinyras and Myrrha. Cinyras subsequently, on discovering the crime of his daughter, pursued her with a drawn sword, intending to kill her. Myrrha entreated the gods to make her invisible, and they changed her into a myrrh tree. Ten months after the myrrh tree opened, and the young Adonis was born. This is the form of the myth that has been adopted by Ovid, who gives it with all its moral horrors in the tenth book (298–524) of his Metamorphoses.

Venus, who was delighted with the extraordinary beauty of the boy, put him in a coffer, unknown to all the gods, and gave him to Proserpine to keep and to nurture in the under world. But Proserpine had no sooner beheld him than she became enamored with him and refused, when Venus applied for him, to surrender him to her rival. The subject was then referred to Jupiter, who decreed that Adonis should have one-third of the year to himself, should be another third with Venus, and the remainder of the time with Proserpine. Adonis gave his own portion to Venus, and lived happily with her till, having offended Diana, he was killed by a wild boar.

The mythographer Pharnutus gives a still different story, and says that Adonis was the grandson of Cinyras, and fled with his father, Ammon, into Egypt, whose people he civilized, taught them agriculture, and enacted many wise laws for their government. He subsequently passed over into Syria, and was wounded in the thigh by a wild boar while hunting on Mount Lebanon. His wife, Isis, or Astarte, and the people of Phœnicia and Egypt, supposing that the wound was mortal, profoundly deplored his death. But he afterwards recovered, and their grief was replaced by transports of joy. All the myths, it will be seen, agree in his actual or supposed death by violence, in the grief for his loss, in his recovery or restoration to life, and in the consequent joy thereon. And on these facts are founded the Adonisian mysteries which were established in his honor.

Of these mysteries we are now to speak. The mysteries of Adonis are said to have been first established at Babylon, and thence to have passed over into Syria, their principal seat being at the city of Byblos, in that country. The legend on which the mysteries was founded contained a recital of his

tragic death and his subsequent restoration to life, as has just been related. The mysteries were celebrated in a vast temple at Byblos. The ceremonies commenced about the season of the year when the river Adonis began to be swollen by the floods at its source.

The Adonis, now called Nahr el Ibrahim, or Abraham's river, is a small river of Syria, which, rising in Mount Lebanon, enters the Mediterranean a few miles south of Byblos. Maundrell, the great traveller, records the fact which he himself witnessed, that after a sudden fall of rain the river, descending in floods, is tinged with a deep red by the soil of the hills in which it takes its rise, and imparts this color to the sea, into which it is discharged, for a considerable distance. The worshippers of Adonis were readily led to believe that this reddish discoloration of the water of the river was a symbol of his blood. To this Milton alludes when speaking of Thammuz, which was the name given by the idolatrous Israelites to the Syrian god:

> "Thammuz came next behind,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate,
> In am'rous ditties, all a summer's day;
> While smooth Adonis, from his native rock,
> Ran purple to the sea, suffused with blood
> Of Thammuz yearly wounded."—*Paradise Lost.*

Whether the worship of Thammuz among the idolatrous and apostate Jews was or was not identical with that of Adonis among the Syrians has been a topic of much discussion among the learned. The only reference to Thammuz in the Scriptures is in the Book of Ezekiel, (viii. 14.) The prophet there represents that he was transported in spirit, or in a vision, to the Temple at Jerusalem, and that, being led "to the door of the gate of the house of Jehovah, which was towards the north, he beheld there women sitting weeping for Thammuz." The Vulgate has translated Thammuz by Adonis: "*Et ecce ibi mulieres sedebant, plangentes Adonidem;*" *i. e.*, "And behold women were sitting there, mourning for Adonis." St. Jerome, in his commentary on this passage, says that since, according to the heathen fable, Adonis had been slain in the month of June, the Syrians gave the name of Thammuz to this month, when they annually celebrated a solemnity, in which he is lamented by the women as dead, and his subsequent restoration to life is celebrated with songs and praises. And in a passage of another work he laments that Bethlehem was overshadowed by a grave of Thammuz, and that "in the cave where the infant Christ once cried the lover of Venus was bewailed," thus evidently making Thammuz and Adonis identical. The story of Thammuz, as related in the ancient work of Ibn Wahshik on *The Agriculture of the Nabatheans*, and quoted at length by Maimonides in his *Moreh Nevochim*, describes Thammuz as a false prophet, who was put to death for his idolatrous practices, but nothing in that fable connects him in any way with Adonis. But in the *Apology* of St. Melito, of which the Syriac translation remains, we have the oldest Christian version of the myth. Mr. W. A. Wright, of Trinity College, Cambridge, gives, in Smith's *Dictionary of the Bible*, the following liberal rendering of the Syriac: "The sons of Phœnicia worshipped Balthi, the queen of Cyprus. For she loved Tamuzo, the son of Cuthar, the king of the Phœnicians, and forsook her kingdom, and came and dwelt in Gebal, a fortress of the Phœnicians, and at that time she made all the villages subject to Cuthar, the king. For before Tamuzo she had loved Ares, and committed adultery with him, and Hephæstus, her husband, caught her and was jealous of her; and he (*i. e.*, Ares,) came and slew Tamuzo on Lebanon, while he made a hunting among the wild boars. And from that time Balthi remained in Gebal, and died in the city of Apatha, where Tamuzo was buried." This is nothing more than the Syrian myth of Adonis; and, as St. Melito lived in the second century, it was doubtless on his authority that Jerome adopted the opinion that the Thammuz of "alienated Judah" was the same as the Adonis of Syria; an opinion which, although controverted by some, has been generally adopted by subsequent commentators.

The sacred rites of the Adonisian mysteries began with mourning, and the days which were consecrated to the celebration of the death of Adonis were passed in lugubrious cries and wailings, the celebrants often scourging themselves. On the last of the days of mourning, funereal rites were performed in honor of the god. On the following day the restoration of Adonis to life was announced, and was received with the most enthusiastic demonstrations of joy.

Duncan, in a very well written work on *The Religions of Profane Antiquity*, (p. 350,) gives a similar description of these rites: "The objects represented were the grief of Venus and the death and resurrection of Adonis. An entire week was consumed in these ceremonies; all the houses were covered with crape or black linen; funeral processions traversed the streets; while the devotees scourged themselves, uttering frantic cries. The orgies were then commenced, in which the mystery of the

death of Adonis was depicted. During the next twenty-four hours all the people fasted; at the expiration of which time the priests announced the resurrection of the god. Joy now prevailed, and music and dancing concluded the festival."

Movers, who is of high authority among scholars, says, in his *Phonizier*, (vol. i., p. 200,) that "the celebration of the Adonisian mysteries began with the disappearance of Adonis, after which follows the search for him by the women. The myth represents this by the search of the goddess after her beloved, which is analogous to the search of Persephone in the Eleusinia; of Harmonia at Samothrace; of Io in Antioch. In autumn, when the rains washed the red earth on its banks, the river Adonis was of a blood-red color, which was the signal for the inhabitants of Byblos to begin the lament. Then they said that Adonis was killed by Mars or the boar, and that his blood, running in the river, colored the water."

Julius Fermicius Maternus, an ecclesiastical writer of the fourth century, thus describes the funereal ceremonies and the resurrection of Adonis in his treatise *De Errore Profanarum Religionum*, dedicated to the Emperors Constantius and Constans: "On a certain night an image is laid out upon a bed and bewailed in mournful strains. At length, when all have sufficiently expressed their feigned lamentation, light is introduced, and the priest, having first anointed the lips of those who had been weeping, whispers with a gentle murmur the following formula, which in the original is in the form of a Greek distich: *Have courage, ye initiates! The god having been preserved out of grief, salvation will arise to us.*"

This annunciation of the recovery or resurrection of Adonis was made, says Sainte-Croix, in his *Mysteres du Paganisme*, (t. ii., p. 106,) by the inhabitants of Alexandria to those of Byblos. The letter which was to carry the news was placed in an earthen vessel and intrusted to the sea, which floated it to Byblos, where Phœnician women were waiting on the shore to receive it. Lucian says, in his treatise on *The Syrian Goddess*, that a head was every year transported from Egypt to Byblos by some supernatural means. Both stories are probably apocryphal, or at least the act was, if performed at all, the result of the cunning invention of the priests.

Sainte-Croix describes, from Lucian's treatise on *The Syrian Goddess*, the magnificence of the temple at Hierapolis; but he certainly found no authority in that writer for stating that the mysteries of Adonis were there celebrated. The Rites practised at Hierapolis seem rather to have had some connection with the arkite worship, which prevailed so extensively in the pagan world of antiquity. The magnificent temple, which in after times the Roman Crassus plundered, and the treasures of which it took several days to weigh and examine, was dedicated to Astarte, the goddess who presided over the elements of nature and the productive seeds of things, and who was in fact the mythological personification of the passive powers of Nature.

The mythological legend, which has been detailed in the beginning of this article, was but the exoteric story, intended for the uninitiated. There was also — as there was in all these mystical initiations of the ancients, an esoteric meaning — a sacred and secret symbolism, which constituted the arcana of the mysteries, and which was communicated only to the initiated.

Adonis, which is derived from the Hebrew אָדֹן, ADON — *lord* or *master* — was one of the titles given to the sun; and hence the worship of Adonis formed one of the modifications of that once most extensive system of religion — sun worship. Godwyn, in his *Moses and Aaron*, (l. iv., c. 2,) says: "Concerning Adonis, whom sometimes ancient authors call Osiris, there are two things remarkable: *aphanismos*, the death or loss of Adonis; and *heuresis*, the finding of him again. By the death or loss of Adonis we are to understand the departure of the sun; by his finding again we are to understand his return."

Macrobius, in his *Saturnalia*, more fully explains the allegory thus: "Philosophers have given the name of Venus to the superior or northern hemisphere, of which we occupy a part, and that of Proserpine to the inferior or southern. Hence, among the Assyrians and Phœnicians, Venus is said to be in tears when the sun, in his annual course through the twelve signs of the zodiac, passes over to our antipodes; for of these twelve signs six are said to be superior and six inferior. When the sun is in the inferior signs, and the days are consequently short, the goddess is supposed to weep for the temporary death or privation of the sun, detained by Proserpine, whom we regard as the divinity of the southern or antipodal regions. And Adonis is said to be restored to Venus when the sun, having traversed the six inferior signs, enters those of our hemisphere, bringing with it an increase of light and lengthened days. The boar, which is supposed to have killed Adonis, is an emblem of winter; for this animal, covered with rough bristles, delights in cold, wet, and miry situations, and his favorite food is the acorn,

a fruit which is peculiar to winter. The sun is said, too, to be wounded by winter, since at that season we lose its light and heat, which are the effects produced by death upon animated beings. Venus is represented on Mount Lebanon in an attitude of grief; her head, bent and covered with a veil, is supported by her left hand near her breast, and her countenance is bathed in tears. This figure represents the earth in winter, when, being veiled in clouds and deprived of the sun, its energies have become torpid. The fountains, like the eyes of Venus, are overflowing, and the fields, divested of their flowers, present a joyless appearance. But when the sun has emerged from the southern hemisphere and passed the vernal equinox, Venus is once more rejoiced, the fields are again embellished with flowers, the grass springs up in the meadows, and the trees recover their foliage."

Such is supposed by mythologists in general to have been the esoteric doctrine of the Adonisian initiation, hence said to be a branch of that worship of the sun that at one time so universally prevailed over the world. And as this allegory, when thus interpreted, must have been founded on the fact that the solar orb disappeared for several months of winter, it followed that the allegory must have been invented by some hyperborean people, to whom only such an astronomical phenomenon could be familiar. This is the view taken by the learned M. Baillie in his *Histoire de l'Astronomie Ancienne*, who founds on it his favorite theory that all learning and civilization originally came from the circumpolar regions.

This tendency to symbolize the changing seasons and the decaying and renewed strength of the sun was common first to the mythology of the old Aryan race, and then to that of every nation which descended from it. In Greece, especially, we have the myths of Linus, whose melancholy fate was bewailed at the season of the grape picking, and whose history, although confused by various statements, still makes him the analogue of Adonis; so that what is said of one might very properly be applied to the other. On this subject the following remarks of O. K. Müller, in his *History of Greek Literature*, (p. 23,) will be found interesting: "This Linus," he says, "evidently belongs to a class of deities or demigods of which many instances occur in the religions of Greece and Asia Minor — boys of extraordinary beauty and in the flower of youth, who are supposed to have been drowned, or devoured by raging dogs, or destroyed by wild beasts, and whose death is lamented in the harvest or other periods of the hot season. The real object of lamentation was the tender beauty of spring destroyed by the summer heat, and other phenomena of the same kind, which the imagination of these early times invested with a personal form, and represented as gods or beings of a divine nature." It would not be difficult to apply all this to the myth of Adonis, who, like Linus, was supposed to be a symbol of the dying and of the resuscitating sun.

But, on the other hand, as Payne Knight observes, this notion of the mourning for Adonis being a testimony of grief for the absence of the sun during the winter, is not to be too readily acquiesced in. Thus Lobeck, in his *Aglaophamus*, very pertinently inquires why those nations whose winter was the mildest and shortest should so bitterly bewail the regular changes of the seasons as to suppose that even a god was slain; and he observes, with a great appearance of reason, that even were this the case, the mournful and the joyful parts of the festival should have been celebrated at different periods of the year: the former at the coming on of winter, and the latter at the approach of summer. It is not, perhaps, easy to answer these objections.

Of all the mythologers, the Abbe Banier is the only one who has approximated to what appears to be the true interpretation of the myth. In his erudite work entitled *La Mythologie et les Fables expliquees par l'Histoire*, he discusses the myth of Adonis at great length. He denies the plausibility of the solar theory, which makes Adonis, in his death and resurrection, the symbol of the sun's setting and rising, or of his disappearance in winter and his return in summer; he thinks the alternate mourning and joy which characterized the celebration of the mysteries may be explained as referring to the severe but not fatal wound of Adonis, and his subsequent recovery through the skill of the physician Cocytus; or, if this explanation be rejected, he then offers another interpretation, which is, I think, much nearer to the truth:

"But if any be tenacious of the opinion that Adonis died of his wound, I shall account for that joy which succeeded the mourning on the last day of the festival by saying it imported that he was promoted to divine honors, and that room was no longer left for sorrow; but that, having mourned for his death, they were now to rejoice at his deification. The priests, who would not have been in favor of a tradition which taught that the god whom they had served was subject to death, sought to conceal it from the people, and invented the allegorical explication which

I have been refuting." (Tom. iii., liv. vii., ch. x.)

While, therefore, we may grant the possibility that there was originally some connection between the Sabean worship of the sun and the celebration of the Adonisian festival, we cannot forget that these mysteries, in common with all the other sacred initiations of the ancient world, had been originally established to promulgate among the initiates the once hidden doctrine of a future life. The myth of Adonis in Syria, like that of Osiris in Egypt, of Atys in Samothrace, or of Dionysus in Greece, presented, symbolically, the two great ideas of decay and restoration: sometimes figured as darkness and light, sometimes as winter and summer, sometimes as death and life, but always maintaining, no matter what was the framework of the allegory, the inseparable ideas of something that was lost and afterwards recovered, as its interpretation, and so teaching, as does Freemasonry at this day, by a similar system of allegorizing, that after the death of the body comes the eternal life of the soul. The inquiring Freemason will thus readily see the analogy in the symbolism that exists between Adonis in the mysteries of the Giblemites at Byblos and Hiram the Builder in his own institution.

Adoption, Masonic. The adoption by the Lodge of the child of a Mason is practised, with peculiar ceremonies, in some of the French and German Lodges, and has been recently introduced, but not with the general approbation of the Craft, into one or two Lodges of this country. Clavel, in his *Histoire Pittoresque de la Franc-Maçonnerie*, (p. 39,) gives the following account of the ceremonies of adoption.

"It is a custom, in many Lodges, when the wife of a Mason is near the period of her confinement, for the Hospitaller, if he is a physician, and if not, for some other brother who is, to visit her, inquire after her health, in the name of the Lodge, and to offer her his professional services, and even pecuniary aid if he thinks she needs it. Nine days after the birth of her child, the Master and Wardens call upon her to congratulate her on the happy event. If the infant is a boy, a special communication of the Lodge is convened for the purpose of proceeding to its adoption. The hall is decorated with flowers and foliage, and censers are prepared for burning incense. Before the commencement of labor, the child and its nurse are introduced into an ante-room. The Lodge is then opened, and the Wardens, who are to act as godfathers, repair to the infant at the head of a deputation of five brethren. The chief of the deputation, then addressing the nurse, exhorts her not only to watch over the health of the child that has been intrusted to her care, but also to cultivate his youthful intellect, and to instruct him with truthful and sensible conversation. The child is then taken from the nurse, placed by its father upon a cushion, and carried by the deputation into the Lodge room. The procession advances beneath an arch of foliage to the pedestal of the east, where it stops.

"'Whom bring you here, my brethren?' says the Master to the godfathers.

"'The son of one of our brethren whom the Lodge is desirous of adopting,' is the reply of the Senior Warden.

"'What are his names, and what Masonic name will you give him?'

"The Warden replies, adding to the baptismal and surname of the child a characteristic name, such as *Truth*, *Devotion*, *Benevolence*, or some other of a similar nature.

"The Master then descends from his seat, approaches the louveteau or lewis, (for such is the appellation given to the son of a Mason,) and extending his hands over its head, offers up a prayer that the child may render itself worthy of the love and care which the Lodge intends to bestow upon it. He then casts incense into the censers, and pronounces the Apprentice's obligation, which the godfathers repeat after him in the name of the louveteau. Afterwards he puts a white apron on the infant, proclaiming it to be the adopted child of the Lodge, and causes this proclamation to be received with the honors.

"As soon as this ceremony has been performed, the Master returns to his seat, and having caused the Wardens with the child to be placed in the north-west corner of the Lodge, he recounts to the former the duties which they have assumed as godfathers. After the Wardens have made a suitable response, the deputation which had brought the child into the Lodge room is again formed, and having carried it out, it is restored to its nurse in the anteroom.

"The adoption of a louveteau binds all the members of the Lodge to watch over his education, and subsequently to aid him, if it be necessary, in establishing himself in life. A circumstantial account of the ceremony is drawn up, which having been signed by all the members is delivered to the father of the child. This document serves as a dispensation, which relieves him from the necessity of passing through the ordinary preliminary examinations when, at the proper age, he is desirous of participating in the labors of Masonry. He is then only required to renew his obligations."

In the United States, the ceremony has

been recently practised by a few Lodges, the earliest instance being that of Foyer Maçonnique Lodge of New Orleans, in 1859. The Supreme Council for the Southern Jurisdiction, Ancient and Accepted Rite, has published the ritual of Masonic Adoption for the use of the members of that rite. The ritual for which, under the title of "Offices of Masonic Baptism, Reception of a Louveteau and Adoption," is a very beautiful one, and is the composition of Brother Albert Pike. It is scarcely necessary to say that the word *Baptism* there used has not the slightest reference to the Christian sacrament of the same name.

Adoptive Masonry. An organization which bears a very imperfect resemblance to Freemasonry in its forms and ceremonies, and which was established in France for the initiation of females, has been called by the French "*Maçonnerie d'Adoption*," or *Adoptive Masonry*, and the societies in which the initiations take place have received the name of "*Loges d'Adoption*," or *Adoptive Lodges*. This appellation is derived from the fact that every female or Adoptive Lodge is obliged, by the regulations of the association, to be, as it were, adopted by, and thus placed under the guardianship of, some regular Lodge of Freemasons.

As to the exact date which we are to assign for the first introduction of this system of female Masonry, there have been several theories, some of which, undoubtedly, are wholly untenable, since they have been founded, as Masonic historical theories too often are, on an unwarrantable mixture of facts and fictions — of positive statements and problematic conjectures. Mons. J. S. Boubée, a distinguished French Mason, in his *Etudes Maçonniques*, places the origin of Adoptive Masonry in the 17th century, and ascribes its authorship to Queen Henrietta Maria, the widow of Charles I. of England; and he states that on her return to France, after the execution of her husband, she took pleasure in recounting the secret efforts made by the Freemasons of England to restore her family to their position and to establish her son on the throne of his ancestors. This, it will be recollected, was once a prevalent theory, now exploded, of the origin of Freemasonry — that it was established by the Cavaliers, as a secret political organization, in the times of the English civil war between the king and the Parliament, and as an engine for the support of the former. M. Boubee adds, that the queen made known to the ladies of her court, in her exile, the words and signs employed by her Masonic friends in England as their modes of recognition, and by this means instructed them in some of the mysteries of the Institution, of which, he says, she had been made the protectress after the death of the king. This theory is so full of absurdity, and its statements so flatly contradicted by well-known historical facts, that we may at once reject it as wholly apocryphal.

Others have claimed Russia as the birthplace of Adoptive Masonry; but in assigning that country and the year 1712 as the place and time of its origin, they have undoubtedly confounded it with the chivalric Order of Saint Catharine, which was instituted by the Czar Peter the Great in honor of the Czarina Catharine, and which, although at first it consisted of persons of both sexes, was subsequently confined exclusively to females. But the Order of Saint Catharine was in no manner connected with that of Freemasonry. It was simply a Russian order of female knighthood.

The truth seems to be that the regular Lodges of Adoption owed their existence to those secret associations of men and women which sprang up in France before the middle of the eighteenth century, and which attempted in all of their organization, except the admission of female members, to imitate the Institution of Freemasonry. Clavel, who, in his *Histoire Pittoresque de la Franc-Maçonnerie*, an interesting but not always a trustworthy work, adopts this theory, says that female Masonry was instituted about the year 1730; that it made its first appearance in France, and that it was evidently a product of the French mind. No one will be disposed to doubt the truth of this last sentiment. The proverbial gallantry of the French Masons was most ready and willing to extend to women some of the blessings of that Institution, from which the churlishness, as they would call it, of their Anglo-Saxon brethren had excluded her.

But the Masonry of Adoption did not at once and in its very beginning assume that peculiarly imitative form of Freemasonry which it subsequently presented, nor was it recognized as having any connection with our own Order until more than thirty years after its first establishment. Its progress was slow and gradual. In the course of this progress it affected various names and rituals, many of which have not been handed down to us. It was evidently convivial and gallant in its nature, and at first seems to have been only an imitation of Freemasonry, inasmuch as that it was a secret society, having a form of initiation and modes of recognition. A specimen of one or two of these secret female associations may not be uninteresting.

One of the earliest of these societies was

that which was established in the year 1743, at Paris, under the name of the "*Ordre des Felicitaires,*" which we might very appropriately translate as the "Order of Happy Folks." The vocabulary and all the emblems of the order were nautical. The sisters made symbolically a voyage to the island of Felicity, in ships navigated by the brethren. There were four degrees, namely, those of *Cabin-boy, Captain, Commodore,* and *Vice-Admiral,* and the Grand Master, or presiding officer, was called the *Admiral.* Out of this society there sprang in 1745 another, which was called the "Knights and Ladies of the Anchor," which is said to have been somewhat more refined in its character, although for the most part it preserved the same formulary of reception.

Two years afterwards, in 1747, the Chevalier Beauchaine, a very zealous Masonic adventurer, and the Master for life of a Parisian Lodge, instituted an androgynous system under the name of the "*Ordre des Fendeurs,*" or "the Order of Wood-Cutters," whose ceremonies were borrowed from those of the well-known political society of the Carbonari. All parts of the ritual had a reference to the sylvan vocation of wood-cutting, just as that of the Carbonari referred to coal-burning. The place of meeting was called a *wood-yard,* and was supposed to be situated in a forest; the presiding officer was styled *Père Maître,* which might be idiomatically interpreted as *Goodman Master;* and the members were designated as *cousins,* a practice evidently borrowed from the Carbonari. The reunions of the "Wood-Cutters" enjoyed the prestige of the highest fashion in Paris; and the society became so popular that ladies and gentlemen of the highest distinction in France united with it, and membership was considered an honor which no rank, however exalted, need disdain. It was consequently succeeded by the institution of many other and similar androgynous societies, the very names of which it would be tedious to enumerate.

Out of all these societies — which resembled Freemasonry only in their secrecy, their benevolence, and a sort of rude imitation of a symbolic ceremonial — at last arose the true Lodges of Adoption, which so far claimed a connection with and a dependence on Masonry as that Freemasons alone were admitted among their male members — a regulation which did not prevail in the earlier organizations.

It was about the middle of the eighteenth century that the Lodges of Adoption began to attract attention in France, whence they speedily spread into other countries of Europe — into Germany, Poland, and even Russia; England alone, always conservative to a fault, steadily refusing to take any cognizance of them. The Masons, says Clavel, embraced them with enthusiasm as a practicable means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their mystical assemblies. And this, at least, may be said of them, that they practised with commendable fidelity and diligence the greatest of the Masonic virtues, and that the banquet and balls which always formed an important part of their ceremonial were distinguished by numerous acts of charity.

The first of these Lodges of which we have any notice was that established in Paris, in the year 1760, by the Count de Bernouville. Another was instituted at Nimuegen, in Holland, in 1774, over which the Prince of Waldeck and the Princess of Orange presided. In 1775, the Lodge of Saint Antoine, at Paris, organized a dependent Lodge of Adoption, of which the Duchess of Bourbon was Grand Mistress and the Duke of Chartres Grand Master. In 1777, there was an Adoptive Lodge of *La Candeur,* over which the Duchess of Bourbon presided, assisted by such noble ladies as the Duchess of Chartres, the Princess Lamballe, and the Marchioness de Genlis; and we hear of another governed by Madame Helvetius, the wife of the illustrious philosopher; so that it will be perceived that fashion, wealth, and literature combined to give splendor and influence to this new order of female Masonry.

At first the Grand Orient of France appears to have been unfavorably disposed to these pseudo-Masonic and androgynous associations, but at length they became so numerous and so popular that a persistence in opposition would have evidently been impolitic, if it did not actually threaten to be fatal to the interests and permanence of the Masonic Institution. The Grand Orient, therefore, yielded its objections, and resolved to avail itself of that which it could not suppress. Accordingly, on the 10th of June, 1774, it issued an edict by which it assumed the protection and control of the Lodges of Adoption. Rules and regulations were provided for their government, among which were two: first, that no males except regular Freemasons should be permitted to attend them; and, secondly, that each Lodge should be placed under the charge and held under the sanction of some regularly constituted Lodge of Masons, whose Master, or, in his absence, his deputy, should be the presiding officer, assisted by a female President or Mistress; and such has since been the organization of all Lodges of Adoption.

A Lodge of Adoption, under the regulations established in 1774, consists of the following officers: a Grand Master, a Grand Mistress, an Orator, an Inspector, an Inspectress, a Depositor and a Depositress; or, as these might more appropriately be translated, a Male and Female Guardian, a Master and a Mistress of Ceremonies, and a Secretary. All of these officers wear a blue watered ribbon in the form of a collar, to which is suspended a golden trowel, and all the brethren and sisters have white aprons and gloves.

The Rite of Adoption consists of four degrees, whose names in French and English are as follows:

1. *Apprentie*, or Female Apprentice.
2. *Compagnonne*, or Craftswoman.
3. *Maîtresse*, or Mistress.
4. *Parfaite Maîtresse*, or Perfect Mistress.

It will be seen that the degrees of Adoption, in their names and their apparent reference to the gradations of employment in an operative art, are assimilated to those of legitimate Freemasonry; but it is in those respects only that the resemblance holds good. In the details of the ritual there is a vast difference between the two Institutions.

There was a fifth degree added in 1817 —by some modern writers called "Female elect," — *Sublime Dame Ecossaise*, or Sovereign Illustrious Dame Ecossaise; but it seems to be a recent and not generally adopted innovation. At all events, it constituted no part of the original Rite of Adoption.

The first, or Female Apprentice's degree, is simply preliminary in its character, and is intended to prepare the candidate for the more important lessons which she is to receive in the succeeding degrees. She is presented with a white apron and a pair of white kid gloves. The apron is given with the following charge, in which, as in all the other ceremonies of the Order, the Masonic system of teaching by symbolism is followed:

"Permit me, my sister, to decorate you with this apron, which, as the symbol of virtue, kings, princes, and princesses have esteemed, and will ever esteem it an honor to wear."

On receiving the gloves, the candidate is thus addressed:

"The color of these gloves will admonish you that candor and truth are virtues inseparable from the character of a female Mason. Take your place among us, and be pleased to listen to the instructions which we are about to communicate to you."

The following charge is then addressed to the candidate by the Orator:

"My dear Sister: — Nothing is better calculated to assure you of the high esteem our society entertains for you, than your admission as a member, thus giving you a proof of our sincere attachment. The vulgar, who are always ignorant, have very naturally entertained the most ridiculous prejudices against our Order. Without any just reason they have conceived an enmity which has induced them to circulate the most scandalous rumors concerning us. But how is it possible that they, without the light of truth, should be enabled to form a correct judgment? They are incapable of appreciating the good that we do by affording relief to our fellow-creatures in distress.

"Your sex, my dear sister, having for a long time been denied admission to our society, alone has had the right to think us unjust. What satisfaction must you, therefore, now enjoy, in perceiving that Freemasonry is a school of decorum and virtue, and that our laws are intended to restrain the violence of our passions, and to make us more deserving of your confidence and esteem. We have hitherto frequently found ourselves at a loss in our meetings for the agreeable conversation of your amiable sex, and hence we have at length determined to invite you into our society by the endearing name of sisters, with the hope that we shall hereafter pass our time more delightfully in your pleasant company, as well as give additional respect to our Institution.

"We call our Lodge the temple of virtue, because we endeavor, by the exercise of charity, to do all the good we can to our fellow-creatures, and seek to subdue our own passions. The obligation that we take, not to reveal our mysteries, prevents pride and self-love from lurking in our hearts, so that we are enabled without ostentation to perform all the good deeds which we are bound to practise.

"The name of sister, that we bestow upon you, evinces the esteem that we have entertained for your person in selecting you to participate in our happiness and to cultivate, with us, the principles of virtue and benevolence.

"Having now made you acquainted with the nature of our Institution, we are well assured that the light of wisdom and virtue will henceforth direct your conduct, and that you will never reveal to the profane those mysteries which should ever carefully be preserved by the maintenance of the strictest silence. May the Omnipotent Deity give you that strength which will always enable you to support the character of a sincere female Mason."

It will be seen that throughout this charge there runs a vein of gallantry, which gives the true secret of the motives which led to the organization of the society, and which, however appropriate to a Lodge of Adoption, would scarcely be in place in a Lodge of the legitimate Order.

In the second degree, or that of *Compagnonne*, or "Craftswoman," corresponding to our Fellow Craft, the Lodge is made the

symbol of the Garden of Eden, and the candidate passes through a mimic representation of the temptation of Eve, the fatal effects of which, culminating in the deluge and the destruction of the human race, are impressed upon her in the lecture or catechism.

Here we have a scenic representation of the circumstances connected with that event, as recorded in Genesis. The candidate plays the *rôle* of our common mother. In the centre of the Lodge, which represents the garden, is placed the tree of life, from which ruddy apples are suspended. The serpent, made with theatrical skill to represent a living reptile, embraces in its coils the trunk. An apple plucked from the tree is presented to the recipient, who is persuaded to eat it by the promise that thus alone can she prepare herself for receiving a knowledge of the sublime mysteries of Freemasonry. She receives the fruit from the tempter, but no sooner has she attempted to bite it, than she is startled by the sound of thunder; a curtain which has separated her from the members of the Lodge is suddenly withdrawn, and she is detected in the commission of the act of disobedience. She is sharply reprimanded by the Orator, who conducts her before the Grand Master. This dignitary reproaches her with her fault, but finally, with the consent of the brethren and sisters present, he pardons her in the merciful spirit of the Institution, on the condition that she will take a vow to extend hereafter the same clemency to the faults of others.

All of this is allegorical and very pretty, and it cannot be denied that on the sensitive imaginations of females such ceremonies must produce a manifest impression. But it is needless to say that it is nothing like Masonry.

There is less ceremony, but more symbolism, in the third degree, or that of "Mistress." Here are introduced, as parts of the ceremony, the tower of Babel and the theological ladder of Jacob. Its rounds, however, differ from those peculiar to true Masonry, and are said to equal the virtues in number. The lecture or catechism is very long, and contains some very good points in its explanations of the symbols of the degree. Thus, the tower of Babel is said to signify the pride of man — its base, his folly — the stones of which it was composed, his passions — the cement which united them, the poison of discord — and its spiral form, the devious and crooked ways of the human heart. In this manner there is an imitation, not of the letter and substance of legitimate Freemasonry, for nothing can in these respects be more dissimilar, but of that mode of teaching by symbols and allegories which is its peculiar characteristic.

The fourth degree, or that of "Perfect Mistress," corresponds to no degree in legitimate Masonry. It is simply the summit of the Rite of Adoption, and hence is also called the "Degree of Perfection." Although the Lodge, in this degree, is supposed to represent the Mosaic tabernacle in the wilderness, yet the ceremonies do not have the same reference. In one of them, however, the liberation, by the candidate, of a bird from the vase in which it had been confined is said to symbolize the liberation of man from the dominion of his passions; and thus a far-fetched reference is made to the liberation of the Jews from Egyptian bondage. On the whole, the ceremonies are very disconnected, but the lecture or catechism contains some excellent lessons. Especially does it furnish us with the official definition of Adoptive Masonry, which is in these words:

"It is a virtuous amusement by which we recall a part of the mysteries of our religion; and the better to make man know his Creator, after we have inculcated the duties of virtue, we deliver ourselves up to the sentiments of a pure and delightful friendship by enjoying in our Lodges the pleasures of society — pleasures which among us are always founded on reason, honor, and innocence."

Apt and appropriate description of an association, secret or otherwise, of agreeable and virtuous, well-bred men and women, but having not the slightest application to the design or form of true Freemasonry.

The author of *La Vraie Maçonnerie d'Adoption*, who has given the best ritual of the Rite, thus briefly sums up the objects of the Institution:

"The first degree contains only, as it ought, moral ideas of Masonry; the second is the initiation into the first mysteries, commencing with the sin of Adam, and concluding with the Ark of Noah as the first favor which God granted to men; the third and fourth are merely a series of types and figures drawn from the Holy Scriptures, by which we explain to the candidate the virtues which she ought to practise."

The fourth degree, being the summit of the Rite of Adoption, is furnished with a "table-lodge," or the ceremony of a banquet, which immediately succeeds the closing of the Lodge, and which, of course, adds much to the social pleasure and nothing to the instructive character of the Rite. Here, also, there is a continued imitation of the ceremonies of the Masonic Institution as they are practised in France, where the ceremoniously conducted banquet, at which Masons only are present, is always an ac-

companiment of the Master's Lodge. Thus, as in the banquets of the regular Lodges of the French Rite, the members always use a symbolical language by which they designate the various implements of the table and the different articles of food and drink, calling, for instance, the knives "swords," the forks "pikes," the meats "materials," and bread a "rough ashlar;" so, in imitation of this custom, the Rite of Adoption has established in its banquets a technical vocabulary, to be used only at the table. Thus the Lodge room is called "Eden," the doors "barriers," the minutes a "ladder," a wineglass is styled a "lamp," and its contents "oil," — water being "white oil" and wine "red oil." To fill your glass is "to trim your lamp," to drink is "to extinguish your lamp," with many other eccentric expressions.

Much taste, and in some instances, magnificence, are displayed in the decorations of the Lodge rooms of the Adoptive Rite. The apartment is separated by curtains into different divisions, and contains ornaments and decorations which of course vary in the different degrees. The orthodox Masonic idea that the Lodge is a symbol of the world is here retained, and the four sides of the hall are said to represent the four continents — the entrance being called "Europe," the right side "Africa," the left "America," and the extremity in which the Grand Master and Grand Mistress are seated "Asia." There are statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice, and Truth. The members are seated along the sides in two rows, the ladies occupying the front one, and the whole is rendered as beautiful and attractive as the taste can make it.

The Lodges of Adoption flourished greatly in France after their recognition by the Grand Orient. The Duchess of Bourbon, who was the first that received the title of Grand Mistress, was installed with great pomp and splendor, in May, 1775, in the *Lodge of St. Antoine*, in Paris. She presided over the Adoptive Lodge *Le Candeur* until 1780, when it was dissolved. Attached to the celebrated *Lodge of the Nine Sisters*, which had so many distinguished men of letters among its members, was a Lodge of Adoption bearing the same name, which in 1778 held a meeting at the residence of Madame Helvetius in honor of Benjamin Franklin, then our ambassador at the French court. During the reign of terror of the French revolution, Lodges of Adoption, like everything that was gentle or humane, almost entirely disappeared. But with the accession of a regular government they were resuscitated, and the Empress Josephine presided at the meeting of one at Strasburg in the year 1805. They continued to flourish under the imperial dynasty, and although less popular, or I should rather say, less fashionable, under the restoration, they subsequently recovered their popularity, and are still in existence in France.

As interesting appendages to this article, it may not be improper to insert two accounts, one of the installation of Madame Cesar Moreau, as Grand Mistress of Adoptive Masonry, in the Lodge connected with the regular Lodge *La Jerusalem des Vallées Egyptiennes*, on the 8th July, 1854, and the other of the reception of the celebrated Lady Morgan, in 1819, in the Lodge *La Belle et Bonne*, as described by her in her *Diary*.

The account of the installation of Madame Moreau, which is abridged from the *Franc-Maçon*, a Parisian periodical, is as follows:

The fête was most interesting and admirably arranged. After the introduction in due form of a number of brethren and sisters, the Grand Mistress elect was announced, and she entered, preceded by the five lights of the Lodge and escorted by the Inspectress, Depositress, Oratrix, and Mistress of Ceremonies. Mons. J. S. Boubee, the Master of the Lodge *La Jerusalem des Vallées Egyptiennes*, conducted her to the altar, where, having installed her into office and handed her a mallet as the symbol of authority, he addressed her in a copy of verses, whose merit will hardly claim for them a repetition. To this she made a suitable reply, and the Lodge then proceeded to the reception of a young lady, a part of the ceremony of which is thus described:

"Of the various trials of virtue and fortitude to which she was subjected, there was one which made a deep impression, not only on the fair recipient, but on the whole assembled company. Four boxes were placed, one before each of the male officers; the candidate was told to open them, which she did, and from the first and second drew faded flowers, and soiled ribbons and laces, which being placed in an open vessel were instantly consumed by fire, as an emblem of the brief duration of such objects; from the third she drew an apron, a blue silk scarf, and a pair of gloves; and from the fourth a basket containing the working tools in silver gilt. She was then conducted to the altar, where, on opening a fifth box, several birds which had been confined in it escaped, which was intended to teach her that liberty is a condition to which all men are entitled, and of which no one can be deprived without injustice. After having taken the vow, she was in-

structed in the modes of recognition, and having been clothed with the apron, scarf, and gloves, and presented with the implements of the Order, she received from the Grand Mistress an esoteric explanation of all these emblems and ceremonies. Addresses were subsequently delivered by the Orator and Oratrix, an ode was sung, the poor or alms box was handed round, and the labors of the Lodge were then closed."

Madame Moreau lived only six months to enjoy the honors of presiding officer of the Adoptive Rite, for she died of a pulmonary affection at an early age, on the 11th of the succeeding January.

The Lodge of Adoption in which Lady Morgan received the degrees at Paris, in the year 1819, was called *La Belle et Bonne.* This was the pet name which long before had been bestowed by Voltaire on his favorite, the Marchioness de Villette, under whose presidency and at whose residence in the Faubourg St. Germaine the Lodge was held, and hence the name with which all France, or at least all Paris, was familiarly acquainted as the popular designation of Madame de Villette.

Lady Morgan, in her description of the Masonic fête, says that when she arrived at the Hotel la Villette, where the Lodge was held, she found a large concourse of distinguished persons ready to take part in the ceremonies. Among these were Prince Paul of Wurtemberg, the Count de Cazes, elsewhere distinguished in Masonry, the celebrated Denon, the Bishop of Jerusalem, and the illustrious actor Talma. The business of the evening commenced with an installation of the officers of a sister Lodge, after which the candidates were admitted. Lady Morgan describes the arrangements as presenting, when the doors were opened, a spectacle of great magnificence. A profusion of crimson and gold, marble busts, a decorated throne and altar, an abundance of flowers, and incense of the finest odor which filled the air, gave to the whole a most dramatic and scenic effect. Music of the grandest character mingled its harmony with the mysteries of initiation, which lasted for two hours, and when the Lodge was closed there was an adjournment to the hall of refreshment, where the ball was opened by the Grand Mistress with Prince Paul of Wurtemberg. Lady Morgan, upon whose mind the ceremony appears to have made an impression, makes one remark worthy of consideration: "That so many women," she says, "young and beautiful and worldly, should never have revealed the secret, is among the miracles which the much distrusted sex are capable of working." In fidelity to the vow of secrecy, the female Masons of the Adoptive Rite have proved themselves fully equal to their brethren of the legitimate Order.

Notwithstanding that Adoptive Masonry has found an advocate in no less distinguished a writer than Chemin Dupontès, who, in the *Encyclopédie Maçonnique,* calls it "a luxury in Masonry, and a pleasant relaxation which cannot do any harm to the true mysteries which are practised by men alone," it has been very generally condemned by the most celebrated French, German, English, and American Masons.

Gaedicke, in the *Freimaurer Lexicon,* speaks slightingly of it as established on insufficient grounds, and expresses his gratification that the system no longer exists in Germany.

Thory, in his *History of the Foundation of the Grand Orient* (p. 361), says that the introduction of Adoptive Lodges was a consequence of the relaxation of Masonic discipline; and he asserts that the permitting of women to share in mysteries which should exclusively belong to men is not in accordance with the essential principles of the Masonic Order. The Abbe Robin, the author of an able work entitled *Recherches sur les Initiations Anciennes et Modernes,* maintains that the custom of admitting women into Masonic assemblies will perhaps be, at some further period, the cause of the decline of Masonry in France. The prediction is not, however, likely to come to pass; for while legitimate Masonry has never been more popular or prosperous in France than it is at this day, it is the Lodges of Adoption that appear to have declined.

Other writers in other countries have spoken in similar terms, so that it is beyond a doubt that the general sentiment of the Fraternity is against this system of female Masonry.

Lenning is, however, more qualified in his condemnation, and says, in his *Encyclopädie der Freimaurerei,* that while leaving it undecided whether it is prudent to hold assemblies of women with ceremonies which are called Masonic, yet it is not to be denied that in these female Lodges a large amount of charity has been done.

Adoptive Masonry has its literature, although neither extensive nor important, as it comprises only books of songs, addresses, and rituals. Of the latter the most valuable are—1. *La Maçonnerie des Femmes,* published in 1775, and containing only the first three degrees; for such was the system when recognized by the Grand Orient of France in that year. 2. *La Vraie Maçonnerie d'Adoption,* printed in 1787. This work, which is by Guillemain de St. Victor, is perhaps the best that has been published on the subject of the Adoptive Rite, and is

the first that introduces the fourth degree, of which Guillemain is supposed to have been the inventor, since all previous rituals include only the three degrees. 3. *Maçonnerie d'Adoption pour les Femmes*, contained in the second part of E. J. Chappron's *Necessaire Maçonnique*, and printed at Paris in 1817. This is valuable because it is the first ritual that contains the fifth degree. 4. *La Franc-Maçonnerie des Femmes.* This work, which is by Charles Monselet, is of no value as a ritual, being simply a tale founded on circumstances connected with Adoptive Masonry.

In Italy, the Carbonari, or "Charcoal-Burners," a secret political society, imitated the Freemasons of France in instituting an Adoptive Rite, attached to their own association. Hence an Adoptive Lodge was founded at Naples in the beginning of this century, over which presided that friend of Masonry, Queen Caroline, the wife of Ferdinand II. The members were styled *Giardiniere*, or Female Gardeners; and they called each other *Cugine*, or Female Cousins, in imitation of the Carbonari, who were recognized as *Buoni Cugini*, or Good Cousins. The Lodges of *Giardiniere* flourished as long as the Grand Lodge of Carbonari existed at Naples.

Adoptive Masonry, American. The Rite of Adoption as practised on the continent of Europe, and especially in France, has never been introduced into America. The system does not accord with the manners or habits of our people, and undoubtedly never would become popular. But Rob. Morris attempted, in 1855, to introduce an imitation of it, which he had invented, under the name of the "American Adoptive Rite." It consisted of a ceremony of initiation, which was intended as a preliminary trial of the candidate, and of five degrees, named as follows: 1. Jephthah's Daughter, or the daughter's degree. 2. Ruth, or the widow's degree. 3. Esther, or the wife's degree. 4. Martha, or the sister's degree. 5. Electa, or the Christian Martyr's degree. The whole assemblage of the five degrees was called the Eastern Star.

The objects of this Rite, as expressed by the framer, were "to associate in one common bond the worthy wives, widows, daughters, and sisters of Freemasons, so as to make their adoptive privileges available for all the purposes contemplated in Masonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them the performance of corresponding duties." Hence no females but those holding the above recited relations to Freemasons were eligible for admission. The male members were called "Protectors;" the female, "Stellæ;" the reunions of these members were styled "Constellations;" and the Rite was presided over and governed by a "Supreme Constellation." There is some ingenuity and even beauty in many of the ceremonies, although it is by no means equal in this respect to the French Adoptive system. Much dissatisfaction was, however, expressed by the leading Masons of the country at the time of its attempted organization; and therefore, notwithstanding very strenuous efforts were made by its founder and his friends to establish it in some of the Western States, it was slow in winning popularity. It has, however, within a few years past, gained much growth under the name of "The Eastern Star." Bro. Albert Pike has also recently printed, for the use of Scottish Rite Masons, *The Masonry of Adoption.* It is in seven degrees, and is a translation from the French system, but greatly enlarged, and is far superior to the original.

The last phase of this female Masonry to which our attention is directed is the system of androgynous degrees which are practised to some extent in the United States. This term "androgynous" is derived from two Greek words, *aner-andros*, a man, and *gune*, a woman, and it is equivalent to the English compound *masculo-feminine.* It is applied to those "side degrees" which are conferred on both males and females. The essential regulation prevailing in these degrees, is that they can be conferred only on Master Masons (and in some instances only Royal Arch Masons) and on their female relatives, the peculiar relationship differing in the different degrees.

Thus there is a degree generally called the "Mason's Wife," which can be conferred only on Master Masons, their wives, unmarried daughters and sisters, and their widowed mothers. Another degree, called the "Heroine of Jericho," is conferred only on the wives and daughters of Royal Arch Masons; and the third, the only one that has much pretension of ceremony or ritual, is the "Good Samaritan," whose privileges are confined to Royal Arch Masons and their wives.

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as modern innovations. The fact is, that by their friends as well as their enemies these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information, under the name of "Ladies' Masonry," they are simply deceived. When a woman is informed that, by passing

through the brief and unimpressive ceremony of any one of these degrees, she has become a Mason, the deception is still more gross and inexcusable. But it is true that every woman who is related by ties of consanguinity to a Master Mason is at all times and under all circumstances peculiarly entitled to Masonic protection and assistance. Now, if the recipient of an androgynous degree is candidly instructed that, by the use of these degrees, the female relatives of Masons are put in possession of the means of making their claims known by what may be called a sort of oral testimony, which, unlike a written certificate, can be neither lost nor destroyed; but that, by her initiation as a "Mason's Wife" or as a "Heroine of Jericho," she is brought no nearer to the inner portal of Masonry than she was before — if she is honestly told all this, then there can hardly be any harm, and there may be some good in these forms if prudently bestowed. But all attempts to make Masonry of them, and especially that anomalous thing called "Female Masonry," are reprehensible, and are well calculated to produce opposition among the well-informed and cautious members of the Fraternity.

Adoptive Masonry, Egyptian. A system invented by Cagliostro. See *Egyptian Masonry.*

Adoration. The act of paying divine worship. The Latin word *adorare* is derived from *ad*, "to," and *os, oris*, "the mouth," and we thus etymologically learn that the primitive and most general method of adoration was by the application of the fingers to the mouth. Hence we read in Job, (xxxi. 26,) "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or *my mouth hath kissed my hand*, this also were an iniquity to be punished by the judges; for I should have denied the God that is above." Here the mouth kissing the hand is an equipollent expression to adoration, as if he had said, "If I have adored the sun or the moon." This mode of adoration is said to have originated among the Persians, who, as worshippers of the sun, always turned their faces to the east and kissed their hands to that luminary. The gesture was first used as a token of respect to their monarchs, and was easily transferred to objects of worship. Other additional forms of adoration were used in various countries, but in almost all of them this reference to kissing was in some degree preserved. Among the ancient Romans the act of adoration was thus performed: The worshipper, having his head covered, applied his right hand to his lips, thumb erect, and the forefinger resting on it, and then, bowing his head, he turned round from right to left. And hence Apuleius (*Apolog.*) uses the expression "to apply the hand to the lips," *manum labris admovere*, to express the act of adoration. The Grecian mode of adoration differed from the Roman in having the head uncovered, which practice was adopted by the Christians. The Oriental nations cover the head, but uncover the feet. They also express the act of adoration by prostrating themselves on their faces and applying their foreheads to the ground. The ancient Jews adored by kneeling, sometimes by prostration of the whole body, and by kissing the hand. This act, therefore, of kissing the hand, was an early and a very general symbol of adoration. But we must not be led into the error of supposing that a somewhat similar gesture used in some of the high degrees of Freemasonry has any allusion to an act of worship. It refers to that symbol of silence and secrecy which is figured in the statues of Harpocrates, the god of silence. The Masonic idea of adoration has been well depicted by the mediæval Christian painters, who represented the act by angels *prostrated before a luminous triangle.*

Advanced. This word has two technical meanings in Masonry.

1. We speak of a candidate as being advanced when he has passed from a lower to a higher degree; as we say that a candidate is qualified for advancement from the Entered Apprentice's degree to that of a Fellow Craft when he has made that "suitable proficiency in the former which, by the regulations of the Order, entitle him to receive the initiation into and the instructions of the latter. And when the Apprentice has thus been promoted to the second degree he is said to have advanced in Masonry.

2. The word is peculiarly applied to the initiation of a candidate into the Mark degree, which is the fourth in the American modification of the York Rite. The Master Mason is thus said to be "advanced to the honorary degree of a Mark Master," to indicate either that he has now been promoted one step beyond the degrees of Ancient Craft Masonry on his way to the Royal Arch, or to express the fact that he has been elevated from the common class of Fellow Crafts to that higher and more select one which, according to the traditions of Masonry, constituted, at the first Temple, the class of Mark Masters. See *Mark Master.*

Advancement Hurried. Nothing can be more certain than that the proper qualifications of a candidate for admission into the mysteries of Freemasonry, and the

necessary proficiency of a Mason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our Institution. Indeed, I know not which is the most hurtful — to admit an applicant who is unworthy, or to promote a candidate who is ignorant of his first lessons. The one affects the external, the other the internal character of the Institution. The one brings discredit upon the Order among the profane, who already regard us, too often, with suspicion and dislike; the other introduces ignorance and incapacity into our ranks, and dishonors the science of Masonry in our own eyes. The one covers our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our temple; the other fills our interior apartments with confusion and disorder, and leaves the edifice, though externally strong, both inefficient and inappropriate for its destined uses.

But, to the candidate himself, a too hurried advancement is often attended with the most disastrous effects. As in geometry, so in Masonry, there is no "royal road" to perfection. A knowledge of its principles and its science, and consequently an acquaintance with its beauties, can only be acquired by long and diligent study. To the careless observer it seldom offers, at a hasty glance, much to attract his attention or secure his interest. The gold must be deprived, by careful manipulation, of the dark and worthless ore which surrounds and envelops it, before its metallic lustre and value can be seen and appreciated.

Hence, the candidate, who hurriedly passes through his degrees without a due examination of the moral and intellectual purposes of each, arrives at the summit of our edifice without a due and necessary appreciation of the general symmetry and connection that pervade the whole system. The candidate, thus hurried through the elements of our science, and unprepared, by a knowledge of its fundamental principles, for the reception and comprehension of the corollaries which are to be deduced from them, is apt to view the whole system as "a rude and indigested mass" of frivolous ceremonies and puerile conceits, whose intrinsic value will not adequately pay him for the time, the trouble, and expense that he has incurred in his forced initiation. To him, Masonry is as incomprehensible as was the veiled statue of Isis to its blind worshippers, and he becomes, in consequence, either a useless drone in our hive, or speedily retires in disgust from all participation in our labors.

But the candidate who by slow and painful steps has proceeded through each apartment of our mystic temple, from its porch to its sanctuary, pausing in his progress to admire the beauties and to study the uses of each, learning, as he advances, "line upon line, and precept upon precept," is gradually and almost imperceptibly imbued with so much admiration of the Institution, so much love for its principles, so much just appreciation of its design as a conservator of divine truth, and an agent of human civilization, that he is inclined, on beholding, at last, the whole beauty of the finished building, to exclaim, as did the wondering Queen of Sheba: "A Most Excellent Master must have done all this!"

The usage in many jurisdictions of this country, when the question is asked in the ritual whether the candidate has made suitable proficiency in his preceding degree, is to reply, "Such as time and circumstances would permit." I have no doubt that this was an innovation originally invented to evade the law, which has always required a due proficieney. To such a question no other answer ought to be given than the positive and unequivocal one that "he has." Neither "time nor circumstances" should be permitted to interfere with his attainment of the necessary knowledge, nor excuse its absence. This, with the wholesome rule, very generally existing, which requires an interval between the conferring of the degrees, would go far to remedy the evil of too hurried and unqualified advancement, of which all intelligent Masons are now complaining.

After these views of the necessity of a careful examination of the claims of a candidate for advancement in Masonry, and the necessity, for his own good as well as that of the Order, that each one should fully prepare himself for this promotion, it is proper that we should next inquire into the laws of Masonry, by which the wisdom and experience of our predecessors have thought proper to guard as well the rights of those who claim advancement as the interests of the Lodge which is called upon to grant it. This subject has been so fully treated in Mackey's *Text Book of Masonic Jurisprudence*, (b. iii., ch. i., p. 165, and *seq.*,) that I shall not hesitate to incorporate the views in that work into the present article.

The subject of the petition of a candidate for advancement involves three questions of great importance: First, how soon, after receiving the first degree, can he apply for the second? Secondly, what number of black balls is necessary to constitute a rejection? And thirdly, what time must elapse, after a first rejection, before the Apprentice can renew his application for advancement?

1. *How soon, after receiving a former degree, can a candidate apply for advancement to the next?* The necessity of a full comprehension of the mysteries of one degree, before any attempt is made to acquire those of a second, seems to have been thoroughly appreciated from the earliest times; and hence all the Ancient Constitutions have prescribed that "the Master shall instruct his Apprentice faithfully, and make him a perfect workman." But if there be an obligation on the part of the Master to instruct his Apprentice, there must be, of course, a correlative obligation on the part of the latter to receive and profit by those instructions. Accordingly, unless this obligation is discharged, and the Apprentice makes himself acquainted with the mysteries of the degree that he has already received, it is, by general consent, admitted that he has no right to be intrusted with further and more important information. The modern ritual sustains this doctrine, by requiring that the candidate, as a qualification in passing onward, shall have made "suitable proficiency in the preceding degree." This is all that the general law prescribes. Suitable proficiency must have been attained, and the period in which that condition will be acquired must necessarily depend on the mental capacity of the candidate. Some men will become proficient in a shorter time than others, and of this fact the Master and the Lodge are to be the judges. An examination should therefore take place in open Lodge, and a ballot immediately following will express the opinion of the Lodge on the result of that examination, and the qualification of the candidate.

From the difficulty with which the second and third degrees were formerly obtained —a difficulty dependent on the fact that they were only conferred in the Grand Lodge—it is evident that Apprentices must have undergone a long probation before they had an opportunity of advancement, though the precise term of the probation was decided by no legal enactment. Several modern Grand Lodges, however, looking with disapprobation on the rapidity with which the degrees are sometimes conferred upon candidates wholly incompetent, have adopted special regulations, prescribing a determinate period of probation for each degree. This, however, is a local law, to be obeyed only in those jurisdictions in which it is of force. The general law of Masonry makes no such determinate provision of time, and demands only that the candidate shall give evidence of "suitable proficiency."

2. *What number of black balls is necessary to constitute a rejection?* Here we are entirely without the guidance of any express law, as all the Ancient Constitutions are completely silent upon the subject. It would seem, however, that in the advancement of an Apprentice or Fellow Craft, as well as in the election of a profane, the ballot should be unanimous. This is strictly in accordance with the principles of Masonry, which require unanimity in admission, lest improper persons be intruded, and harmony impaired. Greater qualifications are certainly not required of a profane applying for initiation than of an initiate seeking advancement; nor can there be any reason why the test of those qualifications should not be as rigid in the one case as in the other. It may be laid down as a rule, therefore, that in all cases of balloting for advancement in any of the degrees of Masonry, a single black ball will reject.

3. *What time must elapse, after a first rejection, before the Apprentice or Fellow Craft can renew his application for advancement to a higher degree?* Here, too, the Ancient Constitutions are silent, and we are left to deduce our opinions from the general principles and analogies of Masonic law. As the application for advancement to a higher degree is founded on a right enuring to the Apprentice or Fellow Craft by virtue of his reception into the previous degree—that is to say, as the Apprentice, so soon as he has been initiated, becomes invested with the right of applying for advancement to the second—it seems evident that, as long as he remains an Apprentice "in good standing," he continues to be invested with that right. Now, the rejection of his petition for advancement by the Lodge does not impair his right to apply again, because it does not affect his rights and standing as an Apprentice; it is simply the expression of the opinion that the Lodge does not at present deem him qualified for further progress in Masonry. We must never forget the difference between the right of applying for advancement and the right of advancement. Every Apprentice possesses the former, but no one can claim the latter until it is given to him by the unanimous vote of the Lodge. And as, therefore, this right of application or petition is not impaired by its rejection at a particular time, and as the Apprentice remains precisely in the same position in his own degree, after the rejection, as he did before, it seems to follow, as an irresistible deduction, that he may again apply at the next regular communication, and, if a second time rejected, repeat his applications at all future meetings. The Entered Apprentices of a Lodge are competent, at all regular communications of their Lodge, to petition for advancement. Whether that petition

shall be granted or rejected is quite another thing, and depends altogether on the favor of the Lodge. And what is here said of an Apprentice, in relation to advancement to the second degree, may be equally said of a Fellow Craft in reference to advancement to the third.

This opinion has not, it is true, been universally adopted, though no force of authority, short of an opposing landmark, could make one doubt its correctness. For instance, the Grand Lodge of California decided, in 1857, that "the application of Apprentices or Fellow Crafts for advancement should, after they have been once rejected by ballot, be governed by the same principles which regulate the ballot on petitions for initiation, and which require a probation of one year."

This appears to be a singular decision of Masonic law. If the reasons which prevent the advancement of an Apprentice or Fellow Craft to a higher degree are of such a nature as to warrant the delay of one year, it is far better to prefer charges against the petitioner, and to give him the opportunity of a fair and impartial trial. In many cases, a candidate for advancement is retarded in his progress from an opinion, on the part of the Lodge, that he is not yet sufficiently prepared for promotion by a knowledge of the preceding degree — an objection which may sometimes be removed before the recurrence of the next monthly meeting. In such a case, a decision like that of the Grand Lodge of California would be productive of manifest injustice. It is, therefore, a more consistent rule, that the candidate for advancement has a right to apply at every regular meeting, and that whenever any moral objections exist to his taking a higher degree, these objections should be made in the form of charges, and their truth tested by an impartial trial. To this, too, the candidate is undoubtedly entitled, on all the principles of justice and equity.

Adytum. The most retired and secret part of the ancient temples, into which the people were not permitted to enter, but which was accessible to the priests only, was called the adytum. And hence the derivation of the word from the Greek privative preterite *a*, and *δύειν*, *to enter* = *that which is not to be entered.* In the adytum was generally to be found a *taphos*, or tomb, or some relics or sacred images of the god to whom the temple was consecrated. It being supposed that temples owed their origin to the superstitious reverence paid by the ancients to their deceased friends, and as most of the gods were men who had been deified on account of their virtues, temples were, perhaps, at first only stately monuments erected in honor of the dead. Hence the interior of the temple was originally nothing more than a cavity regarded as a place for the reception of a person interred, and in it was to be found the *soros*, or coffin, the *taphos*, or tomb, or, among the Scandinavians, the *barrow* or mound grave. In time, the statue or image of a god took the place of the coffin; but the reverence for the spot as one of peculiar sanctity remained, and this interior part of the temple became, among the Greeks, the *σηκὸς*, or chapel, among the Romans the *adytum*, or forbidden place, and among the Jews the *kodesh hakodashim*, the holy of holies. (See *Sanctum Sanctorum.*) "The sanctity thus acquired," says Dudley, (*Naology*, p. 393,) "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or the relic, or even the symbol, of the presence or existence of a divine personage." And thus it has happened that there was in every ancient temple an adytum or most holy place. The adytum of the small temple of Pompeii is still in excellent preservation. It is carried some steps above the level of the main building, and, like the Jewish sanctuary, is without light.

Æneid. Bishop Warburton (*Div. Leg.*) has contended, and his opinion has been sustained by the great majority of subsequent commentators, that Virgil, in the sixth book of his immortal Epic, has, under the figure of the descent of Æneas into the infernal regions, described the ceremony of initiation into the Ancient Mysteries.

Æon. This word, in its original Greek, *αἰων*, signifies the age or duration of anything. The Gnostics, however, used it in a peculiar mode to designate the intelligent, intellectual, and material powers or natures which flowed as emauations from the Βυθὸς, or Infinite Abyss of Deity, and which were connected with their divine fountain as rays of light are with the sun. See *Gnosticism.*

Æra Architectonica. Lat. *Architectonic Era.* Used in some modern Masonic lapidary inscriptions to designate the date more commonly known as *annus lucis*, the year of light.

Affiliated Mason. A Mason who holds membership in some Lodge. The word *affiliation* is derived from the French *affilier*, which Richelet (*Dict. de la langue Française*) defines, "to communicate to any one a participation in the spiritual benefits of a religious order," and he says that such a communication is called an "affiliation." The word, as a technical term, is not found in any of the old Masonic writers, who always use *admission* instead of affiliation.

There is no precept more explicitly expressed in the Ancient Constitutions than that every Mason should belong to a Lodge. The foundation of the law which imposes this duty is to be traced as far back as the Gothic Constitutions of 926, which tell us that "the workman shall labor diligently on work-days, that he may deserve his holydays." The obligation that every Mason should thus labor is implied in all the subsequent Constitutions, which always speak of Masons as *working members* of the Fraternity, until we come to the Charges approved in 1722, which explicitly state that "every Brother ought to belong to a Lodge, and to be subject to its By-Laws and the General Regulations."

Affirmation. The question has been mooted whether a Quaker, or other person having peculiar religious scruples in reference to taking oaths, can receive the degrees of Masonry by taking an affirmation. Now, as the obligations of Masonry are symbolic in their character, and the forms in which they are administered constitute the essence of the symbolism, there cannot be a doubt that the prescribed mode is the only one that ought to be used, and that affirmations are entirely inadmissible. The *London Freemason's Quarterly* (1828, p. 286,) says that "a Quaker's affirmation is binding." This is not denied: the only question is whether it is admissible. Can the obligations be assumed in any but one way, unless the ritual be entirely changed? and can any "man or body of men" at this time make such a change without affecting the universality of Masonry? Bro. Chase (*Masonic Digest*, p. 448,) says that "conferring the degrees on affirmation is no violation of the spirit of Freemasonry, and neither overthrows nor affects a landmark." And in this he is sustained by the Grand Lodge of Maine (1823); but the only other Grand Lodges which have expressed an opinion on this subject — namely, those of Missouri, Tennessee, Kentucky, Delaware, Virginia, and Pennsylvania — have made an opposite decision. The entire practice of Lodges in this country is also against the use of an affirmation. There is no landmark more clear and certain than that which prescribes the mode of entering upon the covenant, and it, by implication, excludes the affirmation, or any other kind but the one prescribed.

Africa. Freemasonry was first attempted to be introduced into Africa in 1735, through the appointment, in that year, of Richard Hull, Esq., by Lord Weymouth, Grand Master of England, as Provincial Grand Master at Gambay, in West Africa. In the following year the Earl of Loudoun appointed Dr. David Creighton Provincial Grand Master of Cape Coast Castle. At present there is a District Grand Master for South Africa, and the English Lodges on that continent are under the control, through him, of the Grand Lodge of England. I doubt, however, whether any Lodges were established at an early period on the African continent by these provincial deputations. At all events, the first African Lodge that I find marked in Hutchinson's *Register of the English Lodges* is at Bulam, on the coast of Africa, under the date of 1792, and numbered as 495. At present there are eighteen Lodges in Africa under the English jurisdiction, fourteen of which are at the Cape of Good Hope, one at Bathurst on the river Gambia, three at Cape Coast Castle, and one at Sierra Leone. The Grand Lodge of Scotland has a Lodge under its jurisdiction at the Cape of Good Hope, and several have been established by the Grand Orient of France in Mauritius, Egypt, and Algeria.

African Architects, Order of. Sometimes called *African Builders;* French, *Architectes de l'Afrique;* German, *Africanische Bauherren.*

Of all the new sects and modern degrees of Freemasonry which sprang up on the continent of Europe during the eighteenth century, there was none which, for the time, maintained so high an intellectual position as the Order of African Architects, called by the French *Architectes de l'Afrique*, and by the Germans *Africanische Bauherren.* A Masonic sect of this name had originally been established in Germany in the year 1756, but it does not appear to have attracted much attention, or, indeed, deserved it; and hence, amid the multitude of Masonic innovations to which almost every day was giving birth and ephemeral existence, it soon disappeared. But the society which is the subject of the present article, although it assumed the name of the original African Architects, was of a very different character. It may, however, be considered, as it was established only eleven years afterwards, as a remodification of it.

The new Order of African Architects owed its existence to the Masonic zeal and liberal views of that great monarch, Frederick II. of Prussia, to whom, also, the now flourishing Ancient and Accepted Rite traces its origin. No monarch in the royal catalogue of Europe ever was so intimately connected with, or took so much interest in, Masonic affairs as the illustrious King of Prussia. He was to the modern Institution what tradition says Solomon of Israel was to the ancient; and if his life had been prolonged for a few more years, until the Masonic orders which he had established and pat-

ronized had acquired sufficient vigor for self-support, and until the vast Masonic designs which his wisdom and zeal had initiated had gained permanent strength through his influence, there can be little doubt that the Order of African Architects would now have been the ruling power of the Masonic world. It would not, it is true, have opposed the propagation of other sects, nor interfered with the active and dogmatic jurisdiction of supreme councils or of Grand Lodges, for its favorite motto was tolerance of all; but by its intellectual power, and by the direction which it would have given to Masonic studies, it would have vastly elevated the character of the Institution, and would have hastened that millennium for which all Masonic students are even now so fondly looking, when every Lodge shall be an academy of science.

The memory of a society whose intentions, although unfortunately frustrated by adverse circumstances, were so praiseworthy, should never be allowed to pass into oblivion, but rather should be preserved for imitation, and in some fortunate future for resuscitation. Hence I flatter myself that the present article, in which I shall endeavor to give some details of its object and history, will not be altogether without gratification to the reader who takes any interest in the subject of Masonic progress. In the eighteenth century adventurous Masons sought to build many temples after their own devices, most of which have fallen into decay; but the Order of African Architects is a block from the ruins which is well worthy of preservation.

Frederick II., King of Prussia, who had been initiated while a prince and in the lifetime of his father, soon after he ascended the throne, directed the attention of his great and inquiring mind to the condition of Freemasonry, for which, from his first acquaintance with it, he had conceived a strong attachment. He soon perceived that it was no longer what it once had been, what it was capable of being, and what it was, in his opinion, intended to be. The great minds in its bosom, who in the olden time had devoted their attention to science and philosophy, had passed away, and the Masonic leaders, such as Hund and Knigge and Rosa and Zinnendorf, were occupying themselves in the manufacture of unmeaning degrees and the organization of rival rites, in which a pompous ceremonial was substituted for philosophical research.

Frederick, appreciating the capacity of Freemasonry for a higher destiny, conceived the plan of an interior order which might assume the place and perform the functions of a Masonic academy. The king communicated these ideas to several distinguished Masons, the most prominent of whom were Dr. John Ernest Stahl and the Counsellor Charles Frederick Koppen. To them he intrusted the duty of carrying his design of a Masonic reformation into effect.

Accordingly, in the year 1767, at Berlin, Koppen, as the first Grand Master, assisted by Stahl and several other men of letters, established a new Masonic sect, order, or rite — call it which you please — upon the old and almost extinct society of African Builders, whose name they preserved and whose system they extended and perfected, but whose character they entirely changed, by such important modifications as gave to the new Institution an original condition. They formed a code of statutes in conformity with the views of the king, and which were therefore very different from those which regulated the other Masonic bodies of the same period. They commenced with the declaration that the principles which should govern them were to fear God, to honor the king, to be prudent and discreet, and to exercise universal tolerance towards all other Masonic sects, but to affiliate with none. Hence, when the Baron Hund, the author and chief director of the widely spread Rite of Strict Observance, whose influence had extended over so many contending sects of German and French Masonry, sought to establish a union with the growing Order of African Architects, they peremptorily declined all his solicitations. As long as the Order existed, it remained independent of and unconnected with every other. In fact, it carried its opposition to any mingling with rival rites to such an extent that the Duke Ferdinand of Brunswick, when an applicant for admission into its fold, was rejected simply because he had formerly taken an active part in the contentions of several of the Masonic sects.

The Order of African Architects made the history of Freemasonry its peculiar study. Its members were occupied with profound researches into the nature and design of the Ancient Mysteries, in which they found, as they supposed, the origin of our Institution, and investigated the character of all the secret societies which were in any way assimilated to Freemasonry. They also diligently cultivated the sciences, and especially mathematics. At their meetings they read essays on these various subjects, and the members communicated to each other the results of their investigations. They published many important documents on the subjects which they had discussed, some of which are still extant, and have afforded literary aid of great value to subsequent Masonic writers.

Every year, during the life of King Frederick, the Order bestowed a medal of the

value of fifty ducats on the writer of the best essay on the history of Masonry.

The receptions were always gratuitous, notwithstanding which the Chapters always relieved such members as became indigent and in need of assistance.

The meetings were always of a scientific or literary character, and in some of the Chapters the proceedings were conducted in the Latin language — a sufficient evidence of the educated attainments of the members.

In their receptions of candidates they were exceedingly rigorous, respecting neither wealth nor rank nor political influence if moral and intellectual qualifications were wanting, an example of which has already been given in the rejection of the Duke of Brunswick alluded to above.

In their ceremonies they were very simple, making no use of aprons, collars, or other decorations. They looked more to the spirit and intent of Masonry than to its outward form.

Their epithet of "Africans" they derived from the fact that in their studies of Masonic history they commenced with Egypt, in the mysteries of whose priesthood they believed that they had found the origin of the modern Institution. Hence one of their most popular works was the "Crata Repoa; or Initiations in the Ancient Mysteries of the Egyptian Priests," written by their founder and Grand Master, the Counsellor Charles Frederick Koppen; a work which, published first at Berlin in the year 1770, passed through many editions and was subsequently translated into French, and was deemed of so much importance as to be edited by Ragon as late as the year 1821. It was a standard authority among the African Architects.

Frederick the Great was very liberal to this society, which, indeed, may well be considered as the offspring of his genius. A year after its organization he caused a splendid building to be erected for its sole use in Silesia, under the special superintendence of his architect, the Herr Meil. He endowed it with sufficient funds for the establishment of a library, a museum of natural history, and a chemical laboratory, and supplied it with furniture in a style of elegance that was worthy of the king and the Order. In this library was amassed, by the efforts of the members and the contributions of friends, among whom the most conspicuous was the Prince de Lichtenstein, of Vienna, a large collection of manuscripts and rare works on Masonry and the kindred sciences, which no other Masonic society could equal in value.

While its royal protector lived the Order was prosperous and of course popular, for prosperity and popularity go together in Masonry, as in all other mundane affairs. But Frederick died in the year 1786, nineteen years after the first establishment of the society, and in the following year the Order of African Architects ceased to exist, having not quite completed its second decade. A Lodge, or, rather, Chapter, it is true, is said to have continued to meet in Berlin until the year 1806, but it exercised no Masonic influence, and must, in all probability, have greatly deteriorated from the character of the original foundation.

Such is the history of an institution which, in its incipiency, gave every promise of exerting a most wholesome influence on the Masonic Order, and which, if it had lasted to the present day, and had been always controlled by intellectual leaders like those who directed its early days, must have contributed most powerfully and successfully to the elevation of Freemasonry throughout the world.

Of the esoteric or internal organization of such a society, some account, however meagre, cannot fail to be interesting to the Masonic student.

Gädicke, in the *Freimaurer-Lexicon*, quotes from a ritual of the Order — that, namely, which was founded in 1756, and to which the more recent Order of Frederick succeeded—the following legendary account of its origin, a legend certainly more curious than authentic:

"When the number of builders in the East was greatly reduced by the continued prevalence of wars, they resolved to travel into Europe, and there to form new establishments for themselves. Many of them came into England with Prince Edward, the son of Henry III., and were soon afterwards summoned from that kingdom into Scotland by the Lord Stuart. Their establishment in Prussia occurred about the Masonic year 2307. They were endowed with lands, and received, besides, the privilege of retaining the ancient usages of the brotherhood which they had brought with them, subject to the very proper restriction that in all other respects they should conform to the ordinary laws and customs of the country in which they happened to reside. Gradually they obtained the protection of several monarchs: in Sweden, that of King Ing, about the year 1125; in England, of Richard the lion-hearted, about 1190; in Ireland, of Henry II., the father of Richard, in 1180; and finally, in Scotland, of Alexander III., who was contemporary with St. Louis, about the year 1284."

This legend could not, however, have been admitted as veracious by the founders of the second Order of African Architects,

whose history has been the subject of the present article. They could have looked upon it only as a symbolical adumbration of the historic truth that Masonry came originally from Egypt and the East, and was gradually, and often by fortuitous circumstances, — among which the Crusades played an important part, — extended and ramified into the various countries of Europe.

As the Order of African Architects professed itself to be a Masonic organization, all its instructions were of course based upon the three fundamental degrees of Ancient Craft Masonry. The degrees of the Rite, for such it is clearly entitled to be called, were eleven in number, divided into two classes, designated as "Temples." The first temple consisted simply of the three degrees of Ancient Craft Masonry, but the instructions in these three degrees were far more extensive and historical than in any other Rite, and were intended to prepare the initiate for the profounder investigations into Masonic history which occupied the higher degrees. It was not, indeed, until the candidate had arrived at the seventh degree that the veil of mystery as to the real design of the institution was removed. Until he became the possessor of that degree, he did not reap the full advantage of the researches of the Order. The degrees were named and classified as follows:

FIRST TEMPLE.

1. Apprentice.
2. Fellow Craft.
3. Master Mason.

SECOND TEMPLE.

4. Architect, or Apprentice of Egyptian secrets.
5. Initiate into Egyptian secrets.
6. Cosmopolitan Brother.
7. Christian Philosopher.
8. Master of Egyptian secrets.
9. Squire of the Order.
10. Soldier of the Order.
11. Knight of the Order.

The last three were called superior degrees, and were conferred only as a second or higher class, with great discrimination, upon those who had proved their worthiness of promotion.

The assemblies of the brethren were called Chapters. The central or superintending power was styled a Grand Chapter, and it was governed by the following twelve officers:

1. Grand Master.
2. Deputy Grand Master.
3. Senior Grand Warden.
4. Junior Grand Warden.
5. Drapier.
6. Almoner.
7. Tricoplerius, or Treasurer.
8. Graphiarius, or Secretary.
9. Seneschal.
10. Standard Bearer.
11. Marshal.
12. Conductor.

The African Architects were not the only society which in the eighteenth century sought to rescue Masonry from the impure hands of the charlatans into which it had well-nigh fallen.

African Brother. One of the degrees of the Rite of the Clerks of Strict Observance.

African Brothers. One of the titles given to the *African Architects*, which see.

African Builders. See *African Architects.*

African Lodges. See *Negro Lodges.*

Agapæ. The agapæ, or love-feasts, were banquets held during the first three centuries in the Christian Church. They were called "love-feasts," because, after partaking of the Sacrament, they met, both rich and poor, at a common feast — the former furnishing the provisions, and the latter, who had nothing, being relieved and refreshed by their more opulent brethren. Tertullian (*Apologia*, cap. xxxix.,) thus describes these banquets: "We do not sit down before we have first offered up prayers to God; we eat and drink only to satisfy hunger and thirst, remembering still that we are to worship God by night: we discourse as in the presence of God, knowing that He hears us: then, after water to wash our hands, and lights brought in, every one is moved to sing some hymn to God, either out of the Scripture, or, as he is able, of his own composing. Prayer again concludes our feast, and we depart, not to fight and quarrel, or to abuse those we meet, but to pursue the same care of modesty and chastity, as men that have fed at a supper of philosophy and discipline, rather than a corporeal feast."

Dr. August Kestner, Professor of Theology, published in Vienna, in 1819, a work in which he maintains that the agapæ, established at Rome by St. Clement, in the reign of Domitian, were mysteries which partook of a Masonic, symbolic, and religious character.

In the Rosicrucian degrees of Masonry we find an imitation of these love-feasts of the primitive Christians; and the ceremonies of the banquet in the degree of Rose Croix of the Ancient and Accepted Rite, especially as practised by French

Chapters, are arranged with reference to the ancient agapæ. Reghellini, indeed, finds an analogy between the table-lodges of modern Masonry and these love-feasts of the primitive Christians.

Agate. A stone varying in color, but of great hardness, being a variety of the flint. The agate, in Hebrew שְׁבוֹ, SHeBO, was the centre stone of the third row in the breastplate of the high-priest, and on it was engraved the name of the tribe of Naphtali. Agates often contain representations of leaves, mosses, etc., depicted by the hand of nature. Some of the representations on these are exceedingly singular. Thus, on one side of one in the possession of Velchius was a half moon, and on the other a star. Kircher mentions one which had a representation of an armed heroine; another, in the church of St. Mark in Venice, which had a representation of a king's head, crowned; and a third which contained the letters I. N. R. I. In the collections of antiquaries are also to be found many gems of agate on which mystical inscriptions have been engraved, the significations of which are, for the most part, no longer understood.

Agate, Stone of. Among the Masonic traditions is one which asserts that the stone of foundation was formed of agate. This, like everything connected with the legend of the stone, is to be mystically interpreted. In this view, agate is a symbol of strength and beauty, a symbolism derived from the peculiar character of the agate, which is distinguished for its compact formation and the ornamental character of its surface. See *Stone of Foundation.*

Age, Lawful. One of the qualifications for candidates is that they shall be of "lawful age." What that age must be is not settled by any universal law or landmark of the Order. The Ancient Regulations do not express any determinate number of years at the expiration of which a candidate becomes legally entitled to apply for admission. The language used is, that he must be of "mature and discreet age." But the usage of the Craft has differed in various countries as to the construction of the time when this period of maturity and discretion is supposed to have arrived. The sixth of the Regulations, adopted in 1663, prescribes that "no person shall be accepted unless he be twenty-one years old or more;" but the subsequent Regulations are less explicit. At Frankfort-on-the-Main, the age required is twenty; in the Lodges of Switzerland, it has been fixed at twenty-one. The Grand Lodge of Hanover prescribes the age of twenty-five, but permits the son of a Mason to be admitted at eighteen. The Grand Lodge of Hamburg decrees that the lawful age for initiation shall be that which in any country has been determined by the laws of the land to be the age of majority. The Grand Orient of France requires the candidate to be twenty-one, unless he be the son of a Mason who has performed some important service to the Order, or unless he be a young man who has served six months in the army, when the initiation may take place at the age of eighteen. In Prussia the required age is twenty-five. In England it is twenty-one, except in cases where a dispensation has been granted for an earlier age by the Grand or Provincial Grand Master. In Ireland the age must be twenty-one, except in cases of dispensation granted by the Grand Master or Grand Lodge. In the United States, the usage is general that the candidate shall not be less than twenty-one years of age at the time of his initiation, and no dispensation can issue for conferring the degrees at an earlier period.

Age, Masonic. In all of the Masonic Rites except the York, a mystical age is appropriated to each degree, and the initiate who has received the degree is said to be of such or such an age. Thus, the age of an Entered Apprentice is said to be three years; that of a Fellow Craft, five; and that of a Master Mason, seven. These ages are not arbitrarily selected, but have a reference to the mystical value of numbers and their relation to the different degrees. Thus, *three* is the symbol of peace and concord, and has been called in the Pythagorean system the number of perfect harmony, and is appropriated to that degree, which is the initiation into an Order whose fundamental principles are harmony and brotherly love. *Five* is the symbol of active life, the union of the female principle *two* and the male principle *three*, and refers in this way to the active duties of man as a denizen of the world, which constitutes the symbolism of the Fellow Craft's degree; and *seven*, as a venerable and perfect number, is symbolic of that perfection which is supposed to be attained in the Master's degree. In a way similar to this, all the ages of the other degrees are symbolically and mystically explained. It has already been said that this system does not prevail in the York Rite. It is uncertain whether it ever did and has been lost, or whether it is a modern innovation on the symbolism of Masonry invented for the later Rites. Something like it, however, is to be found in the *battery*, which still exists in the York Rite, and which, like the Masonic age, is varied in the different degrees. See *Battery.*

The Masonic ages are — and it will thus

be seen that they are all mystic numbers — 3, 5, 7, 9, 15, 27, 63, 81.

Agla. One of the cabalistic names of God, which is composed of the initials of the words of the following sentence: אתה נבר לעלם אדני, *Atah Gibor Lolam Adonai*, "thou art mighty forever, O Lord." This name the Kabbalists arranged seven times in the centre and the six points of two interlacing triangles, which figure they called the *Shield of David*, and they used it as a talisman, believing that it would cure wounds, extinguish fires, and perform other wonders. See *Shield of David*.

Agnostus, Irenæus. This is supposed by Kloss, (*Bibliog.*, No. 2497,) to have been a *nom de plume* of Gotthardus Arthusius, a co-rector in the Gymnasium of Frankfort-on-the-Main, and a writer of some local celebrity in the beginning of the seventeenth century. (See *Arthusius.*) Under this assumed name of Irenæus Agnostus, he published, between the years 1617 and 1620, many works on the subject of the Rosicrucian Fraternity, which John Valentine Andrea had about that time established in Germany. Among those works were the *Fortalicium Scientiæ*, 1617; *Clypeum Veritatis*, 1618; *Speculum Constantiæ*, 1618; *Fons Gratiæ*, 1616; *Frater non Frater*, 1619; *Thesaurus Fidei*, 1619; *Portus Tranquillitatis*, 1620, and several others of a similar character and equally quaint title.

Agnus Dei. The Agnus Dei, Lamb of God, also called the Paschal Lamb, or the Lamb offered in the paschal sacrifice, is one of the jewels of a Commandery of Knights Templars in America, and is worn by the Generalissimo.

The lamb is one of the earliest symbols of Christ in the iconography of the Church, and as such was a representation of the Saviour, derived from that expression of St. John the Baptist (John i. 28,) who, on beholding Christ, exclaimed, "Behold the Lamb of God." "Christ," says Didron, (*Christ. Iconog., i.* 318,) "shedding his blood for our redemption, is the Lamb slain by the children of Israel, and with the blood of which the houses to be preserved from the wrath of God were marked with the celestial *tau*. The Paschal Lamb eaten by the Israelites on the night preceding their departure from Egypt is the type of that other divine Lamb of whom Christians are to partake at Easter, in order thereby to free themselves from the bondage in which they are held by vice."

The earliest representation that is found in Didron of the Agnus Dei is of the sixth century, and consists of a lamb supporting in his right foot a cross. In the eleventh century we find a banneret attached to this cross, and the lamb is then said to support "the banner of the resurrection." This is the modern form in which the Agnus Dei is represented.

Agrippa, Henry Cornelius. Henry Cornelius Agrippa, who was distinguished as one of the greatest of occult philosophers, was born in the city of Cologne, on the 14th of September, 1486. He was descended from a noble family, and was personally remarkable for his varied talents and extensive genius. In early youth, he acted as the secretary of the Emperor Maximilian, and subsequently served in the army of the same monarch in Italy, where he received the honor of knighthood for his gallant conduct in the field. He also devoted himself to the study of law and physic, and received from the university the degree of doctorate in each of those faculties. Of his literary attainments, he gives an ample description in one of his epistles, in which he says:

"I am tolerably well skilled in eight languages, and so completely a master of six, that I not only understand and speak them, but can even make an elegant oration, or dictate and translate in them. I have also a pretty extensive knowledge in some abstruse studies, and a general acquaintance with the whole circle of sciences."

There is some vanity in this, but it must be confessed that there was much learning to excuse the weakness. The temper of Agrippa was variable and irascible, and his disposition bold and independent. Hence his pen was continually giving offence, and he was repeatedly engaged in difficulties with his contemporaries, and more especially with the priests, who persecuted him with unrelenting rigor. He travelled much, and visited France, Spain, Italy, and England — sometimes engaged in the delivery of philosophical lectures, sometimes in public employments, and sometimes in the profession of arms.

In 1509 he delivered lectures on Reuchlin's treatise, *De Verbo Mirifico*, which involved him in a controversy with the Franciscans; and he wrote a work on the *Excellence of Women*, which also gave offence to the ecclesiastics, in consequence of which he was obliged to pass over into England, where he wrote a commentary on St. Paul's Epistles. He afterwards returned to Cologne, where he delivered lectures on divinity. In 1515, we find him reading lectures on *Mercurius Trismegistus;* but his ill fortune followed him, and he soon left that city, his departure being, according to his biographer, rather like a flight than a retreat.

In 1518 he was at Metz, where he was for some time employed as a syndic and coun-

sellor; but, having refuted a popular notion, that St. Anne had three husbands, and having dared to defend an old woman who had been accused of witchcraft, his old enemies, the monks, once more renewed their ill offices, and he was compelled to leave the city of Metz, bequeathing to it, as his revenge, the character of being the stepmother of all useful learning and virtue. Thence he retired to Cologne in 1520, and to Geneva in 1521, where poverty seems to have pressed hardly upon him.

In 1524 he was at Lyons, in France, where Francis I. bestowed a pension upon him, and appointed him physician to the king's mother; an office, however, which he lost in 1525, in consequence of twice giving offence to his royal mistress. First, because he expressed his dislike at being employed by her in astrological calculations concerning the affairs of France, an employment which he deemed derogatory to a queen's physician; and next, because, when he did make those calculations, he interpreted the stars unfavorably for the king's enterprises. Agrippa was not of a temper to brook this dismissal with equanimity, and accordingly we find him, in one of his letters written at this time, denouncing the queen mother for a most atrocious and perfidious sort of Jezebel—*pro atrocissima et perfida quadam Jezabela.*

In 1528 he repaired to Antwerp, and the year after received from Margaret of Austria, Governess of the low countries, the appointment of historiographer to the emperor. The *History of the Government of Charles V.* was his only contribution to the duties of this office. Soon after Margaret died, and Agrippa again came into collision with his old ecclesiastical persecutors, whose resentment was greatly excited by his treatise *On the Vanity of the Sciences*, which he published in 1530, and another work soon after, written *On the Occult Philosophy.* His pension was discontinued, and in 1531 he was incarcerated in the prison at Brussels. From this he was, however, soon liberated, and after a few more adventures, he finally retired to Grenoble, in France, where he died in 1535; some writers say in abject poverty, and in the public hospital, but this has been denied by Gabriel Naude.

The treatise on occult philosophy is the most important of the works of Agrippa, and which has given to him the false reputation of being a hermetic adept and a magician. Thus, Paulus Jovius says, that he was always accompanied by a devil, in the shape of a black dog, wearing a collar containing some necromantic inscription, and that when he was about to die he released the dog with an imprecation, after which the animal fled to the river Soane, into which he leaped, and was never heard of more. Martin del Rio says that when Agrippa travelled, he used to pay his score at the inns in money which at the time appeared to be good, but in a few days turned out to be pieces of horn or shell; a tale which reminds us of one of the stories in the Arabian Nights. The same author retails another apocryphal anecdote about a student who, during Agrippa's temporary absence, was strangled in the magician's library by an irate demon, and into whose dead body Agrippa, on his return, caused the devil to enter, and walk several times across the public square at Louvain, and finally to drop dead, whereby the death appeared to be a natural one, and suspicion was thus averted from Agrippa. The truth is, however, that the treatise on occult philosophy was of so abstruse and mystical a character, that the author found it necessary to write a key to it, which he reserved for his most intimate friends, and in which he explained its esoteric meaning.

Masonic historians have very generally attempted to connect Agrippa with that Institution, or at least with cognate mystical societies. Thus, Gädicke (*Freimaurer-Lexicon*) says: "A society for the cultivation of the secret sciences, which he founded at Paris, and which extended through Germany, England, France, and Italy, was the first ever established by a learned man, and was the pattern and parent of all subsequent similar societies."

Lenning (*Encyc. der Freimaurerei*) also states that "It is reported that Agrippa established in Paris a secret society for the practice of the abstruse sciences, which became the basis of the many mystical associations which have been since originated."

But a writer in the *Monthly Review* (London, vol. xxv., anno 1798, p. 304,) is still more explicit on this subject. His language is as follows: "In the year 1510 Henry Cornelius Agrippa came to London, and, as appears by his correspondence, (*Opuscula*, t. ii., p. 1073, etc.,) he founded a secret society for alchemical purposes, similar to one which he had previously instituted at Paris, in concert with Landolfo, Brixianus, Xanthus, and other students at that university. The members of these societies did agree on *private signs of recognition;* and they founded, in various parts of Europe, corresponding associations for the prosecution of the occult sciences. This practice of initiation, or secret incorporation, thus and then first introduced, has been handed down to our own times; and hence apparently the mysterious Eleusinian confederacies now known as the Lodges of Freemasonry."

In 1856 there was published in London a *Life of Cornelius Agrippa von Nettesheim, Doctor and Knight, commonly known as a Magician. By Henry Morley.* This is a curious and trustworthy work, and contains a good summary of Agrippa, and interesting accounts of the times in which he lived.

As Agrippa has, whether justly or not, been thrown into a connection with Freemasonry, a brief view of his occult philosophy may not be uninteresting. But it must be always borne in mind, that this philosophy was what he called it, "*occulta philosophia*," — occult, hidden; containing, like all the science of the alchemists, more in its inmost recesses than appears on its surface, and that he himself, aware of its esoteric character, had written a key, by which his intimate friends might be able to interpret its concealed meaning and enjoy its fruits. Ragon (*Orthod. Mac.*, ch. xxviii.,) gives a *resumé* of the doctrines, from which the following is condensed:

Agrippa said that there were three worlds — the *elementary*, the *celestial*, and the *intellectual*,— each subordinate to the one above it. It is possible to pass from the knowledge of one world to that of another, and even to the archetype itself. It is this scale of ascent that constitutes what is called *Magism*, a profound contemplation, embracing nature, quality, substance, virtues, similitudes, differences, the art of uniting, separating, and compounding — in short, the entire operations of the universe. It is a sacred art, which must not be divulged, and to whose reality and certainty the universal connection of all things testifies.

There are abstruse doctrines on the elements, of which each performed a particular function. *Fire*, isolated from all matter, manifests upon it, however, its presence and action; *earth* is the support of the elements and the reservoir of the celestial influences; *water* is the germ of all animals; and *air* is a vital spirit, which penetrates all beings, and gives them consistency and life.

There is a sublime, secret, and necessary cause which leads to truth.

The world, the heavens, and the stars have souls, which are in affinity with our own.

The world lives, and has its organs and its senses. This is the microcosm.

Imprecations are of efficacy in attaching themselves to beings, and in modifying them.

Names have a potential quality. Magic has its language, which language is an image of signatures, and hence the effect of invocations, evocations, adjurations, conjurations, and other formulæ.

Numbers are the first cause of the connection of things. To each number is attached a peculiar property — thus: Unity is the beginning and end of all things, but has no beginning nor end itself. God is the monad. The binary is a bad number. The ternary is the soul of the world. The quaternary is the basis of all numbers. The quinary is a powerful number; it is efficacious against poisons and evil spirits. The decade, or denary, is the completion of all things. The intelligence of God is incorruptible, eternal, present everywhere, influencing everything.

The human spirit is corporeal, but its substance is very subtile, and readily unites with the universal spirit, the soul of the world, which is in us.

This is some part of the occult philosophy of Agrippa, who, however, has said, in reference to abstruse theories, almost, if not altogether, unintelligible, like these, that all that the books undertake to teach on the subjects of magic, astrology, and alchemy are false and deceptive, if they are understood in the letter; but that to appreciate them, to draw any good out of them, we must seek the mystic sense in which they are enveloped; a doctrine which applies to Freemasonry, as well as to the hermetic philosophy, and the truth of which is now universally admitted by the learned. The Freemason who expects to find in the abstruse writings of Agrippa anything directly referring to his own Institution will be greatly disappointed; but if he looks in the pages of that profound thinker for lessons of philosophy and ethics, which have a common origin with those that are taught in the Masonic system, his labor will not have been in vain, and he will be disposed to place the wise Cornelius in the same category with Pythagoras, and many other philosophers of the olden time, whom the Craft have delighted to call their ancient brethren, because, without being Freemasons in outward form and ceremony, they have always taught true Masonic doctrine. It is not, perhaps, inappropriate to give to such unaffiliated teachers of the true Masonic doctrine the title of "Uninitiated Freemasons."

Ahabath Olam. Two Hebrew words signifying *eternal love.* The name of a prayer which was used by the Jews dispersed over the whole Roman Empire during the times of Christ. It was inserted by Dermott in his Ahiman Rezon, and copied into several others, with the title of "A Prayer repeated in the Royal Arch Lodge at Jerusalem." The prayer was most probably adopted by Dermott, and the fictitious title given to it of a "Royal Arch Prayer" in consequence of the allusion in it to the

"holy, great, mighty, and terrible name of God."

Ahiah. So spelled in the common version of the Bible, (1 Kings iv. 3,) but, according to the Hebrew orthography, the word should be spelled and pronounced *Achiah*. He and Elihoreph (or Elichoreph) were the *sopherim*, scribes or secretaries of King Solomon. In the ritual of the 7th degree of the Ancient and Accepted Rite, according to the modern American ritual, these personages are represented by the two Wardens.

Ahiman Rezon. The title given to their Book of Constitutions by that schism from the Grand Lodge of England which took place about the middle of the last century, and which was known as the "Ancient Masons," in contradistinction to the legitimate Grand Lodge and its adherents, who were called the "Moderns," and whose code of laws was contained in Anderson's work known as the Book of Constitutions. The title is derived from three Hebrew words, אחים, *ahim*, "brothers;" מנה, *manah*, "to appoint," or "to select," (in the sense of being placed in a peculiar class, see Isaiah liii. 12;) and רצן, *ratzon*, "the will, pleasure, or meaning;" and hence the combination of the three words in the title, Ahiman Rezon, signifies "the will of selected brethren" = the law of a class or society of men who are chosen or selected from the rest of the world as brethren. This is the etymology that I proposed many years ago, and I have seen no good reason since for abandoning it. Two other derivations, however, one antecedent and the other subsequent to this, have been suggested. Dr. Dalcho (*Ahim. Rez. of South Carolina*, p. 159, 2d ed.,) derives it from *ahi*, "a brother," *manah*, "to prepare," and *rezon*, "secret;" so that, as he says, "Ahiman Rezon literally means *the secrets of a prepared brother*." But the best meaning of *manah* is that which conveys the idea of being placed in or appointed to a certain, exclusive class, as we find in Isaiah, (liii. 12,) "he was numbered (*nimenah*) with the transgressors," placed in that class, being taken out of every other order of men. And although *rezon* may come from *ratzon*, "a will or law," it can hardly be elicited by any rules of etymology out of the Chaldee word *raz*, "a secret," the termination in *on* very deficient; and besides the book called the Ahimau Rezon does not contain the *secrets*, but only the public laws of Masonry. The derivation of Dalcho seems therefore inadmissible. Not less so is that of Bro. W. S. Rockwell, who (*Ahim. Rez. of Georgia*, 1859, p. 3,) thinks the derivation may be found in the Hebrew, אמון, *amun*, "a builder" or "architect," and רזן, *rezon*, as a noun, "prince," and as an adjective, "royal," and hence, Ahiman Rezon, according to this etymology, will signify the "royal builder," or, symbolically, the "Freemason." But to derive *ahiman* from *amun*, or rather *amon*, which is the masoretic pronunciation, is to place all known laws of etymology at defiance. Rockwell himself, however, furnishes the best argument against his strained derivation, when he admits that its correctness will depend on the antiquity of the phrase, which he acknowledges that he doubts. In this, he is right. The phrase is altogether a modern one, and has Dermott, the author of the first work, bearing the title for its invention. Rockwell's conjectural derivation is, therefore, for this reason, still more inadmissible than Dalcho's.

But the history of the origin of the book is more important and more interesting than the history of the derivation of its title.

The close of the first quarter of the eighteenth century found the Masons of the south of England congregated under the authority of a governing body at London, whose title was the Grand Lodge of Free and Accepted Masons of England. But from causes, upon which it is here unnecessary to dwell, a schism soon afterwards took place, and a portion of the brethren, having seceded from the main body organized an independent Grand Lodge. This they called the Grand Lodge of Ancient York Masons, and stigmatized the members of the original body as "Moderns," by way of insinuating that they themselves were of the primitive or original stock, and that their opponents were innovators of a later birth. The former of these contending bodies, the Grand Lodge of England, had, in the year 1722, caused Dr. James Anderson to collect and compile all the statutes and regulations by which the Fraternity had in former times been governed; and these, after having been submitted to due revision, were published in 1723, by Anderson, with the title of *The Constitutions of the Freemasons*. This work, of which several other editions subsequently appeared, has always been called the Book of Constitutions," and contains the foundations of the written law by which the Grand Lodge of England and the Lodges deriving from it, both in that country and in America, are governed. But when the Ancient York Masons established their schismatic Grand Lodge, they found it necessary, also, to have a Book of Constitutions; and accordingly, Laurence Dermott, who was at one time their Grand Secretary, and afterwards their Deputy Grand Master, compiled such a work, the first edition of

which was published by James Bedford, at London, in 1756, with the following title: "Ahiman Rezon: or a Help to a Brother; showing the Excellency of Secrecy, and the first cause or motive of the Institution of Masonry; the Principles of the Craft; and the Benefits from a strict Observance thereof, etc., etc.; also the Old and New Regulations, etc. To which is added the greatest collection of Masons' Songs, etc. By Bro. Laurence Dermott, Secretary." 8vo, 209 pp.

A second edition was published in 1764, with this title: "Ahiman Rezon: or a Help to all that are or would be Free and Accepted Masons; containing the Quintessence of all that has been published on the Subject of Freemasonry, with many Additions, which renders this Work more useful than any other Book of Constitutions now extant. By Lau. Dermott, Secretary." London, 1764. 8vo, 224 pp.

A third edition was published in 1778, with the following title: "Ahiman Rezon: or a Help to all that are or would be Free and Accepted Masons, (with many Additions.) By Lau. Dermott, D.G.M. Printed for James Jones, Grand Secretary; and Sold by Peter Shatwell, in the Strand. London, 1778." 8vo, 232 pp.

Five other editions were published: the 4th, whose date is unknown to me, but it must have been in 1779; the 5th in 1780; the 6th in 1800; the 7th in 1807; and the 8th in 1813. In this year, the Ancient Grand Lodge was dissolved by the union of the two Grand Lodges of England, and a new Book of Constitutions having been adopted for the united body, the Ahiman Rezon became useless, and no subsequent edition was ever published.

The earlier editions of this work are among the rarest of Masonic publications. Hence they are highly prized by collectors, and I esteem myself fortunate in being the possessor of exemplars of the second, third, and seventh editions.

In the year 1855, Mr. Leon Hyneman, of Philadelphia, who was engaged in a reprint of old standard Masonic works, (an enterprise which should have received better patronage than it did,) republished the second edition, with a few explanatory notes.

As this book contains those principles of Masonic law by which, for three-fourths of a century, a large and intelligent portion of the Craft were governed; and as it is now becoming rare and, to the generality of readers, inaccessible, some brief review of its contents may not be uninteresting.

The Preface or Address to the Reader, which is a long one, contains what purports to be a history of Masonry, whose origin, under that name, Dermott places at the building of Solomon's Temple. This history, which after all is not worth much, includes some very caustic remarks on the revivers of Freemasonry in 1717, whose Grand Lodge he calls "a self-created assembly."

There is next a "Phylacteria for such Gentlemen as may be inclined to become Freemasons." This article, which was not in the first edition, but appeared for the first time in the second, consists of directions as to the method to be pursued by one who desires to be made a Freemason. This is followed by an account of what Dermott calls "Modern Masonry," that is, the system pursued by the original Grand Lodge of England, and of the differences existing between it and "Ancient Masonry," or the system of the seceders. He contends that there are material differences between the two systems; that of the Ancients being universal, and that of the Moderns not; a Modern being able with safety to communicate all his secrets to an Ancient, while an Ancient cannot communicate his to a Modern; a Modern being unable to enter an Ancient Lodge, while an Ancient can easily enter a Modern one; all of which, in his opinion, show that the Ancients have secrets which are not in the possession of the Moderns. This, he considers, a convincing proof that the Modern Masons were innovators upon the established system, and had instituted their Lodges and framed their ritual without a sufficient knowledge of the arcana of the Craft. But the Modern Masons, with more semblance of truth, thought that the additional secrets of the Ancients were only innovations that they had made upon the true body of Masonry; and hence, they considered their ignorance of these newly invented secrets was the best evidence of their own superior antiquity.

Dermott has next published the famous Leland MS., together with the commentaries of Locke. A copy of the resolutions adopted in 1772, by the Grand Lodges of Ireland and Scotland, in which they recognized the Grand Lodge of Ancients, concludes the preface or introduction, which in the third edition consists of 62 pages.

The Ahiman Rezon proper, then, begins with 23 pages of an encomium on Masonry, and an explanation of its principles. Many a modern Masonic address is better written, and contains more important and instructive matter than this prefatory discourse.

On the 27th page we find "The Old Charges of the Free and Accepted Masons." These Charges were first printed in Anderson's Constitutions, in 1723, and have always been considered of the highest value as Masonic law. Dermott's Charges are interpolated and much altered, being a copy

of those in Anderson's 1738 edition, and are therefore deemed of no authority.

Fifty pages are next occupied with the "General Regulations of the Free and Accepted Masons." These are borrowed from the second edition of Anderson, which edition has never been in great repute. But even here, Dermott's alterations and innovations are so considerable as to render this part of his work entirely untrustworthy as an exponent of Masonic law.

The rest of the book, comprising more than a hundred pages, consists of "A Collection of Masonic Songs," of the poetical merits of which the less said the better for the literary reputation of the writers.

Imperfect, however, as was this work, it for a long time constituted the statute book of the "Ancient Masons;" and hence those Lodges in America which derived their authority from the Dermott or Ancient Grand Lodge of England, accepted its contents as a true exposition of Masonic law; and several of their Grand Lodges caused similar works to be compiled for their own government, adopting the title of Ahiman Rezon, which thus became the peculiar designation of the volume which contained the fundamental law of the "Ancients," while the original title of Book of Constitutions continued to be retained by the "Moderns," to designate the volume used by them for the same purpose.

Of the Ahiman Rezons compiled and published in America, the following are the principal.

1. "Ahiman Rezon abridged and digested: as a help to all that are or would be Free and Accepted Masons, etc. Published by order of the Grand Lodge of Pennsylvania; by William Smith, D.D." Philadelphia, 1783. A new Ahiman Rezon was published by the Grand Lodge of Pennsylvania in 1825.

2. "Charges and Regulations of the Ancient and Honorable Society of Free and Accepted Masons, extracted from the Ahiman Rezon, etc. Published by the consent and direction of the Grand Lodge of Nova Scotia." Halifax, 1786.

3. "The New Ahiman Rezon, containing the Laws and Constitution of Virginia, etc. By John K. Reade, present Deputy Grand Master of Virginia, etc." Richmond, 1791. Another edition was published in 1818, by James Henderson.

4. "The Maryland Ahiman Rezon of Free and Accepted Masons, containing the History of Masonry from the establishment of the Grand Lodge to the present time; with their Ancient Charges, Addresses, Prayers, Lectures, Prologues, Epilogues, Songs, etc., collected from the Old Records, Faithful Traditions and Lodge Books; by G. Keating. Compiled by order of the Grand Lodge of Maryland." Baltimore, 1797.

5. "The Ahiman Rezon and Masonic Ritual, published by the order of the Grand Lodge of North Carolina and Tennessee." Newbern, N. C., 1805.

6. "An Ahiman Rezon, for the use of the Grand Lodge of South Carolina, Ancient York Masons, and the Lodges under the Register and Masonic Jurisdiction thereof. Compiled and arranged with considerable additions, at the request of the Grand Lodge, and published by their authority. By Brother Frederick Dalcho, M. D., etc." Charleston, S. C., 1807. A second edition was published by the same author, in 1822, and a third, in 1852, by Dr. Albert G. Mackey. In this third edition, the title was changed to that of "The Ahiman Rezon, or Book of Constitutions, etc." And the work was in a great measure expurgated of the peculiarities of Dermott, and made to conform more closely to the Andersonian Constitutions. A fourth edition was published by the same editor, in 1871, in which everything antagonistic to the original Book of Constitutions has been omitted.

7. "The Freemason's Library and General Ahiman Rezon: containing a delineation of the true principles of Freemasonry, etc.; by Samuel Cole." Baltimore, 1817. 8vo, 332 + 92 pp. There was a second edition in 1826.

8. "Ahiman Rezon: prepared under the direction of the Grand Lodge of Georgia; by Wm. S. Rockwell, Grand Master of Masons of Georgia." Savannah, 1859. 4to and 8vo, 404 pp. But neither this work nor the third and fourth editions of the Ahiman Rezon of South Carolina have any connection in principle or theory with the Ahiman Rezon of Dermott. They have borrowed the name from the "Ancient Masons," but they derive all their law and their authorities from the "Moderns," or the legal Masons of the last century.

9. "The General Ahiman Rezon and Freemason's Guide, by Daniel Sickles." New York, 1866. 8vo, pp. 408. This book, like Rockwell's, has no other connection with the archetypal work of Dermott but the name.

Many of the Grand Lodges of the United States having derived their existence and authority from the Dermott Grand Lodge, the influence of his Ahiman Rezon was for a long time exercised over the Lodges of this country; and, indeed, it is only within a comparatively recent period, that the true principles of Masonic law, as expounded in the first editions of Anderson's Constitutions, have been universally adopted among American Masons.

It must, however, be observed, in justice to Dermott, who has been rather too grossly abused by Mitchell and a few other writers, that the innovations upon the old laws of Masonry, which are to be found in the Ahiman Rezon, are for the most part not to be charged upon him, but upon Dr. Anderson himself, who, for the first time, introduced them into the second edition of the Book of Constitutions, published in 1738. It is surprising, and accountable only on the ground of sheer carelessness on the part of the supervising committee, that the Grand Lodge should, in 1738, have approved of these alterations made by Anderson, and still more surprising that it was not until 1755 that a new or third edition of the Constitutions should have been published, in which these alterations of 1738 were expunged, and the old regulations and the old language restored. But whatever may have been the causes of this oversight, it is not to be doubted that, at the time of the schism, the edition of the Book of Constitutions of 1738 was considered as the authorized exponent of Masonic law by the original or regular Grand Lodge of England, and was adopted, with but little change, by Dermott as the basis of his Ahiman Rezon. How much this edition of 1738 differed from that of 1723, which is now considered the only true authority for ancient law, and how much it agreed with Dermott's Ahiman Rezon, will be evident from the following specimens of the first of the Old Charges, correctly taken from each of the three works:

First of the Old Charges in the Book of Constitutions, edit., 1723.

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious libertine. But though in ancient times Masons were charged, in every country, to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agreed, leaving their particular opinions to themselves; that is to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

First of the Old Charges in the Book of Constitutions, edit., 1738.

"A Mason is obliged by his tenure to observe the moral law, *as a true Noachida;* and if he rightly understands the *Craft*, he will never be a stupid Atheist, nor an irreligious libertine, *nor act against conscience.*

"In ancient times, *the Christian* Masons were charged to comply with *the Christian usages* of each country *where they travelled or worked. But Masonry being found in all nations, even of divers religions*, they are now only charged to adhere to that religion in which all men agree, (leaving each brother to his own particular opinions;) that is, to be good men and true, men of honor and honesty, by whatever *names, religions*, or persuasions they may be distinguished; *for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge.* Thus, Masonry is the centre of *their* union, and the *happy* means of conciliating persons that otherwise must have remained at a perpetual distance."

First of the Old Charges in Dermott's Ahiman Rezon.

"A Mason is obliged by his tenure to observe the moral law, *as a true Noachida;* and if he rightly understands the *Craft*, he will never be a stupid Atheist, nor an irreligious libertine, *nor act against conscience.*

"In ancient times, *the Christian* Masons were charged to comply with *the Christian usages* of each country *where they travelled or worked; being found in all nations, even of divers religions.*

"They are *generally* charged to adhere to that religion in which all men agree, (leaving each brother to his own particular opinions;) that is, to be good men and true, men of honor and honesty, by whatever *names, religions*, or persuasions they may be distinguished; *for they all agree in the three great articles of Noah enough to preserve the cement of the Lodge.*

"Thus, Masonry is the centre of *their* union, and the *happy* means of conciliating persons that *otherwise* must have remained at a perpetual distance."

The italics in the second and third extracts will show what innovations Anderson made, in 1738, on the Charges as originally published in 1723, and how closely Dermott followed him in adopting these innovations. There is, in fact, much less difference between the Ahiman Rezon of Dermott, and Anderson's edition of the Book of Constitutions, printed in 1738, than there is between the latter and the first edition of the Constitutions, printed in 1723. But the great points of difference between the "Ancients" and the "Moderns," points which kept them apart for so many years, are to be found in their work and ritual, for an account of which the reader is referred to the article *Ancients.*

Ahisar. See *Achishar.*

Aholiab. A skilful artificer of the tribe of Dan, who was appointed, together with Bezaleel, to construct the tabernacle in the wilderness and the ark of the cove-

nant. He is referred to in the Royal Arch degree of the English and American systems.

Ahriman. The principle of evil in the system of Zoroaster, and as such opposed to Ormuzd, the principle of good. He emanated, pure, from the primitive light, and was the second born—Ormuzd being the first; but Ahriman, yielding to pride, ambition, and hatred of the first born, or principle of good, was condemned by the Eternal to dwell for 12,000 years in that part of space where no ray of light reaches, at the end of which time the contest between *Light* and *Darkness*, or *Good* and *Evil*, will terminate. See *Zoroaster*.

Aichmalotarch. The title given by the Jews to the Prince of the Captivity, or representative of the kings of Israel at Babylon. See *Prince of the Captivity*.

Aid and Assistance. The duty of aiding and assisting, not only all worthy distressed Master Masons, but their widows and orphans also, "wheresoever dispersed over the face of the globe," is one of the most important obligations that is imposed upon every brother of the "mystic tie" by the whole scope and tenor of the Masonic Institution. The regulations for the exercise of this duty are few, but rational. In the first place, a Master Mason who is in distress has a greater claim, under equal circumstances, to the aid and assistance of his brother, than one who, being in the Order, has not attained that degree, or who is altogether a profane. This is strictly in accordance with the natural instincts of the human heart, which will always prefer a friend to a stranger, or, as it is rather energetically expressed in the language of Long Tom Coffin, "a messmate before a shipmate, a shipmate before a stranger, and a stranger before a dog;" and it is also strictly in accordance with the teaching of the Apostle of the Gentiles, who has said: "As we have opportunity, therefore, let us do good to all men, especially unto them who are of the household."

But this exclusiveness is only to be practised under circumstances which make a selection imperatively necessary. Where the grant of relief to the profane would incapacitate us from granting similar relief to our brother, then must the preference be given to him who is "of the household." But the earliest symbolic lessons of the ritual teach the Mason not to restrict his benevolence within the narrow limits of the Fraternity, but to acknowledge the claims of all men, who need it, to assistance. Inwood has beautifully said: "The humble condition both of property and dress, of penury and want, in which you were received into the Lodge, should make you at all times sensible of the distresses of poverty, and all you can spare from the call of nature and the due care of your families, should only remain in your possession as a ready sacrifice to the necessities of an unfortunate, distressed brother. Let the distressed cottage feel the warmth of your Masonic zeal, and, if possible, exceed even the unabating ardor of Christian charity. At your approach let the orphan cease to weep, and in the sound of your voice let the widow forget her sorrow."

Another restriction laid upon this duty of aid and assistance by the obligations of Masonry is, that the giver shall not be lavish beyond his means in the disposition of his benevolence. What he bestows must be such as he can give "without material injury to himself or family." No man should wrong his wife or children that he may do a benefit to a stranger, or even to a brother. The obligations laid on a Mason to grant aid and assistance to the needy and distressed seem to be in the following gradations: first, to his family; next, to his brethren; and, lastly, to the world at large.

So far this subject has been viewed in a general reference to that spirit of kindness which should actuate all men, and which it is the object of Masonic teaching to impress on the mind of every Mason as a common duty of humanity, and whose disposition Masonry only seeks to direct and guide. But there is another aspect in which this subject may be considered, namely, in that peculiar and technical one of Masonic aid and assistance due from one Mason to another. Here there is a duty declared, and a correlative right inferred; for if it is the duty of one Mason to assist another, it follows that every Mason has the right to claim that assistance from his brother. It is this duty that the obligations of Masonry are especially intended to enforce; it is this right that they are intended to sustain. The symbolic ritual of Masonry which refers, as, for instance, in the first degree, to the virtue of benevolence, refers to it in the general sense of a virtue which all men should practise. But when the Mason reaches the third degree, he discovers new obligations which restrict and define the exercise of this duty of aid and assistance. So far as his obligations control him, the Mason, *as a Mason*, is not legally bound to extend his aid beyond the just claimants in his own Fraternity. To do good to all men is of course inculcated and recommended; to do good to the household is enforced and made compulsory by legal enactment and sanction.

Now, as there is here, on one side, a duty, and on the other side a right, it is proper to inquire what are the regulations or laws

by which this duty is controlled and this right maintained.

The duty to grant and the right to claim relief Masonically is recognized in the following passage of the Old Charges of 1722:

"But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other people in the same circumstances."

This written law agrees in its conditions and directions, so far as it goes, with the unwritten law of the Order, and from the two we may deduce the following principles:

1. The applicant must be a Master Mason. In 1722, the charitable benefits of Masonry were extended, it is true, to Entered Apprentices, and an Apprentice was recognized, in the language of the law, as "a true and genuine brother." But this was because at that time only the first degree was conferred in subordinate Lodges, Fellow Crafts and Master Masons being made in the Grand Lodge. Hence the great mass of the Fraternity consisted of Apprentices, and many Masons never proceeded any further. But the second and third degrees are now always conferred in subordinate Lodges, and very few initiates voluntarily stop short of the Master's degree. Hence the mass of the Fraternity now consists of Master Masons, and the law which formerly applied to Apprentices is, under our present organization, made applicable only to those who have become Master Masons.

2. The applicant must be worthy. We are to presume that every Mason is "a good man and true" until the Lodge which has jurisdiction over him has pronounced to the contrary. Every Mason who is "in good standing," that is, who is a regularly contributing member of a Lodge, is to be considered as "worthy," in the technical sense of the term. An expelled, a suspended, or a non-affiliated Mason, does not meet the required condition of "a regularly contributing member." Such a Mason is therefore not "worthy," and is not entitled to Masonic assistance.

3. The giver is not expected to exceed his ability in the amount of relief. The written law says, "you are not charged to do beyond your ability;" the ritual says, that your relief must be "without material injury to yourself or family." The principle is the same in both.

4. The widow and orphans of a Master Mason have the claim of the husband and father extended to them. The written law says nothing explicitly on this point, but the unwritten or ritualistic law expressly declares that it is our duty "to contribute to the relief of a worthy, distressed brother, his widow and orphans."

5. And lastly, in granting relief or assistance, the Mason is to be preferred to the profane. He must be placed "before any other people in the same circumstances."

These are the laws which regulate the doctrine of Masonic aid and assistance. They are often charged by the enemies of Masonry with a spirit of exclusiveness. But it has been shown that they are in accordance with the exhortation of the Apostle, who would do good "especially to those who are of the household," and they have the warrant of the law of nature; for every one will be ready to say, with that kindest-hearted of men, Charles Lamb, "I can feel for all indifferently, but I cannot feel for all alike. I can be a friend to a worthy man, who, upon another account, cannot be my mate or fellow. I cannot like all people alike." And so as Masons, while we should be charitable to all persons in need or in distress, there are only certain ones who can claim the aid and assistance of the Order, or of its disciples, under the positive sanction of Masonic law.

Aitcheson-Haven Manuscript. A manuscript record formerly preserved in the archives of the Aitcheson-Haven Lodge, which met at Musselburgh in Scotland, but which is now the property of the Grand Lodge of Scotland. The MS. is engrossed in the minute-book of the Aitcheson Lodge, and is dated 29th of May, A. D. 1666. It has never been published. In Laurie's *History of Freemasonry*, (ed. 1859,) there has been inserted "one narration of the founding of the craft of Masonry, and by whom it hath been cherished," which Bro. D. Murray Lyon says is a modern and somewhat imperfect rendering of the Aitcheson-Haven MS., and not, therefore, a safe text to be followed.

Aix-la-Chapelle. (In German, *Aachen.*) A city of Germany, remarkable in Masonic history for a persecution which took place in the eighteenth century, and of which Gädicke (*Freimaur. Lex.*) gives the following account. In the year 1779, Ludwig Grienemann, a Dominican monk, delivered a course of lenten sermons, in which he attempted to prove that the Jews who crucified Christ were Freemasons, that Pilate and Herod were Wardens in a Mason's Lodge, that Judas, previous to his betrayal of his Master, was initiated into the Order, and that the thirty pieces of silver, which

he is said to have returned, was only the fee which he paid for his initiation. Aix-la-Chapelle being a Roman Catholic city, the magistrates were induced, by the influence of Grienemann, to issue a decree, in which they declared that any one who should permit a meeting of the Freemasons in his house should, for the first offence, be fined 100 florins, for the second 200, and for the third be banished from the city. The mob became highly incensed against the Masons, and insulted all whom they suspected to be members of the Order. At length Peter Schuff, a Capuchin, jealous of the influence which the Dominican Grienemann was exerting, began also, with augmented fervor, to preach against Freemasonry, and still more to excite the popular commotion. In this state of affairs, the Lodge at Aix-la-Chapelle applied to the princes and Masonic Lodges in the neighboring territories for assistance and protection, which were immediately rendered. A letter in French was received by both priests, in which the writer, who stated that he was one of the former dignitaries of the Order, strongly reminded them of their duties, and, among other things, said that "many priests, a pope, several cardinals, bishops, and even Dominican and Capuchin monks, had been, and still were, members of the Order." Although this remonstrance had some effect, peace was not altogether restored until the neighboring free imperial states threatened that they would prohibit the monks from collecting alms in their territories unless they ceased to excite the popular commotion against the Freemasons.

Akirop. The name given, in the ritual of the Ancient and Accepted Rite, to one of the ruffians celebrated in the legend of the third degree. The word is said in the ritual to signify an assassin. It might probably be derived from קרב, KaRaB, *to assault* or *join battle;* but is just as probably a word so corrupted by long oral transmission that its etymology can no longer be traced. See *Abiram.*

Alabama. One of the Southern United States of America. Masonry was established in this State in the beginning of the nineteenth century. Mitchell, (*Hist. of Freemas.*, i. 630,) whose accuracy is, however, not to be depended on, says that it was planted, as he thinks, in this jurisdiction by the Grand Lodge of Tennessee and North Carolina. If he be so far right, we must also add the Grand Lodge of South Carolina, which, in 1819, granted a warrant to Claiborne Lodge No. 51, afterwards called Alabama Lodge. In 1821, there were at least nine Lodges in Alabama, holding warrants under different jurisdictions, viz.: Halo, 21; Rising Virtue, 30; Madison, 21; Alabama, 21; Alabama, 51; Farrar, 41; St. Stephens, —; Moulton, 34; and Russellville, 36. On the 11th of June, 1821, these nine Lodges met in convention in the town of Cahawba, and organized the Grand Lodge of Alabama on the 14th of the same month; Thomas W. Farrar having been elected Grand Master, and Thomas A. Rogers Grand Secretary.

The Grand Chapter of Alabama was organized on the 2d of June, 1827, at the town of Tuscaloosa, and at the same time and place a Grand Council of Royal and Select Masters was established.

On the 27th of October, 1860, Sir Knt. B. B. French, Grand Master of the Grand Encampment of the United States, issued his mandate for the formation of a Grand Commandery of Alabama.

Alapa. In classical Latinity given by the master to his manumitted slave as a symbol of manumission, and as a reminder that it was the last unrequited indignity which he was to receive. Hence, in mediæval times, the same word was applied to the blow inflicted on the cheek of the newly-created knight by the sovereign who created him with the same symbolic signification. This was sometimes represented by the blow on the shoulder with the flat of a sword, which has erroneously been called the *accolade.* See *Knighthood.*

Alarm. The verb, "to alarm," signifies, in Freemasonry, "to give notice of the approach of some one desiring admission." Thus, "to alarm the Lodge," is to inform the Lodge that there is some one without who is seeking entrance." As a noun, the word "alarm" has two significations. 1. An alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter. In this sense the expression so often used, "an alarm at the door," simply signifies that the officer outside has given notice of his desire to communicate with the Lodge. 2. An alarm is also the peculiar mode in which this notice is to be given. In modern Masonic works, the number of knocks given in an alarm is generally expressed by musical notes. Thus, three distinct knocks would be designated thus, ; two rapid and two slow ones thus, ; and three knocks three times repeated thus, , etc. As to the derivation of the word, a writer in *Notes and Queries* (1 Ser. ii., 151,) ingeniously conjectures that it comes from the old French *à l'arme*, which in modern times is *aux armes*, "to arms!" The legal meaning of *to alarm* is not *to*

frighten, but to make one aware of the necessity of defence or protection. And this is precisely the Masonic signification of the word.

Alban, St. See *Saint Alban.*

Albertus Magnus. A scholastic philosopher of the Middle Ages, of great erudition, but who had among the vulgar the reputation of being a magician. He was born at Lauingen, in Swabia, in 1205, of an illustrious family, his sub-title being that of Count of Bollstadt. He studied at Padua, and in 1223 entered the Order of the Dominicans. In 1249, he became head-master of the school at Cologne. In 1260, Pope Alexander VI. conferred upon him the bishopric of Ratisbon. In 1262, he resigned the episcopate and returned to Cologne, and, devoting himself to philosophic pursuits for the remainder of his life, died there in 1280. His writings were very voluminous, the edition published at Lyons, in 1651, amounting to twenty-one large folio volumes. Albertus has been connected with the Operative Masonry of the Middle Ages because he has been supposed by many to have been the real inventor of the German Gothic style of architecture. Heideloff, in his *Bauhütte des Mittelalters*, says, that "he recalled into life the symbolic language of the ancients, which had so long lain dormant, and adapted it to suit architectural forms." The Masons accepted his instructions, and adopted in consequence that system of symbols which were secretly communicated only to the members of their own body, and served even as a medium of intercommunication. He is asserted to have designed the plan for the construction of the Cathedral of Cologne, and to have altered the Constitution of the Masons, and to have given to them a new set of laws.

Albrecht, Henry Christoph. A German author, who published at Hamburg, in 1792, the first and only part of a work entitled *Materialen zu einer critischen Geschicte der Freimaurerei*, i. e., Collections towards a Critical History of Freemasonry. Kloss says that this was one of the first attempts at a clear and rational history of the Order. Unfortunately, the author never completed his task, and only the first part of the work ever appeared. Albrecht was the author also of another work entitled, *Geheime Geschicte einers Rosenkreuzers*, or Secret History of a Rosicrucian, and of a series of papers which appeared in the *Berlin Archiv. der Zeit*, containing "Notices of Freemasonry in the first half of the Sixteenth Century." Albrecht adopted the theory first advanced by the Abbé Grandidier, that Freemasonry owes its origin to the stone-masons of Strasburg.

Alchemy. The Neo-Platonicians introduced at an early period of the Christian era an apparently new science, which they called *ἐπίστημα ἱερά*, or the Sacred Science, which materially influenced the subsequent condition of the arts and sciences. The books from which the sacred science was taught were called *Chemia*, supposed to be derived from Cham, the son of Noah, to whom was attributed its invention. In the fifth century arose, as the name of the science, *alchemia*, derived from the Arabic definite article *al* being added to *chemia;* and Julius Firmicius, in a work *On the Influence of the Stars upon the Fate of Man*, uses the phrase "scientia alchemiæ." From this time the study of alchemy was openly followed. In the Middle Ages, and up to the end of the seventeenth century, it was an important science, studied by some of the most distinguished philosophers, such as Avicenna, Albertus Magnus, Raymond Lulli, Roger Bacon, Elias Ashmole, and many others.

Alchemy — called also the Hermetic Philosophy, because it is said to have been first taught in Egypt by Hermes Trismegestus — was engaged in three distinct pursuits:

1. The discovery of the philosopher's stone, by which all the inferior metals could be transmuted into gold.

2. The discovery of an alkahest, or universal solvent of all things.

3. The discovery of a panacea, or universal remedy, under the name of elixir vitæ, by which all diseases were to be cured and life indefinitely prolonged.

It is not surprising that alchemy, putting forth such pretensions as these, should, by those who did not understand its true nature, have been flippantly defined as "ars sine arte, cujus principium est mentiri, medium laborare et finis mendicari," an art without an art, whose beginning is falsehood, its middle labor, and its end beggary. But while there were undoubtedly many fools who understood the language of alchemy only in its literal sense, and many charlatans who used it for selfish purposes, it cannot be denied that there must have been something in it better than mere pretension, to invite the attention and engage the labors of so many learned men.

Hitchcock, a learned American writer, who published, in 1857, *Remarks upon Alchemy and the Alchemists*, says (p. x.) that "the genuine alchemists were religious men, who passed their time in legitimate pursuits, earning an honest subsistence, and, in religious contemplations, studying how to realize in themselves the union of the divine and human nature expressed in man by an enlightened submission to God's will; and they thought out and published,

after a manner of their own, a method of attaining or entering upon this state, as the only rest of the soul." And in another place (p. 22) he says: "The subject of alchemy was *Man;* while the object was the perfection of Man, which was supposed to centre in a certain unity with the Divine nature."

The alchemists were, in their philosophy, undoubtedly in advance of their age, and, being unwilling to make their opinions openly known to a world not yet prepared to receive and to appreciate them, they communicated their thoughts to each other in a language and in symbols understood only by themselves. Thus they spoke of Man as a Stone, and the fire which purified the Stone was the series of trials and temptations by which man's moral nature is to be purified. So, too, sulphur, mercury, salt, and many other things, were symbols by which they taught lessons of profound religious import to the true adepts, which, being misunderstood by others, led thousands into the vain and useless search for some tangible method of transmuting the baser metals into gold. "Who," says one of these philosophers, "is to blame? the *Art*, or those who seek it upon false principles?"

Freemasonry and alchemy have sought the same results, (the lesson of Divine Truth and the doctrine of immortal life,) and they have both sought it by the same method of symbolism. It is not, therefore, strange that in the eighteenth century, and perhaps before, we find an incorporation of much of the science of alchemy into that of Freemasonry. Hermetic rites and Hermetic degrees were common, and their relics are still to be found existing in degrees which do not absolutely trace their origin to alchemy, but which show some of its traces in their rituals. The 28th degree of the Scottish Rite, or the Knight of the Sun, is entirely a hermetic degree, and claims its parentage in the title of "Adept of Masonry," by which it is sometimes known.

Aldworth, the Hon. Mrs. This lady received, about the year 1735, the first and second degrees of Freemasonry in Lodge No. 44, at Doneraile, in Ireland. The circumstances connected with this singular initiation were first published in 1807, at Cork, and subsequently republished by Spencer, the celebrated Masonic bibliopole, in London. It may be observed, before proceeding to glean from this work the narrative of her initiation, that the authenticity of all the circumstances was confirmed on their first publication by an eye-witness to the transaction.

The Hon. Elizabeth St. Leger was born about the year 1713, and was the youngest child and only daughter of the Right Hon. Arthur St. Leger, first Viscount Doneraile, of Ireland, who died in 1727, and was succeeded by his eldest son, the brother of our heroine. Subsequently to her initiation into the mysteries of Freemasonry she married Richard Aldworth, Esq., of Newmarket, in the county of Cork.

Lodge No. 44, in which she was initiated, was, in some sort, an aristocratic Lodge, consisting principally of the gentry and most respectable and wealthy inhabitants of the country around Doneraile. The communications were usually held in the town, but during the Mastership of Lord Doneraile, under whom his sister was initiated, the meetings were often held at his Lordship's residence.

It was during one of these meetings at Doneraile House* that this female initiation took place, the story of which Spencer, in the memoir to which we have referred, relates in the following words:

"It happened on this particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady, being giddy and thoughtless, and determined to gratify her curiosity, made her arrangements accordingly, and, with a pair of scissors, (as she herself related to the mother of our informant,) removed a portion of a brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room; so placed, she witnessed the *two* first degrees in Masonry, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture. The crash was loud; and the Tiler, who was on the lobby or landing on which the doors both of the Lodge room and that where the honorable Miss St. Leger was, opened, gave the alarm, burst open the door and, with a light in one hand and a drawn sword in the other, ap-

* A writer in the *London Freemason's Quarterly Review* (1839, p. 322,) says that she was concealed in a clock-case in the regular Lodge room, in Maberly's house of entertainment at York. But the *locus in quo* is not material.

peared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and luckily; for it is asserted that but for the prompt appearance of her brother, Lord Doneraile, and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his Lordship was to resuscitate the unfortunate lady without alarming the house, and endeavor to learn from her an explanation of what had occurred; having done so, many of the members being furious at the transaction, she was placed under guard of the Tiler and a member, in the room where she was found. The members re-assembled and deliberated as to what, under the circumstances, was to be done, and over two long hours she could hear the angry discussion and her death deliberately proposed and seconded. At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal to the extent she had witnessed, (Fellow Craft,) and if she refused, the brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate, which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated."

Mrs., or, as she was appropriately called, Sister Aldworth, lived many years after, but does not seem ever to have forgotten the lessons of charity and fraternal love which she received on her unexpected initiation into the esoteric doctrines of the Order. "Placed as she was," says the memoir we have quoted, "by her marriage with Mr. Aldworth, at the head of a very large fortune, the poor in general, and the Masonic poor in particular, had good reason to record her numerous and bountiful acts of kindness; nor were these accompanied with ostentation — far from it. It has been remarked of her, that her custom was to seek out bashful misery and retiring poverty, and with a well-directed liberality, soothe many a bleeding heart."

Alethophile, Lover of Truth. The 5th degree of the Order of African Architects.

Alexander I., Emperor of Russia. Alexander I. succeeded Paul I. in the year 1801, and immedietely after his accession renewed the severe prohibitions of his predecessor against all secret societies, and especially Freemasonry. In 1803, M. Boeber, counsellor of state and director of the military school at St. Petersburg, resolved to remove, if possible, from the mind of the emperor the prejudices which he had conceived against the Order. Accordingly, in an audience which he had solicited and obtained, he described the objects of the Institution and the doctrine of its mysteries in such a way as to lead the emperor to rescind the obnoxious decrees, and to add these words: "What you have told me of the Institution not only induces me to grant it my protection and patronage, but even to ask for initiation into its mysteries. Is this possible to be obtained?" M. Boeber replied, "Sire, I cannot myself reply to the question. But I will call together the Masons of your capital, and make your Majesty's desire known; and I have no doubt that they will be eager to comply with your wishes." Accordingly Alexander was soon after initiated, and the Grand Lodge Astrea of Russia was in consequence established, of which M. Boeber was elected Grand Master.

Alexandria, School of. When Alexander built the city of Alexandria in Egypt, with the intention of making it the seat of his empire, he invited thither learned men from all nations, who brought with them their peculiar notions. The Alexandria school of philosophy which was thus established, by the commingling of Orientalists, Jews, Egyptians, and Greeks, became eclectic in character, and exhibited a heterogeneous mixture of the opinions of the Egyptian priests, of the Jewish Rabbis, of Arabic teachers, and of the disciples of Plato and Pythagoras. From this school we derive Gnosticism and the Kabbala, and, above all, the system of symbolism and allegory which lay at the foundation of the Masonic philosophy. To no ancient sect, indeed, except perhaps the Pythagoreans, have the Masonic teachers been so much indebted for the substance of their doctrines, as well as the esoteric method of communicating them, as to that of the School of Alexandria. Both Aristobulus and Philo, the two most celebrated chiefs of this school, taught, although a century intervened between their births, the same theory, that the sacred writings of the Hebrews were, by their system of allegories, the true source of all religious and philosophic doctrine, the literal meaning of which alone was for the common people, the esoteric or hidden meaning being kept for the initiated. Freemasonry still carries into practice the same theory.

Alfader. The chief god of the Scandinavians. The Edda says that in Asgard, or the abode of the gods, the supreme god had twelve names, the first of which was Alfader, equivalent to the Greek *Pantopater*, or the Universal Father.

Algabil. אלגאבל. A name of the Supreme God, signifying THE BUILDER, having an etymological relation to the *Giblim*, or Builders of Gebal, who acted an important part in the construction of the Temple of Solomon. It is equivalent to the Masonic epithet of God, "the Grand Architect of the Universe." I insert this word on the authority of Urquhart, who gives it in his *Pillars of Hercules*, ii. 67.

Alincourt, François d'. A French gentleman, who, in the year 1776, was sent with Don Oyres de Ornellas Praçaõ, a Portuguese nobleman, to prison, by the governor of the island of Madeira, for being Freemasons. They were afterwards sent to Lisbon, and confined in a common jail for fourteen months, where they would have perished had not the Masons of Lisbon supported them, through whose intercession with Don Martinio de Mello they were at last released. *Smith, Use and Abuse of Freemasonry*, p. 206.

Allegiance. Every Mason owes allegiance to the Lodge, Chapter, or other body of which he is a member, and also to the Grand Lodge, Grand Chapter or other supreme authority from which that body has received its charter. But this is not a divided allegiance. If, for instance, the edicts of a Grand and a Subordinate Lodge conflict, there is no question which is to be obeyed. Supreme or governing bodies in Masonry claim and must receive a paramount allegiance.

Allegory. A discourse or narrative in which there is a literal and a figurative sense, a patent and a connected meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed one. Its derivation from the Greek, ἀλλος and ἀγορειν, *to say something different*, that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an allegory. It has been said that there is no essential difference between an allegory and a symbol. There is not in design, but there is in their character. An allegory may be interpreted without any previous conventional agreement, but a symbol cannot. Thus the legend of the third degree is an allegory, evidently to be interpreted as teaching a restoration to life; and this we learn from the legend itself, without any previous understanding. The sprig of acacia is a symbol of the immortality of the soul. But this we know only because such meaning had been conventionally determined when the symbol was first established. It is evident, then, that an allegory whose meaning is obscure is imperfect. The enigmatical meaning should be easy of interpretation; and hence Lemiére, a French poet, has said: "L'allegorie habite un palais diaphane," — *Allegory lives in a transparent palace.* All the legends of Freemasonry are more or less allegorical, and whatever truth there may be in some of them in a historical point of view, it is only as allegories or legendary symbols that they are of importance. The English lectures have therefore very properly defined Freemasonry to be "a system of morality veiled in allegory and illustrated by symbols."

The allegory was a favorite figure among the ancients, and to the allegorizing spirit are we to trace the construction of the entire Greek and Roman mythology. Not less did it prevail among the older Aryan nations, and its abundant use is exhibited in the religions of Brahma and Zoroaster. The Jewish Rabbins were greatly addicted to it, and carried its employment, as Maimonides intimates, (*More Nevochim*, III., xliii.,) sometimes to an excess. Their *Midrash*, or system of commentaries on the sacred book, is almost altogether allegorical. Aben Ezra, a learned Rabbi of the twelfth century, says, "The Scriptures are like bodies, and allegories are like the garments with which they are clothed. Some are thin like fine silk, and others are coarse and thick like sackcloth." Our Lord, to whom this spirit of the Jewish teachers in his day was familiar, inculcated many truths in parables, all of which were allegories. The primitive Fathers of the Christian Church were thus infected; and Origen, (*Epist. ad Dam.*,) who was especially addicted to the habit, tells us that all the Pagan philosophers should be read in this spirit: "hoc facere solemus quando philosophos legimus." Of modern allegorizing writers, the most interesting to Masons are Lee, the author of *The Temple of Solomon portrayed by Scripture Light*, and John Bunyan, who wrote *Solomon's Temple Spiritualized.*

Allocution. The address of the presiding officer of a Supreme Council of the Ancient and Accepted Rite is sometimes so called. It was first used by the Council for the Southern Jurisdiction of the United States, and is derived from the usage of the Roman Church, where certain addresses of the Pope to the Cardinals are called allocutions, and this is to be traced to the customs of Pagan Rome, where the harangues of the Generals to their soldiers were called *allocutions.*

Allowed. In the old manuscript Constitutions, this word is found in the now unusual sense of "accepted." Thus, "Every Mason of the Craft that is Mason *allowed*, ye shall do to him as ye would be done unto yourself." *Mason allowed* means *Mason*

accepted, that is, *approved*. Phillips, in his *New World of Words*, (1690,) defines the verb *allow*, "to give or grant; to approve of; to permit or suffer." Latimer, in one of his sermons, uses it in this sense of approving or accepting, thus: "St. Peter, in forsaking his old boat and nets, was *allowed* as much before God as if he had forsaken all the riches in the world." In a similar sense is the word used in the Office of Public Baptism of Infants, in the Common Prayer-Book of the Church of England.

All-Seeing Eye. An important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. Both the Hebrews and the Egyptians appear to have derived its use from that natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity. On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of divine watchfulness and care of the universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writers. Thus, the Psalmist says (Ps. xxxiv. 15): "The eyes of the Lord are upon the righteous, and his ears are open to their cry," which explains a subsequent passage, (Ps. cxxi. 4,) in which it is said: "Behold, he that keepeth Israel shall neither slumber nor sleep."

In the Apocryphal "Book of the Conversation of God with Moses on Mount Sinai," translated by the Rev. W. Cureton from an Arabic MS. of the fifteenth century, and published by the Philobiblon Society of London, the idea of the eternal watchfulness of God is thus beautifully allegorized:

"Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then said God to Moses, I declare by my power, and by my glory, that if I were to withdraw my providence from the heavens and the earth, for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which, I consider, may as correctly be supposed to be a representation of a square.

The All-Seeing Eye may then be considered as a symbol of God manifested in his omnipresence — his guardian and preserving character — to which Solomon alludes in the Book of Proverbs (xv. 3), when he says: "The eyes of Jehovah are in every place, beholding (or, as it might be more faithfully translated, watching) the evil and the good." It is a symbol of the Omnipresent Deity.

All-Souls' Day. The 2d of November. A festival in the Romish Church for prayers in behalf of all the faithful dead. It is kept as a feast day by Chapters of Rose Croix.

Almanac, Masonic. Almanacs for the special use of the Fraternity are annually published in many countries of Europe, but the custom has not extended to America. As early as 1752, we find an *Almanach des Francs-Maçons au Ecosse* published at the Hague. This, or a similar work, was continued to be published annually at the same place until the year 1778. The first English work of the kind appeared in 1775, under the title of "The Freemason's Calendar, or an Almanac for the year 1775. Containing, besides an accurate and useful calendar of all remarkable occurrences for the year, many useful and curious particulars relating to Masonry. Inscribed to Lord Petre, G. M., by a Society of Brethren. London, printed for the Society of Stationers." This work was without any official authority, but two years after the *Freemason's Calendar for* 1777 was published "under the sanction of the Grand Lodge of England." Works of this useful kind continue to be annually published in Great Britain and Ireland under the name of *Pocket Books*, in Germany under that of *Taschenbücher*, and in France under that of *Calendriers*.

Almighty. In Hebrew אל שדי, *El Shaddai*. The name by which God was known to the patriarchs before he announced himself to Moses by his tetragrammatonic name of Jehovah. (See Exodus vi. 3.) It refers to his power and might as the Creator and Ruler of the universe, and hence is translated in the Septuagint by παντοκράτωρ, and in the Vulgate by *omnipotens*.

Almond-Tree. When it is said in the passage of Scripture from the twelfth chapter of Eccles., read during the ceremonies of the third degree, "the almond-tree

shall flourish," reference is made to the white flowers of that tree, and the allegoric signification is to old age, when the hairs of the head shall become gray.

Almoner. An officer elected or appointed in the continental Lodges of Europe to take charge of the contents of the alms-box, to carry into effect the charitable resolutions of the Lodge, and to visit sick and needy brethren. A physician is usually selected in preference to any other member for this office. An almoner is to be also found in some of the English Lodges, although the office is not recognized by law. In the United States the officer does not exist, his duties being performed by a committee of charity. It is an important office in all bodies of the Scottish Rite.

Alms-Box. A box which, towards the close of the Lodge, is handed around by an appropriate officer for the reception of such donations for general objects of charity as the brethren may feel disposed to bestow. This laudable custom is very generally practised in the Lodges of England, Scotland, and Ireland, and universally in those of the Continent. The newly-initiated candidate is expected to contribute more liberally than the other members. Bro. Hyde Clarke says (*Lon. Freem. Mag.*, 1859, p. 1166,) that "some brethren are in the habit, on an occasion of thanksgiving with them, to contribute to the box of the Lodge more than on other occasions." This custom has not been adopted in the Lodges of America, except in those of French origin and in those of the Ancient and Accepted Rite.

Almsgiving. Although almsgiving, or the pecuniary relief of the destitute, was not one of the original objects for which the Institution of Freemasonry was established, yet, as in every society of men bound together by a common tie, it becomes incidentally, yet necessarily, a duty to be practised by all its members in their individual as well as in their corporate capacity. In fact, this virtue is intimately interwoven with the whole superstructure of the Institution, and its practice is a necessary corollary from all its principles. At an early period in his initiation the candidate is instructed in the beauty of charity by the most impressive ceremonies, which are not easily to be forgotten, and which, with the same benevolent design, are repeated from time to time during his advancement to higher degrees, in various forms and under different circumstances. "The true Mason," says Bro. Pike, "must be, and must have a right to be, content with himself; and he can be so only when he lives not for himself alone, but for others who need his assistance and have a claim upon his sympathy." And the same eloquent writer lays down this rule for a Mason's almsgiving: "Give, looking for nothing again, without consideration of future advantages; give to children, to old men, to the unthankful, and the dying, and to those you shall never see again; for else your alms or courtesy is not charity, but traffic and merchandise. And omit not to relieve the needs of your enemy and him who does you injury." See *Exclusiveness, Masonic.*

Alnwick Manuscript. This manuscript, which is now in the possession of Bro. E. F. Turnbull of Alnwick, (Eng.,) is written on twelve quarto pages as a preface to the minute-book of the "Company and Fellowship of Freemasons of a Lodge held at Alnwick," where it appears under the heading of "The Masons' Constitutions." The date of the document is Sept. 20th, 1701, "being the general head-meeting day." It was first published in 1871 in Hughan's *Masonic Sketches and Reprints*, (Amer. ed.,) and again in 1872 by the same author in his *Old Charges of the British Freemasons.* In the preface to this latter work, Bro. Woodford says of the records of this old Lodge that, "ranging from 1703 to 1757 they mostly refer to indentures, fines, and initiations, the Lodge from first to last remaining true to its operative origin. The members were required annually to 'appear at the Parish Church of Alnwick with their approns on and common squares aforesaid on St. John's Day in Christmas, when a sermon was provided and preached by some clergyman at their appointment.' A. D. 1708."

Al-om-Jah. In the Egyptian mysteries, this is said to have been the name given to the aspirant in the highest degree as the secret name of the Supreme Being. In its component parts we may recognize the אל, AL or EL of the Hebrews, the AUM or triliteral name of the Indian mysteries, and the יה JAH of the Syrians.

Aloyau, Societé de l'. The word *Aloyau* signifies, in French, *a loin of beef*, and hence the title of this society in English would be *The Society of the Loin.* It was a Masonic association, which existed in France for about fifteen years, until its members were dispersed by the revolution. They are said to have been in possession of many valuable documents relating to the Knights Templars and their successors. See *Temple, Order of the.*

Alpha and Omega. The first and last letters of the Greek language, referred to in the Royal Master and some of the higher degrees. They are explained by this passage in Revelations ch. xxii., v. 13. "I am Alpha and Omega, the beginning and the end, the first and the last." Alpha

and Omega is, therefore, one of the appellations of God, equivalent to the beginning and end of all things, and so referred to in Isaiah xii. 4, "I am Jehovah, the first and the last."

Alphabet, Angels'. In the old rituals of the fourth or Secret Master's degree of the Scottish and some other Rites, we find this passage: "The seventy-two names, like the name of the Divinity, are to be taken to the Kabbalistic Tree and the Angels' Alphabet." The Kabbalistic Tree is a name given by the Kabbalists to the arrangement of the *ten Sephiroth*, (which see.) The Angels' Alphabet is called by the Hebrews כתב המלכים, *chetab hamalachim*, or the writing of the angels. Gaffarel says (*Curios. Inouis.*, ch. xiii. 2,) that the stars, according to the opinion of the Hebrew writers, are ranged in the heavens in the form of letters, and that it is possible to read there whatsoever of importance is to happen throughout the universe. And the great English Hermetic philosopher, Robert Flud, says, in his *Apology for the Brethren of the Rosy Cross*, that there are characters in the heavens formed from the disposition of the stars, just as geometric lines and ordinary letters are formed from points; and he adds, that those to whom God has granted the hidden knowledge of reading these characters will also know not only whatever is to happen, but all the secrets of philosophy. The letters thus arranged in the form of stars are called the Angels' Alphabet. They have the power and articulation but not the form of the Hebrew letters, and the Kabbalists say that in them Moses wrote the tables of the law. The astrologers, and after them the alchemists, made much use of this alphabet; and its introduction into any of the high degree rituals is an evidence of the influence exerted on these degrees by the Hermetic philosophy. Agrippa in his *Occult Philosophy*, and Kircher in his *Œdipus Egyptiacus*, and some other writers, have given copies of this alphabet. It may also be found in Johnson's *Typographia*. But it is in the mystical books of the Kabbalists that we must look for full instructions on this subject.

Alphabet, Hebrew. Nearly all of the significant words in the Masonic rituals are of Hebrew origin, and in writing them in the rituals the Hebrew letters are frequently used. For convenience of reference, that alphabet is here given. The Hebrews, like other ancient nations, had no figures, and therefore made use of the letters of their alphabet instead of numbers, each letter having a particular numerical value. They are, therefore, affixed in the following table:

Aleph	א	A	1
Beth	ב	B	2
Gimel	ג	G	3
Daleth	ד	D	4
He	ה	H	5
Vau	ו	V or O	6
Zain	ז	Z	7
Cheth	ח	CH	8
Teth	ט	T	9
Yod	י	I or Y	10
Caph	כ	C or K	20
Lamed	ל	L	30
Mem	מ	M	40
Nun	נ	N	50
Samech	ס	S	60
Ain	ע	Guttural	70
Pe	פ	P	80
Tsaddi	צ	Tz	90
Koph	ק	Q or K	100
Resh	ר	R	200
Shin	ש	SH	300
Tau	ת	T	400
Final Caph	ך	C or K	500
Final Mem	ם	M	600
Final Nun	ן	N	700
Final Pe	ף	P	800
Final Tsaddi	ץ	TZ	900

Alphabet, Masonic. See *Cipher*.

Alphabet, Samaritan. It is believed by scholars that, previous to the captivity, the alphabet now called the Samaritan was employed by the Jews in transcribing the copies of the law, and that it was not until their return from Babylon that they adopted, instead of their ancient characters, the Chaldee or square letters, now called the Hebrew, in which the sacred text, as restored by Ezra, was written. Hence, in the more recent rituals of the Scottish Rite, especially those used in the United States, the Samaritan character is beginning to be partially used. For convenience of reference, it is therefore here inserted. The letters are the same in number as the Hebrew, with the same power and the same names, the only difference is in form.

Aleph	𐤀	Lamed	𐤋
Beth	𐤁	Mem	𐤌
Gimel	𐤂	Nun	𐤍
Daleth	𐤃	Samech	𐤎
He	𐤄	Ayin	𐤏
Vau	𐤅	Pe	𐤐
Zain	𐤆	Tsade	𐤑
Cheth	𐤇	Koph	𐤒
Teth	𐤈	Resch	𐤓
Yod	𐤉	Shin	𐤔
Kaph	𐤊	Tau	𐤕

Alpina. In 1836, and some years afterwards, General Assemblies of the Masons

of Switzerland were convened at Zurich, Berne, and Basle, which resulted in the union of the two Masonic authorities of that confederation, under the name of the Grand Lodge Alpina. The new Grand Lodge was organized at Zurich, by fourteen Lodges, on the 22d of June, 1844.

Altar. The most important article of furniture in a Lodge room is undoubtedly the altar. It is worth while, then, to investigate its character and its relation to the altars of other religious institutions. The definition of an altar is very simple. It is a structure elevated above the ground, and appropriated to some service connected with worship, such as the offering of oblations, sacrifices, or prayers.

Altars, among the ancients, were generally made of turf or stone. When permanently erected and not on any sudden emergency, they were generally built in regular courses of masonry, and usually in a cubical form. Altars were erected long before temples. Thus, Noah is said to have erected one as soon as he came forth from the ark. Herodotus gives the Egyptians the credit of being the first among the heathen nations who invented altars.

Among the ancients, both Jews and Gentiles, altars were of two kinds — for incense and for sacrifice. The latter were always erected in the open air, outside and in front of the Temple. Altars of incense only were permitted within the Temple walls. Animals were slain, and offered on the altars of burnt-offerings. On the altars of incense, bloodless sacrifices were presented and incense was burnt to the Deity.

The Masonic altar, which, like everything else in Masonry, is symbolic, appears to combine the character and uses of both of these altars. It is an altar of sacrifice, for on it the candidate is directed to lay his passions and vices as an oblation to the Deity, while he offers up the thoughts of a pure heart as a fitting incense to the Grand Architect of the Universe. The altar is, therefore, the most holy place in a Lodge.

Among the ancients, the altar was always invested with peculiar sanctity. Altars were places of refuge, and the supplicants who fled to them were considered as having placed themselves under the protection of the deity to whom the altar was consecrated, and to do violence even to slaves and criminals at the altar, or to drag them from it, was regarded as an act of violence to the deity himself, and was hence a sacrilegious crime.

The marriage covenant among the ancients was always solemnized at the altar, and men were accustomed to make all their solemn contracts and treaties by taking oaths at altars. An oath taken or a vow made at the altar was considered as more solemn and binding than one assumed under other circumstances. Hence, Hannibal's father brought him to the Carthaginian altar when he was about to make him swear eternal enmity to the Roman power.

In all the religions of antiquity, it was the usage of the priests and the people to pass around the altar in the course of the sun, that is to say, from the east, by the way of the south, to the west, singing pæans or hymns of praise as a part of their worship.

From all this we see that the altar in Masonry is not merely a convenient article of furniture, intended, like a table, to hold a Bible. It is a sacred utensil of religion, intended, like the altars of the ancient temples, for religious uses, and thus identifying Masonry, by its necessary existence in our Lodges, as a religious institution. Its presence should also lead the contemplative Mason to view the ceremonies in which it is employed with solemn reverence, as being part of a really religious worship.

The situation of the altar in the French and Scottish Rites is in front of the Worshipful Master, and, therefore, in the East. In the York Rite, the altar is placed in the centre of the room, or more properly a little to the East of the centre.

The form of a Masonic altar should be a cube, about three feet high, and of corresponding proportions as to length and width, having, in imitation of the Jewish altar, four horns, one at each corner. The Holy Bible with the Square and Compass

should be spread open upon it, while around it are to be placed three lights. These lights are to be in the East, West, and South, and should be arranged as in the annexed diagram. The stars show the position of the light in the East, West, and South. The black dot represents the position North of the altar where there is no light, because in Masonry the North is the place of darkness.

Altenberg, Congress of. Altenberg is a small place in the Grand Dukedom of Weimar, about two miles from the city of Jena. In the month of June, 1764, the notorious Johnson, or Leucht, who called

himself the Grand Master of the Knights Templars and the head of the Rite of Strict Observance, assembled a Masonic congress for the purpose of establishing this Rite and its system of Templar Masonry. But he was denounced and expelled by the Baron de Hund, who, having proved Johnson to be an impostor and charlatan, was himself proclaimed Grand Master of the German Masons by the congress. See *Johnson* and *Hund;* also *Strict Observance, Rite of.*

Altenberg, Lodge at. One of the oldest Lodges in Germany is the Lodge of "Archimedes at the Three Tracing Boards," (*Archimedes zu den drei Reissbrettern,*) in Altenberg. It was instituted January 31, 1742, by a deputation from Leipsic. In 1775 it joined the Grand Lodge of Berlin, but in 1788 attached itself to the Eclectical Union at Frankfort-on-the-Main, which body it left in 1801, and established a directory of its own, and installed a Lodge at Gera and another at Schnesberg. In the year 1803 the Lodge published a Book of Constitutions in a folio of 244 pages, a work now rare, and which Lenning says is one of the most valuable contributions to Masonic literature. In 1804 the Lodge struck a medal upon the occasion of erecting a new hall. In 1842 it celebrated its centennial anniversary.

Amaranth. A plant well known to the ancients, and whose Greek name signifies "never withering." It is the *Celosia cristata* of the botanists. The dry nature of the flowers causes them to retain their freshness for a very long time, and Pliny says, although incorrectly, that if thrown into water they will bloom anew. Hence it is a symbol of immortality, and was used by the ancients in their funeral rites. It is often placed on coffins at the present day with a like symbolic meaning, and is hence one of the decorations of a Sorrow Lodge.

Amar-jah. Hebrew אמר־יה, *God spake;* a significant word in the high degrees of the Ancient and Accepted Rite.

Amazons, Order of. Thory gives this in his *Nomenclature des Grades* as an androgynous degree practised in America. I have no knowledge of it, and think that Thory is in error. Ragon says (*Tuill. Gen.*, 89,) that it was created in the United States in 1740, but met with no success.

Amen. The response to every Masonic prayer is, "So mote it be: Amen." The word Amen signifies in Hebrew *verily, truly, certainly.* "Its proper place," says Gesenius, "is where one person confirms the words of another, and adds his wish for success to the other's vows." It is evident, then, that it is the brethren of the Lodge, and not the Master or Chaplain, who should pronounce the word. It is a response to the prayer. The Talmudists have many superstitious notions in respect to this word. Thus, in one treatise, (*Uber Musar,*) it is said that whosoever pronounces it with fixed attention and devotion, to him the gates of Paradise will be opened; and, again, whosoever enunciates the word rapidly, his days shall pass rapidly away, and whosoever dwells upon it, pronouncing it distinctly and slowly, his life shall be prolonged.

Amendment. All amendments to the by-laws of a Lodge must be submitted to the Grand Lodge for its approval.

An amendment to a motion pending before a Lodge takes precedence of the original motion, and the question must be put upon the amendment first. If the amendment be lost, then the question will be on the motion; if the amendment be adopted, then the question will be on the original motion as so amended; and if then this question be lost, the whole motion falls to the ground.

The principal Parliamentary rules in relation to amendments which are applicable to the business of a Masonic Lodge are the following:

1. An amendment must be made in one of three ways,—by adding or inserting certain words, by striking out certain words, or by striking out certain words and inserting others.

2. Every amendment is susceptible of an amendment of itself, but there can be no amendment of the amendment of an amendment; such a piling of questions one upon another would tend to embarrass rather than to facilitate business. "The object which is proposed to be effected by such a proceeding must be sought by rejecting the amendment to the amendment, and then submitting the proposition in the form of an amendment of the first amendment in the form desired." Cushing (*Elem. Law and Pract. Leg. Ass.*, § 1306) illustrates this as follows: "If a proposition consists of AB, and it is proposed to amend by inserting CD, it may be moved to amend the amendment by inserting EF; but it cannot be moved to amend this amendment, as, for example, by inserting G. The only mode by which this can be reached is to reject the amendment in the form in which it is presented, namely, to insert EF, and to move it in the form in which it is desired to be amended, namely, to insert EFG."

3. An amendment once rejected cannot be again proposed.

4. An amendment to strike out certain words having prevailed, a subsequent motion to restore them is out of order.

5. An amendment may be proposed which will entirely change the character and substance of the original motion. The incon-

sistency or incompatibility of a proposed amendment with the proposition to be amended, though an argument, perhaps, for its rejection by the Lodge, is no reason for its suppression by the presiding officer.

6. An amendment, before it has been proposed to the body for discussion, may be withdrawn by the mover; but after it has once been in possession of the Lodge, it can only be withdrawn by leave of the Lodge. In the Congress of the United States, leave must be obtained by unanimous consent; but the usage in Masonic bodies is to require only a majority vote.

7. An amendment having been withdrawn by the mover, may be again proposed by another member.

8. Several amendments may be proposed to a motion or several amendments to an amendment, and the question will be put on them in the order of their presentation. But as an amendment takes precedence of a motion, so an amendment to an amendment takes precedence of the original amendment.

9. An amendment does not require a seconder, although an original motion always does.

There are many other rules relative to amendments which prevail in Parliamentary bodies, but these appear to be the only ones which regulate this subject in Masonic assemblies.

American Mysteries. Among the many evidences of a former state of civilization among the aborigines of this country which seem to prove their origin from the races that inhabit the Eastern hemisphere, not the least remarkable is the existence of Fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric knowledge, which they carefully conceal from all but the initiated. De Witt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claim that their institution has existed from the era of the creation. The times of their meeting they keep secret, and throw much mystery over all their proceedings.

Brinton tells us in his interesting and instructive work on *The Myths of the New World*, (p. 285,) that among the red race of America "the priests formed societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such grades — the *waubeno*, the *meda*, and the *jossakeed*, the last being the highest. To this no white man was ever admitted. All tribes appear to have been controlled by these secret societies. Alexander von Humboldt mentions one, called that of the Botuto, or Holy Trumpet, among the Indians of the Orinoko, whose members must vow celibacy, and submit to severe scourgings and fasts. The Collahuayas of Peru were a guild of itinerant quacks and magicians, who never remained permanently in one spot."

American Rite. It has been proposed, and I think with propriety, to give this name to the series of degrees conferred in the United States. The York Rite, which is the name by which they are usually designated, is certainly a misnomer, for the York Rite properly consists of only the degrees of Entered Apprentice, Fellow Craft, and Master Mason, including in the last degree the Holy Royal Arch. This was the Masonry that existed in England at the time of the revival of the Grand Lodge in 1717. The abstraction of the Royal Arch from the Master's degree, and its location as a separate degree, produced that modification of the York Rite which now exists in England, and which should properly be called the Modern York Rite, to distinguish it from the Ancient York Rite, which consisted of only three degrees. But in the United States still greater additions have been made to the Rite, through the labors of Webb and other lecturers, and the influence insensibly exerted on the Order by the introduction of the Ancient and Accepted Rite into this country. The American modification of the York Rite, or the American Rite, consists of nine degrees, viz.:

1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason.	Given in Symbolic Lodges, and under the control of Grand Lodges.
4. Mark Master. 5. Past Master. 6. Most Excellent Master. 7. Holy Royal Arch.	Given in Chapters, and under the control of Grand Chapters.
8. Royal Master. 9. Select Master.	Given in Councils, and under the control of Grand Councils.

A tenth degree, called Super-Excellent Master, is conferred in some Councils as an honorary rather than as a regular degree; but even as such it is repudiated by many Grand Councils. To these, perhaps, should be added three more degrees, namely, Knight of the Red Cross, Knight Templar, and Knight of Malta, which are given in Commanderies, and are under the control of Grand Commanderies, or, as they are sometimes called, Grand Encampments. But the degrees of the Commandery, which are also known as the degrees of Chivalry, can hardly be called a part of the American Rite. The possession of the eighth and ninth degrees is not considered a necessary quali-

fication for receiving them. The true American Rite consists only of the nine degrees, above enumerated.

There is, or may be, a Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery in each State, whose jurisdiction is distinct and sovereign within its own territory. There is no General Grand Lodge, or Grand Lodge of the United States; but there is a General Grand Chapter and a Grand Encampment, to which the Grand Chapters and Grand Commanderies of some, but not all, of the States are subject.

Ameth. Properly, *Emeth*, which see.

Amethyst. Hebrew אחלמה, *achlemah*. The ninth stone in the breastplate of the high priest. On it was inscribed the tribe of Gad. The amethyst is a stone in hardness next to the diamond, and of a deep red and blue color resembling the breast of a dove.

Amicists, Order of. A secret association of students, once very extensively existing among the universities of Northern Germany. Thory says that this association was first established in the College of Clermont, at Paris. An account of it was published at Halle, in 1799, by F. C. Laukhard, under the title of *Der Mosellaner-oder Amicistenorden nach seiner Enstehung, inneren Verfassung und Verbreitung.* The Order was finally suppressed by the imperial government.

Amis Réunis, Loge des. The Lodge of United Friends, founded at Paris about 1772, was distinguished for the talents of many of its members, among whom was Savalette des Langes, and played for many years an important part in the affairs of French Masonry. In its bosom was originated, in 1773, the Rite of Philalethes. In 1785 it convoked the first Congress of Paris, for the laudable purpose of endeavoring to disentangle Freemasonry from the almost inextricable confusion into which it had fallen by the invention of so many rites and new degrees. The Lodge was in possession of a valuable library for the use of its members, and had an excellent cabinet of the physical and natural sciences. Upon the death of Savalette, who was the soul of the Lodge, it fell into decay, and its books, manuscripts, and cabinet were scattered. All of its library that was valuable was transferred to the archives of the Mother Lodge of the Philosophic Scottish Rite. Barruel gives a brilliant picture of the concerts, balls, and suppers given by this Lodge in its halcyon days, to which the Cresuses of Masonry congregated, while a few superior members were engaged, as he says, in hatching political and revolutionary schemes, but really in plans for the elevation of Masonry as a philosophic institution.

Ammon. See *Amun*.

Ammonitish War. A war to which allusion is made in the Fellow Craft's degree. The Ammonites were the descendants of the younger son of Lot, and dwelt east of the river Jordan, but originally formed no part of the land of Canaan, the Israelites having been directed not to molest them for the sake of their great progenitor, the nephew of Abraham. But in the time of Jephthah, their king having charged the Israelites with taking away a part of his territory, the Ammonites crossed the river Jordan and made war upon the Israelites. Jephthah defeated them with great slaughter, and took an immense amount of spoil. It was on account of this spoil — in which they had no share — that the Ephraimites rebelled against Jephthah, and gave him battle. See *Ephraimites*.

Amphibalus. See *Saint Amphibalus*.

Ample Form. When the Grand Master is present at the opening or closing of the Grand Lodge, it is said to be opened or closed "in ample form." Any ceremony performed by the Grand Master is said to be done "in ample form;" when performed by the Deputy, it is said to be "in due form;" and by any other temporarily presiding officer, it is "in form." See *Form*.

Amulet. See *Talisman*.

Amun. The supreme god among the Egyptians. He was a concealed god, and is styled "the Celestial Lord who sheds light on hidden things." From him all things emanated, though he created nothing. He corresponded with the Jove of the Greeks, and, consequently, with the Jehovah of the Jews. His symbol was a ram, which animal was sacred to him. On the monuments he is represented with a human face and limbs free, having two tall straight feathers on his head, issuing from a red cap; in front of the plumes a disc is sometimes seen. His body is colored a deep blue. He is sometimes, however, represented with the head of a ram, and the Greek and Roman writers in general agree in describing him as being ram-headed. There is some confusion on this point. Kenrick says that Nouf was, in the majority of instances, the ram-headed god of the Egyptians; but he admits that Amun may have been sometimes so represented.

Anachronism. Ritual makers, especially when they have been ignorant and uneducated, have often committed anachronisms by the introduction into Masonic ceremonies of matters entirely out of time. Thus, the use of a bell to indicate the hour of the night, practised in the third degree; the placing of a celestial and

a terrestrial globe on the summit of the pillars of the porch, in the second degree; and quotations from the New Testament and references to the teachings of Christ, in the Mark degree, are all anachronisms. But, although it were to be wished that these disturbances of the order of time had been avoided, the fault is not really of much importance. The object of the ritualist was simply to convey an idea, and this he has done in the way which he supposed would be most readily comprehended by those for whom the ritual was made. The idea itself is old, although the mode of conveying it may be new. Thus, the bell is used to indicate a specific point of time, the globes to symbolize the universality of Masonry, and passages from the New Testament to inculcate the practice of duties whose obligations are older than Christianity.

Anagram. The manufacture of anagrams out of proper names or other words has always been a favorite exercise, sometimes to pay a compliment, — as when Dr. Burney made *Honor est a Nilo* out of Horatio Nelson, — and sometimes for purposes of secrecy, as when Roger Bacon concealed under an anagram one of the ingredients in his recipe for gunpowder, that the world might not too easily become acquainted with the composition of so dangerous a material. The same method was adopted by the adherents of the house of Stuart when they manufactured their system of high degrees as a political engine, and thus, under an anagrammatic form, they made many words to designate their friends or, principally, their enemies of the opposite party. Most of these words it has now become impossible to restore to their original form, but several are readily decipherable. Thus, among the Assassins of the third degree, who symbolized, with them, the foes of the monarchy, we recognize *Romvel* as *Cromwell*, and *Hoben* as *Bohun*, Earl of Essex. It is only thus that we can ever hope to trace the origin of such words in the high degrees as Tercy, Stolkin, Morphey, etc. To look for them in any Hebrew root would be a fruitless task. The derivation of many of them, on account of the obscurity of the persons to whom they refer, is, perhaps, forever lost; but of others the research for their meaning may be more successful.

Ananiah. The name of a learned Egyptian, who is said to have introduced the Order of Mizraim from Egypt into Italy. Dr. Oliver (*Landm.*, ii. 75,) states the tradition, but doubts its authenticity. It is in all probability apocryphal. See *Mizraim, Rite of.*

Anchor and Ark. The anchor, as a symbol of hope, does not appear to have belonged to the ancient and classic system of symbolism. The Goddess *Spes*, or Hope, was among the ancients represented in the form of an erect woman, holding the skirts of her garments in her left hand, and in her right a flower-shaped cup. As an emblem of hope, the anchor is peculiarly a Christian, and thence a Masonic, symbol. It is first found inscribed on the tombs in the catacombs of Rome, and the idea of using it is probably derived from the language of St. Paul, (Heb. vi. 19,) "which

hope we have as an anchor of the soul both sure and steadfast." The primitive Christians "looked upon life as a stormy voyage, and glad were the voyagers when it was done, and they had arrived safe in port. Of this the anchor was a symbol, and when their brethren carved it over the tomb, it was to them an expression of confidence that he who slept beneath had reached the haven of eternal rest." (Kip, *Catacombs of Rome*, p. 112.) The strict identity between this and the Masonic idea of the symbol will be at once observed.

"The anchor," says Mrs. Jameson, (*Sac. and Legend*, Art. I., 34,) "is the Christian symbol of immovable firmness, hope, and patience; and we find it very frequently in the catacombs and on the ancient Christian gems." It is the peculiar attribute of St. Clement, and is often inscribed on churches dedicated to him.

But there is a necessary connection between an anchor and a ship, and hence, the latter image has also been adopted as a symbol of the voyage of life; but, unlike the anchor, it was not confined to Christians, but was with the heathens also a favorite emblem of the close of life. Kip thinks the idea may have been derived from them by the Christian fathers, who gave it a more elevated meaning. The ship is in Masonry substituted by the ark. Mrs. Jameson says, (*ut supra*,) that "the Ark of Noah floating safe amid the deluge, in which all things else were overwhelmed, was an obvious symbol of the Church of Christ. . . . The bark of St. Peter tossed in the storm, and by the Redeemer guided safe to land, was also considered as symbolical."

These symbolical views have been introduced into Masonry, with, however, the more extended application which the universal character of the Masonic religious faith required. Hence, in the third degree, whose teachings all relate to life and death, "the ark and anchor are emblems of a

well-grounded hope and a well-spent life. They are emblematical of that divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor where the wicked cease from troubling and the weary shall find rest." Such is the language of the lecture of the third degree, and it gives all the information that is required on the esoteric meaning of these symbols. The history I have added of their probable origin will no doubt be interesting to the Masonic student.

Anchor, Knight of the. See *Knight of the Anchor.*

Anchor, Order of Knights and Ladies of the. A system of androgynous Masonry which arose in France in the year 1745. It was a schism which sprang out of the Order of Felicity, from which it differed only in being somewhat more refined, and in the adoption of other words of recognition. Its existence was not more durable than that of its predecessor. See *Felicity, Order of.*

Ancient and Accepted Rite. See *Scottish Rite.*

Ancient Craft Masonry. This is the name given to the three symbolic degrees of Entered Apprentice, Fellow Craft, and Master Mason. The degree of Royal Arch is not generally included under this appellation; although, when considered (as it really is) a complement of the third degree, it must of course constitute a part of Ancient Craft Masonry. In the articles of union between the two Grand Lodges of England, adopted in 1813, it is declared that "pure Ancient Masonry consists of three degrees and no more; viz.: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

Ancient Free and Accepted Masons. The title most generally assumed by the English and American Grand Lodges. See *Titles of Grand Lodges.*

Ancient Masons. Ancients was the name assumed by the schismatic body of Masons who, in 1738, seceded from the regular Grand Lodge of England, and who at the same time insultingly bestowed upon the adherents of that body the title of Moderns. Thus Dermott, in his Ahiman Rezon, (p. 63,) divides the Masons of England into two classes, as follows:

"The Ancients, under the name of Free and Accepted Masons. The Moderns, under the name of Freemasons of England. And though a similarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, Masonical language, and installations; so much so, that they always have been, and still continue to be, *two distinct societies*, directly independent of each other."

To understand, therefore, anything of the meaning of these two terms, we must be acquainted with the history of the schism of the self-styled Ancients from the legal Grand Lodge of England. No Masonic student should be ignorant of this history, and I propose, therefore, to give a brief sketch of it in the present article.

In the year 1738, a number of brethren in London, having become dissatisfied with certain transactions in the Grand Lodge of England, separated themselves from the regular Lodges, and began to hold meetings and initiate candidates without the sanction and authority of the Grand Lodge. Preston, who has given a good account of the schism, does not, however, state the causes which led to the dissatisfaction of the recusant brethren. But Thory (*Act. Lat.*, i. 36,) attributes it to the fact that the Grand Lodge had introduced some innovations, altering the rituals and suppressing many of the ceremonies which had long been in use. This is also the charge made by Dermott. It is certain that changes were made, especially in some of the modes of recognition, and these changes, it is believed, were induced by the publication of a spurious revelation by the notorious Samuel Prichard. Preston himself acknowledges that innovations took place, although he attributes them to a time subsequent to the first secession.

Just about this time some dissensions had occurred between the Grand Lodge at London and that at York, and the seceding brethren, taking advantage of this condition of affairs, assumed, but without authority from the Grand Lodge of York, the name of Ancient York Masons. Matters were, however, subsequently accommodated; but in the next year the difficulties were renewed, and the Grand Lodge persisting in its innovations and ritualistic changes, the seceding brethren declared themselves independent, and assumed the appellation of Ancient Masons, to indicate their adhesion to the ancient forms, while, for a similar purpose, they denominated the members of the regular Lodges, Modern Masons, because, as was contended, they had adopted new forms and usages. The seceders established a new Grand Lodge in London, and, under the claim that they were governed by the Ancient York Constitutions, which had been adopted at that city in the year 926, they gained over many influential persons in England, and were even recognized by the Grand Lodges of

Scotland and Ireland. The Ancient York Lodges, as they were called, greatly increased in England, and became so popular in America that a majority of the Lodges and provincial Grand Lodges established in this country during the eighteenth century derived their warrants from the Grand Lodge of Ancient York Masons. In the year 1756, Laurence Dermott, then Grand Secretary, and subsequently the Deputy Grand Master of the schismatic Grand Lodge, published a Book of Constitutions for the use of the Ancient Masons, under the title of Ahiman Rezon, which work went through several editions, and became the code of Masonic law for all who adhered, either in England or America, to the Ancient York Grand Lodge, while the Grand Lodge of Moderns, or the regular Grand Lodge of England, and its adherents, were governed by the regulations contained in Anderson's Constitutions, the first edition of which had been published in 1723.

The dissensions between the two Grand Lodges of England lasted until the year 1813, when, as will be hereafter seen, the two bodies became consolidated under the name and title of the United Grand Lodge of Ancient Freemasons of England. Four years afterwards a similar and final reconciliation took place in America, by the union of the two Grand Lodges in South Carolina. At this day all distinction between the Ancients and Moderns has ceased, and it lives only in the memory of the Masonic student.

What were the precise differences in the rituals of the Ancients and the Moderns, it is now perhaps impossible to discover, as from their esoteric nature they were only orally communicated; but some shrewd and near approximations to their real nature may be drawn by inference from the casual expressions which have fallen from the advocates of each in the course of their long and generally bitter controversies.

I have already said that the regular Grand Lodge is stated to have made certain changes in the modes of recognition, in consequence of the publication of Samuel Prichard's spurious revelation. These changes were, as we traditionally learn, a simple transposition of certain words, by which that which had originally been *the first became the second*, and that which had been *the second became the first*. Hence Dr. Dalcho, the compiler of the original Ahiman Rezon of South Carolina, who was himself made in an Ancient Lodge, but was acquainted with both systems, says, (Edit. 1822, p. 193,) "*The real difference in point of importance was no greater than it would be to dispute whether the glove should be placed first upon the right or on the left.*" A similar testimony as to the character of these changes is furnished by an address to the Duke of Athol, the Grand Master of the Grand Lodge of Ancients, in which it is said: "I would beg leave to ask, whether two persons standing in the Guildhall of London, the one facing the statues of Gog and Magog, and the other with his back turned on them, could, with any degree of propriety, quarrel about their stations; as Gog must be on the right of one, and Magog on the right of the other. Such then, and far more insignificant, is the disputatious temper of the seceding brethren, that on no better grounds than the above they choose to usurp a power and to aid in open and direct violation of the regulations they had solemnly engaged to maintain, and by every artifice possible to be devised endeavored to increase their numbers." It was undoubtedly to the relative situation of the pillars of the porch, and the appropriation of their names in the ritual, that these innuendoes referred. As we have them now, they were made by the change effected by the Grand Lodge of Moderns, which transposed the original order in which they existed before the change, and in which order they are still preserved by the continental Lodges of Europe.

It is then admitted that the Moderns did make innovations in the ritual; and although Preston asserts that the changes were made by the regular Grand Lodge to distinguish its members from those made by the Ancient Lodges, it is evident, from the language of the address just quoted, that the innovations were the cause and not the effect of the schism, and the inferential evidence is that the changes were made in consequence of, and as a safeguard against, spurious publications, and were intended, as I have already stated, to distinguish impostors from true Masons, and not schismatic or irregular brethren from those who were orthodox and regular.

But outside of and beyond this transposition of words, there was another difference existing between the Ancients and the Moderns. Dalcho, who was acquainted with both systems, says that the Ancient Masons were in possession of marks of recognition known only to themselves. His language on this subject is positive. "The Ancient York Masons," he says, "were certainly in possession of the original, universal marks, as they were known and given in the Lodges they had left, and which had descended through the Lodge of York, and that of England, down to their day. Besides these, we find they had *peculiar marks of their own*, which were unknown to the body from which they had

separated, and were unknown to the rest of the Masonic world. We have, then, the evidence that they had *two sets of marks;* viz.: those which they had brought with them from the original body, and those which they had, we must suppose, themselves devised." (P. 192.)

Dermott, in his Ahiman Rezon, confirms this statement of Dalcho, if, indeed, it needs confirmation. He says that "a Modern Mason may with safety communicate all his secrets to an Ancient Mason, but that an Ancient Mason cannot, with like safety, communicate all his secrets to a Modern Mason without further ceremony." And he assigns as a reason for this, that "as a science comprehends an art (though an art cannot comprehend a science), even so Ancient Masonry contains everything valuable among the Moderns, as well as many other things that cannot be revealed without additional ceremonies."

Now, what were these "other things" known by the Ancients, and not known by the Moderns? What were these distinctive marks, which precluded the latter from visiting the Lodges of the former? Written history is of course silent as to these esoteric matters. But tradition, confirmed by, and at the same time explaining, the hints and casual intimations of contemporary writers, leads us to the almost irresistible inference that they were to be found in the different constructions of the third, or Master's degree, and the introduction into it of the Royal Arch element; for, as Dr. Oliver (*Hist. Eng. R. A.*, p. 21,) says, "the division of the third degree and the fabrication of the English Royal Arch appear, on their own showing, to have been the work of the Ancients." And hence the Grand Secretary of the regular Grand Lodge, or that of the Moderns, replying to the application of an Ancient Mason from Ireland for relief, says: "Our society (*i. e.* the Moderns) is neither Arch, Royal Arch, nor Ancient, so that you have no right to partake of our charity."

This, then, is the solution of the difficulty. The Ancients, besides preserving the regular order of the words in the first and second degrees, which the Moderns had transposed, (a transposition which has been retained in the Lodges of Britain and America, but which has never been observed by the continental Lodges of Europe, who continue the usage of the Ancients,) also finished the otherwise imperfect third degree with its natural complement, the Royal Arch, a complement with which the Moderns were unacquainted, or which they, if they knew it once, had lost.

For some years the Ancient Lodges appear to have worked on an independent system, claiming the original right which every body of Masons had to assemble and work without a warrant. Here, however, they were evidently in error, for it was well known that on the revival of Masonry, in the year 1717, this right had been relinquished by the four London Lodges that were then in operation, and which constituted the Grand Lodge. This objection the Ancients pretended to meet by declaring that the Grand Lodge organized in 1717 was not legally constituted, only four Lodges having been engaged in the organization, while, as they said, five were required. Here again they were in error, as there is no evidence of any such regulation having ever existed. And, therefore, to place themselves in a less irregular position, they organized, in 1757, a Grand Lodge of their own, which was subsequently known by the title of "The Grand Lodge of Free and Accepted Masons of England, according to the old Constitutions," while the regular body was known as "The Grand Lodge of Free and Accepted Masons under the Constitution of England."

The following is a list of the Grand Masters of the Grand Lodge of Ancients from its organization to its dissolution: 1753, Robert Turner; 1755, Edward Vaughan; 1757, Earl of Blessington; 1761, Earl of Kelly; 1767, Thomas Matthew; 1771, 3d Duke of Athol; 1775, 4th Duke of Athol; 1782, Earl of Antrim; 1791, 4th Duke of Athol; 1813, Duke of Kent, under whom the reconciliation of the two Grand Lodges was accomplished.

The Grand Lodge of Ancient Masons was, shortly after its organization, recognized by the Grand Lodges of Scotland and Ireland, and, through the ability and energy of its officers, but especially Laurence Dermott, at one time its Grand Secretary, and afterwards its Deputy Grand Master, and the author of its Ahiman Rezon, or Book of Constitutions, it extended its influence and authority into foreign countries and into the British Colonies of America, where it became exceedingly popular, and where it organized several Provincial Grand Lodges, as, for instance, in Massachusetts, New York, Pennsylvania, Virginia, and South Carolina, where the Lodges working under this authority were generally known as "Ancient York Lodges."

In consequence of this, dissensions existed, not only in the mother country but also in America, for many years, between the Lodges which derived their warrants from the Grand Lodge of Ancients and those which derived theirs from the regular or so-called Grand Lodge of Moderns. But the Duke of Kent having been elected, in 1813, the Grand Master of the Ancients,

while his brother, the Duke of Sussex, was Grand Master of the Moderns, a permanent reconciliation was effected between the rival bodies, and by mutual compromises the present "United Grand Lodge of Ancient Freemasons of England" was established.

Similar unions were consummated in America, the last being that of the two Grand Lodges of South Carolina, in 1817, and the distinction between the Ancients and the Moderns was forever abolished, or remains only as a melancholy page in the history of Masonic controversies.

Ancient Reformed Rite. A Rite differing very slightly from the French Rite, or *Rite Moderne*, of which, indeed, it is said to be only a modification. It is practised by the Grand Lodge of Holland and the Grand Orient of Belgium. It was established in 1783 as one of the results of the Congress of Wilhelmsbad.

Ancient of Days. A title applied, in the visions of Daniel, to Jehovah, to signify that his days are beyond reckoning. Used by Webb in the Most Excellent Master's song.

> "Fulfilled is the promise
> By the ANCIENT OF DAYS,
> To bring forth the cape-stone
> With shouting and praise."

Ancients. See *Ancient Masons*.

Ancient, The. The third degree of the German Union of Twenty-two.

Ancient York Masons. One of the names assumed by the Lodges of *Ancient Masons*, which see.

Anderson, James. The Rev. James Anderson, D. D., is well known to all Masons as the compiler of the celebrated Book of Constitutions. He was born at Edinburgh, Scotland, on the 5th of August, 1684. He removed to London, — at what time is not known, — and became the minister of the Scotch Presbyterian Church in Swallow Street, Piccadilly. Chambers, in his *Scottish Biography*, describes him as "a learned but imprudent man, who lost a considerable part of his property in deep dabbling in the South Sea scheme." He was the author of an elaborate but very singular work, entitled *Royal Genealogies*. But he is principally indebted for his reputation to his labors on the *Ancient Constitutions of Freemasonry*. It is probable that he was a member of one of the four old Lodges of London which, in 1717, organized the Grand Lodge of England. At all events, he is found, four years after, taking an interest in the concerns of the Craft, and having so much reputation among his brethren as to have been selected to discharge the difficult duties of a historiographer. On the 29th of September, 1721, he was commissioned by the Grand Lodge to collect and compile the history, charges, and regulations of the Fraternity from the then existing ancient Constitutions of the Lodges. On the 27th of December following, his work was finished, and the Grand Lodge appointed a committee of fourteen learned brethren to examine and report upon it. Their report was made on the 25th of March, 1722; and, after a few amendments, Anderson's work was formally approved, and ordered to be printed for the benefit of the Lodges, which was done in 1723. This is now the well-known Book of Constitutions, which contains the history of Masonry, (or, more correctly, architecture,) the ancient charges, and the general regulations, as the same were in use in many old Lodges. In 1738 a second edition was published. The edition of 1723 has become exceedingly rare, and copies of it bring fancy prices among the collectors of old Masonic books. Its intrinsic value is derived only from the fact that it contains the first printed copy of the Old Charges and also the General Regulations. The history of Masonry which precedes these, and constitutes the body of the work, is fanciful, unreliable, and pretentious to a degree that often leads to absurdity. The Craft is greatly indebted to Anderson for his labors in reorganizing the Institution, but doubtless it would have been better if he had contented himself with giving the records of the Grand Lodge from 1717 to 1738, which are contained in his second edition, and with preserving for us the charges and regulations, which, without his industry, might have been lost. No Masonic writer would now venture to quote Anderson as authority for the history of the Order anterior to the eighteenth century. It must also be added that in the republication of the Old Charges in the edition of 1738, he made several important alterations and interpolations, which justly gave some offence to the Grand Lodge, and which render the second edition of no authority in this respect.

In 1730, Dr. Anderson, in reply to some libellous attacks on the Order, and especially the pretended exposition of Prichard, published *A Defence of Masonry*, which he subsequently appended to the second edition of the Book of Constitutions. This is the earliest scholarly discussion of the character of the Masonic institution, and proves that Anderson was a man of learning and extensive reading. He died in 1746, aged 62 years.

Anderson Manuscript. In the first edition of the *Constitutions of the Freemasons*, published by Dr. Anderson in 1723,

there is on page 32, a copy of a manuscript, which he calls "a certain record of Freemasons, written in the reign of King Edward IV." Preston also cites it in his *Illustrations*, (p. 133,) but states that it is said to have been in the possession of Elias Ashmole, but was unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution. Anderson makes no reference to Ashmole as the owner of the MS., nor to the fact of its destruction. If the statement of Preston was confirmed by other evidence, its title would properly be the "Ashmole MS.;" but as it was first published by Anderson, Bro. Hughan has very properly called it the "Anderson Manuscript." It contains the Prince Edwin legend.

Andrć, Christopher Karl. An active Mason, who resided at Brünn, in Moravia, where, in 1798, he was the Director of the Evangelical Academy. He was very zealously employed, about the end of the last century, in connection with other distinguished Masons, in the propagation of the Order in Germany. He was the editor and author of a valuable periodical work, which was published in 5 numbers, 8vo, at Gotha and Halle under the title of *Der Freimaurer oder compendiose Bibliothek alles Wissencoürdigen über geheime Gesellschaften.* The Freemason, or a Compendious Library of everything worthy of notice in relation to Secret Societies. Besides valuable extracts from contemporary Masonic writers, it contains several essays and treatises by the editor.

Andreä, John Valentine. This distinguished philosopher and amiable moralist, who has been claimed by many writers as the founder of the Rosicrucian Order, was born on the 17th of August, 1586, at the small town of Herrenberg, in Würtemberg, where his father exercised clerical functions of a respectable rank. After receiving an excellent education in his native province, he travelled extensively through the principal countries of Europe, and on his return home received the appointment, in 1614, of deacon in the town of Vaihingen. Four years after he was promoted to the office of superintendent at Kalw. In 1639 he was appointed court chaplain and a spiritual privy councillor, and subsequently Protestant prelate of Adelberg, and almoner of the Duke of Würtemberg. He died on the 27th of June, 1654, at the age of sixty-eight years.

Andreä was a man of extensive acquirements and of a most feeling heart. By his great abilities he was enabled to elevate himself beyond the narrow limits of the prejudiced age in which he lived, and his literary labors were exerted for the reformation of manners, and for the supply of the moral wants of the times. His writings, although numerous, were not voluminous, but rather brief essays full of feeling, judgment, and chaste imagination, in which great moral, political, and religious sentiments were clothed in such a language of sweetness, and yet told with such boldness of spirit, that, as Herder says, he appears, in his contentious and anathematizing century, like a rose springing up among thorns. Thus, in his *Menippus*, one of the earliest of his works, he has, with great skill and freedom, attacked the errors of the Church and of his contemporaries. His *Herculis Christiani Luctus*, xxiv., is supposed by some persons to have given indirectly, if not immediately, hints to John Bunyan for his *Pilgrim's Progress.*

One of the most important of his works, however, or at least one that has attracted most attention, is his *Fama Fraternitatis*, published in 1615. This and the *Chemische Hochzeit Christiani Rosencreuz*, or Chemical Nuptials, by Christian Rosencreuz, which is also attributed to him, are the first works in which the Order of the Rosicrucians is mentioned. Arnold, in his *Ketzergeschicte*, or History of Heresy, contends, from these works, that Andreä was the founder of the Rosicrucian Order; others claim a previous existence for it, and suppose that he was simply an annalist of the Order; while a third party deny that any such Order was existing at the time, or afterwards, but that the whole was a mere mythical rhapsody, invented by Andreä as a convenient vehicle in which to convey his ideas of reform. But the whole of this subject is more fully discussed under the head of *Rosicrucianism*, which see.

Andrew, Apprentice and Fellow Craft of St. (Fr., *Apprenti et Compagnon de St. André;* Ger., *Andreas lehrling und Geselle.*) The fourth degree of the Swedish Rite, which is almost precisely the same as the *Elu Secret* of the French Rite.

Andrew, Cross of St. See *Cross, St. Andrew's.*

Andrew, Favorite of St. (Fr., *Frère favori de St. André.*) Usually called "Knight of the Purple Collar." The ninth degree of the Swedish Rite.

Andrew, Grand Scotch Knight of St. See *Knight of St. Andrew.*

Androgynous Degrees. (From *ανηρ, a man*, and *γυνη, a woman.*) Those degrees of Masonry which are conferred on both men and women. Besides the degrees of the Adoptive Rite, which are practised in France, there are several of these degrees which are, as "sides degrees," conferred in this country. Such are the "Mason's Wife," conferred on the wives, daughters,

sisters, and mothers of Master Masons, and the "Knight and Heroine of Jericho," conferred on the wives and daughters of Royal Arch Masons. A few years ago, Rob. Morris invented, and very generally promulgated through the Western States of this country, a series of androgynous degrees, which he called "The Star of the East." There is another androgynous degree, sometimes conferred on the wives of Royal Arch Masons, known as the "Good Samaritan."

In some parts of the United States these degrees are very popular, while in other places they are never practised, and are strongly condemned as improper innovations. The fact is, that by their friends as well as by their enemies, these so-called degrees have been greatly misrepresented. When females are told that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information under the name of "Ladies' Masonry," they are simply deceived. Every woman connected by ties of consanguinity to a Master Mason is peculiarly entitled to Masonic assistance and protection. If she is told this, and also told that by these androgynous degrees she is to be put in possession of the means of making her claims known by a sort of what may be called oral testimony, but that she is by their possession no nearer to the portals of Masonry than she was before, if she is honestly told this, then I can see no harm, but the possibility of some good, in these forms if carefully bestowed and prudently preserved. But all attempts to make Masonry of them, and especially that anomalous thing called *Ladies' Masonry*, are wrong, imprudent, and calculated to produce opposition among the well-informed and cautious members of the Fraternity.

Androgynous Masonry. That so-called Masonry which is dedicated to the cultivation of the androgynous degrees. The Adoptive Rite of France is Androgynous Masonry.

Angel. Angels were originally in the Jewish theogony considered simply as messengers of God, as the name *Malachim* imports, and the word is thus continually used in the early Scriptures of the Old Testament. It was only after the captivity that the Jews brought from Babylon their mystical ideas of angels as instruments of creative ministration, such as the angel of fire, of water, of earth, or of air. These doctrines they learned from the Chaldean sages, who had probably derived them from Zoroaster and the Zendavesta. In time these doctrines were borrowed by the Gnostics, and through them they have been introduced into some of the high degrees; such, for instance, as the Knight of the Sun, in whose ritual the angels of the four elements play an important part.

Angelic Brothers. (Ger., *Engelsbrüder.*) Sometimes called, after their founder, *Gichtelites* or *Gichtelianer*. A mystical sect of religious fanatics founded by one Gichtel, about the close of the seventeenth century, in the United Netherlands. After the death of their founder in 1710, they gradually became extinct, or were continued only in secret union with the Rosicrucians.

Angels' Alphabet. See *Alphabet, Angels'*.

Angerona. The name of a pagan deity worshipped among the Romans. Pliny calls her the goddess of silence, and calmness of mind. Hence her statue has sometimes been introduced among the ornaments of Masonic edifices. She is represented with her finger pressed upon her lips. See *Harpocrates*, for what is further to be said upon this symbol.

Angle. The inclination of two lines meeting in a point. Angles are of three kinds—acute, obtuse, and right angles. The right angle, or the angle of 90 degrees, is the only one recognized in Masonry, because it is the form of the trying square, one of the most important working tools of the profession, and the symbol of morality.

Angular Triad. A name given by Oliver to the three presiding officers of a Royal Arch Chapter.

Animal Worship. The worship of animals is a species of idolatry that was especially practised by the ancient Egyptians. Temples were erected by this people in their honor, in which they were fed and cared for during life; to kill one of them was a crime punishable with death; and after death, they were embalmed, and interred in the catacombs. This worship was derived first from the earlier adoration of the stars, to certain constellations of which the names of animals had been given; next, from an Egyptian tradition that the gods, being pursued by Typhon, had concealed themselves under the forms of animals; and lastly, from the doctrine of the metempsychosis, according to which there was a continual circulation of the souls of men and animals. But behind the open and popular exercise of this degrading worship the priests concealed a symbolism full of philosophical conceptions.

Mr. Gliddon says in his *Otia Egyptiaca*, (p. 94,) that "animal worship among the Egyptians was the natural and unavoidable consequence of the misconception, by the vulgar, of those emblematical figures invented by the priests to record their own philosophical conception of absurd ideas. As the pictures and effigies suspended in early

Christian churches, to commemorate a person or an event, became in time objects of worship to the vulgar, so, in Egypt, the esoteric or spiritual meaning of the emblems was lost in the gross materialism of the beholder. This esoteric and allegorical meaning was, however, preserved by the priests, and communicated in the mysteries alone to the initiated, while the uninstructed retained only the grosser conception."

Annales Chronologiques, Literaires et Historiques de la Maçonnerie de la Pays-Bas, à dater de 1 Janvier, 1814, i.e. *Chronological, Literary, and Historical Annals of the Masonry of the Netherlands from the year* 1814. This work, edited by Bros. Melton and De Margny, was published at Brussels, in five volumes, during the years 1823–26. It consists of an immense collection of French, Dutch, Italian, and English Masonic documents translated into French. Kloss extols it highly as a work which no Masonic library should be without. Its publication was unfortunately discontinued in 1826 by the Belgian revolution.

Annales Originis Magni Galliarum Orientis, etc. This history of the Grand Orient of France is, in regard to its subject, the most valuable of the works of C. A. Thory. It comprises a full account of the rise, progress, changes, and revolutions of French Freemasonry, with numerous curious and inedited documents, notices of a great number of rites, a fragment on Adoptive Masonry, and other articles of an interesting nature. It was published at Paris, in 1812, in 1 vol. of 471 pp., 8vo. See *Kloss*, No. 4,088.

Anniversary. See *Festivals.*

Anno Depositionis. *In the Year of the Deposite;* abbreviated A.·. Dep.·. The date used by Royal and Select Masters, which is found by adding 1000 to the vulgar era; thus, 1860 + 1000 = 2860.

Anno Hebraico. *In the Hebrew Year;* abbreviated A.·. H.·. The same as *Anno Mundi;* which see.

Anno Inventionis. *In the Year of the Discovery;* abbreviated A.·. I.·. or A.·. Inv.·. The date used by Royal Arch Masons. Found by adding 530 to the vulgar era; thus, 1860 + 530 = 2390.

Anno Lucis. *In the Year of Light;* abbreviated A.·. L.·. The date used in ancient Craft Masonry; found by adding 4000 to the vulgar era; thus, 1860 + 4000 = 5860.

Anno Mundi. *In the Year of the World.* The date used in the Ancient and Accepted Rite; found by adding 3760 to the vulgar era until September. After September, add one year more; this is because the year used is the Hebrew one, which begins in September. Thus, July, 1860 + 3760 = 5620, and October, 1860 + 3760 + 1 = 5621.

Anno Ordinis. *In the Year of the Order;* abbreviated A.·. O.·. The date used by Knights Templars; found by subtracting 1118 from the vulgar era; thus, 1860 — 1118 = 742.

Annuaire. Some French Lodges publish annually a record of their most important proceedings for the past year, and a list of their members. This publication is called an *Annuaire*, or Annual.

Annual Communication. All the Grand Lodges of the United States, except those of Massachusetts, and Maryland, the District of Columbia, and Pennsylvania, hold only one annual meeting; thus reviving the ancient custom of a yearly Grand Assembly. The Grand Lodge of Massachusetts, like that of England, holds Quarterly Communications. At these annual communications it is usual to pay the representatives of the subordinate Lodges a per diem allowance, which varies in different Grand Lodges from one to three dollars, and also their mileage or travelling expenses.

Annual Proceedings. Every Grand Lodge in the United States publishes a full account of its proceedings at its Annual Communication, to which is also almost always added a list of the subordinate Lodges and their members. Some of these Annual Proceedings extend to a considerable size, and they are all valuable as giving an accurate and official account of the condition of Masonry in each State for the past year. They also frequently contain valuable reports of committees on questions of Masonic law. The reports of the Committees of Foreign Correspondence are especially valuable in these pamphlets. See *Correspondence, Committee on Foreign.*

Annuities. In England, one of the modes of distributing the charities of a Lodge is to grant annuities to aged members or to the widows and orphans of those who are deceased. In 1842 the "Royal Masonic Benevolent Annuity Fund" was established, which grants its charities in this way.

Anointing. The act of consecrating any person or thing by the pouring on of oil. The ceremony of anointing was emblematical of a particular sanctification to a holy and sacred use. As such it was practised by both the Egyptians and the Jews, and many representations are to be seen among the former of the performance of this holy Rite. Wilkinson informs us, (*Anc. Egypt.*, iv. 280,) that with the Egyptians the investiture to any sacred office was confirmed by this external sign; and that priests and kings at the time of their consecration were, after they had been

attired in their full robes, anointed by the pouring of oil upon the head. The Jewish Scriptures mention several instances in which unction was administered, as in the consecration of Aaron as high priest, and of Saul and David, of Solomon and Joash, as kings. The process of anointing Aaron is fully described in Exodus (xxix. 7). After he had been clothed in all his robes, with the mitre and crown upon his head, it is said, "then shalt thou take the anointing oil and pour it upon his head, and anoint him."

The ceremony is still used in some of the high degrees of Masonry, and is always recognized as a symbol of sanctification, or the designation of the person so anointed to a sacred use, or to the performance of a particular function. Hence, it forms an important part of the ceremony of installation of a high priest in the order of High Priesthood as practised in America.

As to the form in which the anointing oil was poured, Buxtorf (*Lex. Talm.*, p. 267,) quotes the Rabbinical tradition that in the anointment of kings the oil was poured on the head in the form of a crown, that is, in a circle around the head; while in the anointment of the priests it was poured in the form of the Greek letter X, that is, on the top of the head, in the shape of a St. Andrew's cross.

Anonymous Society. A society formerly existing in Germany, which consisted of 72 members, namely, 24 Apprentices, 24 Fellow Crafts, and 24 Masters. It distributed much charity, but its real object was the cultivation of the occult sciences. Its members pretended that its Grand Master was one Tajo, and that he resided in Spain.

Ansyreeh. A sect found in the mountains of Lebanon, of Northern Syria. Like the Druses, towards whom, however, they entertain a violent hostility, and the Assassins, they have a secret mode of recognition and a secret religion, which does not appear to be well understood by them. "However," says Rev. Mr. Lyde, who visited them in 1852, "there is one in which they all seem agreed, and which acts as a kind of Freemasonry in binding together the scattered members of their body, namely, secret prayers which are taught to every male child of a certain age, and are repeated at stated times, in stated places, and accompanied with religious rites. The Ansyreeh arose about the same time with the Assassins, and, like them, their religion appears to be an ill-digested mixture of Judaism, Christianity, and Mohammedanism. To the Masonic scholars these secret sects of Syria present an interesting study, because of their supposed connection with the Templars during the Crusades, the entire results of which are yet to be investigated.

Antediluvian Masonry. Among the traditions of Masonry, which, taken literally, become incredible, but which, considered allegorically, may contain a profound meaning, not the least remarkable are those which relate to the existence of a Masonic system before the Flood. Thus, Anderson (Const. 1st ed., p. 3,) says: "Without regarding uncertain accounts, we may safely conclude the old world, that lasted 1656 years, could not be ignorant of Masonry." Dr. Oliver has devoted the twenty-eighth lecture in his *Historical Landmarks* to an inquiry into "the nature and design of Freemasonry before the Flood;" but he admits that any evidence of the existence at that time of such an Institution must be based on the identity of Freemasonry and morality. "We may safely assume," he says, "that whatever had for its object and end an inducement to the practice of that morality which is founded on the love of God, may be identified with primitive Freemasonry."

The truth is, that antediluvian Masonry is alluded to only in what is called the "ineffable degrees;" and that its only important tradition is that of Enoch, who is traditionally supposed to be its founder, or, at least, its great hierophant. See *Enoch*.

Anthem. The anthem was originally a piece of church music sung by alternate voices. The word afterwards, however, came to be used as a designation of that kind of sacred music which consisted of certain passages taken out of the Scriptures, and adapted to particular solemnities. In the permanent poetry and music of Masonry the anthem is very rarely used. The spirit of Masonic poetry is lyrical, and therefore the ode is almost altogether used (except on some special occasions) in the solemnities and ceremonials of the Order. There are really no Masonic anthems.

Anti-Masonic Books. There is no country of the civilized world where Freemasonry has existed, in which opposition to it has not, from time to time, exhibited itself; although it has always been overcome by the purity and innocence of the Institution. The earliest opposition by a government of which we have any record, is that of 1425, in the third year of the reign of Henry VI., of England, when the Masons were forbidden to confederate in chapters and congregations. This law was, however, never executed, and since that period Freemasonry has met with no permanent or important opposition in England. The Roman Catholic religion has always been anti-Masonic, and hence edicts have constantly been promulgated by popes and sovereigns in Roman Catholic countries

against the Order. The most important of these edicts is the bull of Pope Clement XII., which was issued on the 28th of April, 1738, the authority of which bull is still in existence, and forbids any pious Catholic from uniting with a Masonic Lodge under the severest penalties of ecclesiastical excommunication.

In the United States, where there are neither popes to issue bulls nor kings to promulgate edicts, the opposition to Freemasonry had to take the form of a political party. Such a party was organized in this country in the year 1826, soon after the disappearance of one William Morgan. The object of this party was professedly to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. But the public virtue of the masses of the American people repudiated a party which was based on such corrupt and mercenary views, and its ephemeral existence was followed by a total annihilation.

A society which has been deemed of so much importance as to be the victim of so many persecutions, must needs have had its enemies in the press. It was too good an Institution not to be abused. Accordingly, Freemasonry had no sooner taken its commanding position as one of the teachers of the world, than a host of adversaries sprang up to malign its character and to misrepresent its objects. Hence, in the catalogue of a Masonic library, the anti-Masonic books will form no small part of the collection.

Anti-Masonic works may very properly be divided into two classes. 1. Those written simply for the purposes of abuse, in which the character and objects of the Institution are misrepresented. 2. Those written for the avowed purpose of revealing its ritual and esoteric doctrines. The former of these classes is always instigated by malignity, the latter by mean cupidity. The former class alone comes strictly within the category of "anti-Masonic books," although the two classes are often confounded; the attack on the principles of Masonry being sometimes accompanied with a pretended revelation of its mysteries, and, on the other hand, the *pseudo* revelations are not unfrequently enriched by the most liberal abuse of the Institution.

The earliest authentic work which contains anything in opposition to Freemasonry is *The Natural History of Staffordshire, by Robert Plot*, which was printed at Oxford in the year 1686. It is only in one particular part of the work that Dr. Plot makes any invidious remarks against the Institution; and we should freely forgive him for what he has said against it, when we know that his recognition of the existence, in the seventeenth century, of a society which was already of so much importance that he was compelled to acknowledge that he had "found persons of the most eminent quality that did not disdain to be of this fellowship," gives the most ample refutation of those writers who assert that no traces of the Masonic Institution are to be found before the beginning of the eighteenth century. A triumphant reply to the attack of Dr. Plot is to be found in the third volume of Oliver's *Golden Remains of the Early Masonic Writers.*

A still more virulent attack on the Order was made in 1730, by Samuel Prichard, which he entitled "Masonry dissected, being an universal and genuine description of all its branches from the original to the present time." This work went through a great many editions, and was at last, in 1738, replied to by the celebrated Dr. James Anderson, in a pamphlet entitled "A Defence of Masonry, occasioned by a pamplet called Masonry Dissected." It was appended to the second edition of Anderson's Constitutions. It is a learned production, well worth perusal for the information that it gives in reference to the sacred rites of the ancients, independent of its polemic character. About this time the English press was inundated by pretended revelations of the Masonic mysteries, published under the queerest titles, such as "Jachin and Boaz; or, An authentic key to the door of Freemasonry," published in 1762; "Hiram, or the Grand Master Key to both Ancient and Modern Freemasonry," which appeared in 1766; "The Three Distinct Knocks," published in 1768, and a host of others of a similar character, which were, however, rather intended, by ministering to a morbid and unlawful curiosity, to put money into the purses of their compilers, than to gratify any vindictive feelings against the Institution.

Some, however, of these works were amiable neither in their inception nor in their execution, and appear to have been dictated by a spirit that may be characterized as being anything else except Christian. Thus, in the year 1768, a sermon was preached, we may suppose, but certainly published, at London, with the following ominous title: "Masonry the Way to Hell; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a State of Damnation." This sermon appears to have been a favorite with the ascetics, for in less than two years it was translated into French and German. But, on the other hand, it

gave offence to the liberal-minded, and many replies to it were written and published, among which was one entitled *Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness Hereafter*, which also found its translation into German.

In 1797 appeared the notorious work of John Robison, entitled "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and Reading Societies." Robison was a gentleman and a scholar of some repute, a professor of natural philosophy, and Secretary of the Royal Society of Edinburgh. Hence, although his theory is based on false premises and his reasoning fallacious and illogical, his language is more decorous and his sentiments less malignant than generally characterize the writers of anti-Masonic books. A contemporary critic in the *Monthly Review* (vol. xxv., p. 315,) thus correctly estimates the value of his work: "On the present occasion," says the reviewer, "we acknowledge that we have felt something like regret that a lecturer in natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated." Robison's book owes its preservation at this day from the destruction of time only to the permanency and importance of the Institution which it sought to destroy, Masonry, which it villified, has alone saved it from the tomb of the Capulets.

This work closed the labors of the anti-Masonic press in England. No work abusive of the Institution of any importance has appeared in that country since the attack of Robison. The Manuals of Richard Carlile and the Theologico-astronomical sermons of the Rev. Robert Taylor are the productions of men who do not profess to be the enemies of the Order, but who have sought, by their peculiar views, to give to Freemasonry an origin, a design, and an interpretation different from that which is received as the general sense of the Fraternity. The works of these writers, although erroneous, are not inimical.

The French press was prolific in the production of anti-Masonic publications. Commencing with *La Grande Lumiere*, which was published at Paris, in 1734, soon after the modern introduction of Masonry into France, but brief intervals elapsed without the appearance of some work adverse to the Masonic Institution. But the most important of these was certainly the ponderous effort of the Abbé Barruel, published in four volumes, in 1797, under the title of *Mémoires pour servir a l'histoire du Jacobinisme*. The French Revolution was at the time an accomplished fact. The Bourbons had passed away, and Barruel, as a priest and a royalist, was indignant at the change, and, in the bitterness of his rage, he charged the whole inception and success of the political movement to the machinations of the Freemasons, whose Lodges, he asserted, were only Jacobinical clubs. The general scope of his argument was the same as that which was pursued by Professor Robison; but while both were false in their facts and fallacious in their reasoning, the Scotchman was calm and dispassionate, while the Frenchman was vehement and abusive. No work, perhaps, was ever printed which contains so many deliberate misstatements as disgrace the pages of Barruel. Unfortunately, the work was, soon after its appearance, translated into English. It is still to be found on the shelves of Masonic students and curious work collectors, as a singular specimen of the extent of folly and falsehood to which one may be led by the influences of bitter party prejudices.

The anti-Masonic writings of Italy and Spain have, with the exception of a few translations from French and English authors, consisted only of bulls issued by popes and edicts pronounced by the Inquisition. The anti-Masons of those countries had it all their own way, and, scarcely descending to argument or even to abuse, contented themselves with practical persecution.

In Germany, the attacks on Freemasonry were less frequent than in England or France. Still there were some, and among them may be mentioned one whose very title would leave no room to doubt of its anti-Masonic character. It is entitled, *Beweiss dass die Freimaurer-Gesellschaft in allen Staaten, u. s. w.*, that is, "Proofs that the Society of Freemasons is in every country not only useless, but, if not restricted, dangerous, and ought to be interdicted." This work was published at Dantzic, in 1764, and was intended as a defence of the decree of the Council of Dantzic against the Order. The Germans, however, have given no such ponderous works in behalf of anti-Masonry as the capacious volumes of Barruel and Robison. The attacks on the Order in that country have principally been by pamphleteers.

In the United States, anti-Masonic writings were scarcely known until they sprung out of the Morgan excitement in 1826. The disappearance and alleged abduction of this individual gave birth to a rancorous opposition to Masonry, and the country was soon flooded with anti-Masonic works. Most of these were, however, merely pam-

phlets, which had only an ephemeral existence, and have long since been consigned to the service of the trunk-makers or suffered a literary metempsychosis in the paper-mill. Two only are worthy, from their size, (their only qualification,) for a place in a Masonic catalogue. The first of these is entitled, "Letters on Masonry and Anti-Masonry, addressed to the Hon. John Quincy Adams. By William L. Stone." This work, which was published at New York in 1832, is a large octavo of 556 pages.

The work of Mr. Stone, it must be acknowledged, is not abusive. If his arguments are illogical, they are at least conducted without malignity. If his statements are false, his language is decorous. He was himself a Mason, and he has been compelled, by the force of truth, to make many admissions which are favorable to the Order. The book was evidently written for a political purpose, and to advance the interests of the anti-Masonic party. It presents, therefore, nothing but partisan views, and those, too, almost entirely of a local character, having reference only to the conduct of the Institution as exhibited in what is called "the Morgan affair." Masonry, according to Mr. Stone, should be suppressed because a few of its members are supposed to have violated the laws in a village of the State of New York. As well might the vices of the Christians of Corinth have suggested to a contemporary of St. Paul the propriety of suppressing Christianity.

The next anti-Masonic work of any prominence published in this country is also in the epistolary style, and is entitled, "Letters on the Masonic Institution. By John Quincy Adams." It is an octavo of 284 pages, and was published at Boston in 1847. Mr. Adams, whose eminent public services have made his life a part of the history of his country, has very properly been described as "a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudice." In the latter years of his life, he became notorious for his virulent opposition to Freemasonry. Deceived and excited by the misrepresentations of the anti-Masons, he united himself with that party, and threw all his vast energies and abilities into the political contests then waging. The result was this series of letters, abusive of the Masonic Institution, which he directed to leading politicians of the country, and which were published in the public journals from 1831 to 1833. These letters, which are utterly unworthy of the genius, learning, and eloquence of the author, display a most egregious ignorance of the whole design and character of the Masonic Institution. The "oath" and "the murder of Morgan" are the two bugbears which seem continually to float before the excited vision of the writer, and on these alone he dwells from the first to the last page.

Except the letters of Stone and Adams, I scarcely know another anti-Masonic book published in America that can go beyond the literary dignity of a respectably-sized pamphlet. A compilation of anti-Masonic documents was published at Boston, in 1830, by James C. Odiorne, who has thus in part preserved for future reference the best of a bad class of writings. In 1831, Henry Gassett, of Boston, a most virulent anti-Mason, distributed, at his own expense, a great number of anti-Masonic books, which had been published during the Morgan excitement, to the principal libraries of the United States, on whose shelves they are probably now lying covered with dust; and, that the memory of his good deed might not altogether be lost, he published a catalogue of these donations in 1852, to which he has prefixed an attack on Masonry.

Anti-Masonic Party. A party organized in this country soon after the commencement of the Morgan excitement, professedly, to put down the Masonic Institution as subversive of good government, but really for the political aggrandizement of its leaders, who used the opposition to Freemasonry merely as a stepping-stone to their own advancement to office. The party held several conventions; endeavored, sometimes successfully, but oftener unsuccessfully, to enlist prominent statesmen in its ranks, and finally, in 1831, nominated William Wirt and Amos Ellmaker as its candidates for the Presidency and the Vice-Presidency of the United States. Each of these gentlemen received but seven votes, being the whole electoral vote of Vermont, which was the only State that voted for them. So signal a defeat was the death-blow of the party, and from the year 1833 it quietly withdrew from public notice, and now is happily no longer in existence. William L. Stone, the historian of anti-Masonry, has with commendable impartiality expressed his opinion of the character of this party, when he says that "the fact is not to be disguised—contradicted it cannot be—that anti-Masonry had become thoroughly political, and its spirit was vindictive towards the Freemasons without distinction as to guilt or innocence." (*Letters*, xxxviii., p. 418.) Notwithstanding the opposition that from time to time has been exhibited to Freemasonry in every country, America is the only one where it assumed the form of a political

party. This, however, may very justly be attributed to the peculiar nature of our popular institutions. With us, the ballot-box is considered the most potent engine for the government of rulers as well as people, and is, therefore, resorted to in cases in which, in more despotic governments, the powers of the Church and State would be exercised. Hence, the anti-Masonic convention holden at Philadelphia, in 1830, did not hesitate to make the following declaration as the cardinal principle of the party. "The object of anti-Masonry, in nominating and electing candidates for the Presidency and Vice-Presidency, is to deprive Masonry of the support which it derives from the power and patronage of the executive branch of the United States Government. To effect this object, will require that candidates, besides possessing the talents and virtues requisite for such exalted stations, be known as men decidedly opposed to secret societies." This issue having been thus boldly made was accepted by the people; and as principles like these were fundamentally opposed to all the ideas of liberty, personal and political, into which the citizens of the country had been indoctrinated, the battle was made, and the anti-Masonic party was not only defeated for the time, but forever annihilated.

Anti-Masonry. Opposition to Freemasonry. There is no country in which Masonry has ever existed in which this opposition has not from time to time exhibited itself; although, in general, it has been overcome by the purity and innocence of the Institution. The earliest oppositiou by a government, of which we have any record, is that of 1425, in the third year of the reign of Henry VI., of England, when the Masons were forbidden to confederate in Chapters and Congregations. This law was, however, never executed. Since that period, Freemasonry has met with no permanent opposition in England. The Roman Catholic religion has always been anti-Masonic, and hence edicts have always existed in the Roman Catholic countries against the Order. But the anti-Masonry which has had a practical effect in inducing the Church or the State to interfere with the Institution, and endeavor to suppress it, will come more properly under the head of *Persecutions*, to which the reader is referred.

Antin, Duke d'. Elected perpetual Grand Master of the Masons of France, on the 24th of June, 1738. He held the office until 1743, when he died, and was succeeded by the Count of Clermond. Clavel (*Hist. Pittoresq.*, p. 141,) relates an instance of the fidelity and intrepidity with which, on one occasion, he guarded the avenues of the Lodge from the official intrusion of a commissary of police accompanied by a band of soldiers.

Antipodeans. (*Les Antipodiens.*) The name of the sixtieth degree of the collection of the Metropolitan Chapter of France.

Antiquity, Lodge of. The oldest Lodge in England, and one of the four which concurred in February, 1717, in the meeting at the Apple-Tree tavern, London, in the formation of the Grand Lodge of England. At that time, the Lodge of Antiquity met at the Goose and Gridiron, in St. Paul's Church-yard. This, with the other three Lodges, did not derive their warrants from the Grand Lodge, but "acted by immemorable Constitution."

Antiquity Manuscript. This celebrated MS. is now, and has long been, in the possession of the Lodge of Antiquity, at London. It is stated in the subscription to have been written, in 1686, by "Robert Padgett, Clearke to the Worshipful Society of the Freemasons of the city of London." The whole manuscript was first published by W. J. Hughan in his *Old Charges of British Freemasons*, (p. 64,) but a part had been previously inserted by Preston in his *Illustrations*, (b. ii., sect. vi.) And here we have evidence of a criminal inaccuracy of the Masonic writers of the last century, who never hesitated to alter or interpolate passages in old documents whenever it was required to confirm a pre-conceived theory. Thus, Preston had intimated that there was before 1717 an Installation ceremony for newly-elected Masters of Lodges, (which is not true,) and inserts what he calls, "the ancient Charges that were used on this occasion," taken from the MS. of the Lodge of Antiquity. To confirm the statement, that they were used for this purpose, he cites the conclusion of the MS. in the following words: "These be all the charges and covenants that ought to be read at the *instalment of Master*, or making of a Freemason or Freemasons." The words in italics are not to be found in the original MS., but were inserted by Preston. Bro. E. Jackson Barron had an exact transcript made of this MS., which he carefully collated, from which copy it was published by Bro. Hughan. Bro. Barron gives the following description of the document:

"The MS. copy of the Charges of Freemasons is on a roll of parchment nine feet long by eleven inches wide, the roll being formed of four pieces of parchment glued together; and some few years ago it was partially mounted (but not very skilfully) on a backing of parchment for its better preservation.

"The Rolls are headed by an engraving of the Royal Arms, after the fashion usual in deeds of the period; the date of the engraving in this case being fixed by the initials at the top, I. 2, R.

"Under this engraving are emblazoned in separate shields the Arms of the city of London, which are too well known to require description, and the Arms of the Masons of London, *Sable on a chevron between three castles argent, a pair of compasses of the first surrounded by appropriate mantling.*

"The writing is a good specimen of the ordinary law writing of the times, interspersed with words in text. There is a margin of about an inch on the left side, which is marked by a continuous double red ink line throughout, and there are similar double lines down both edges of the parchment. The letter W is used throughout the MS. for V, with but two or three exceptions."

Antiquity of Freemasonry. Years ago, in writing an article on this subject under the impressions made upon me by the fascinating theories of Dr. Oliver, though I never completely accepted his views, I was led to place the organization of Freemasonry, as it now exists, at the building of Solomon's Temple. Many years of subsequent research have led me greatly to modify the views I had previously held. Although I do not rank myself among those modern iconoclasts who refuse credence to every document whose authenticity, if admitted, would give to the Order a birth anterior to the beginning of the last century, I confess that I cannot find any incontrovertible evidence that would trace Masonry, as now organized, beyond the Building Corporations of the Middle Ages. In this point of view I speak of it only as an architectural brotherhood, distinguished by signs, by words, and by brotherly ties which have not been essentially changed, and by symbols and legends which have only been developed and extended, while the association has undergone a transformation from an operative art to a speculative science.

But then these Building Corporations did not spring up in all their peculiar organization — different, as it was, from that of other guilds — like Autochthones, from the soil. They, too, must have had an origin and an archetype, from which they derived their peculiar character. And I am induced, for that purpose, to look to the Roman Colleges of Artificers, which were spread over Europe by the invading forces of the empire. But these have been traced to Numa, who gave to them that mixed practical and religious character which they are known to have possessed, and in which they were imitated by the mediæval architects.

We must, therefore, look at Freemasonry in two distinct points of view: First, as it is — a society of Speculative Architects engaged in the construction of spiritual temples, and in this respect a development from the Operative Architects of the tenth and succeeding centuries, who were themselves offshoots from the Travelling Freemasons of Como, who traced their origin to the Roman Colleges of Builders. In this direction, I think, the line of descent is plain, without any demand upon our credulity for assent to its credibility.

But Freemasonry must be looked at also from another stand-point. Not only does it present the appearance of a speculative science, based on an operative art, but it also very significantly exhibits itself as the *symbolic expression of a religious idea.* In other and plainer words, we see in it the important lesson of eternal life, taught by a legend which, whether true or false, is used in Masonry as a symbol and an allegory.

But whence came this legend? Was it invented in 1717 at the revival of Freemasonry in England? We have evidence of the strongest circumstantial character, derived from the Sloane Manuscript No. 3,329, recently exhumed from the shelves of the British Museum, that this very legend was known to the Masons of the seventeenth century at least.

Then, did the Operative Masons of the Middle Ages have a legend also? The evidence is that they did. The Compagnons de la Tour, who were the offshoots of the old Masters' Guilds, had a legend. We know what the legend was, and we know that its character was similar to, although not in all the details precisely the same as, the Masonic legend. It was, however, connected with the Temple of Solomon.

Again: Did the builders of the Middle Ages invent their legend, or did they obtain it from some old tradition? The question is interesting, but its solution either way would scarcely affect the antiquity of Freemasonry. It is not the form of the legend, but its spirit and symbolic design, with which we have to do.

This legend of the third degree as we now have it, and as we have had it for a certain period of two hundred and fifty years, is intended, by a symbolic representation, to teach the resurrection from death, and the divine dogma of eternal life. All Masons know its character, and it is neither expedient nor necessary to dilate upon it.

But can we find such a legend elsewhere? Certainly we can. Not indeed the same

legend; not the same personage as its hero; not the same details; but a legend with the same spirit and design; a legend funereal in character, celebrating death and resurrection, solemnized in lamentation and terminating in joy. Thus, in the Egyptian Mysteries of Osiris, the image of a dead man was borne in an *argha*, ark or coffin, by a procession of initiates; and this inclosure in the coffin or interment of the body was called the aphanism, or disappearance, and the lamentation for him formed the first part of the Mysteries. On the third day after the interment, the priests and initiates carried the coffin, in which was also a golden vessel, down to the river Nile. Into the vessel they poured water from the river; and then with the cry of Ευρηκαμεν αγαλλωμεθα, "We have found him, let us rejoice," they declared that the dead Osiris, who had descended into Hades, had returned from thence, and was restored again to life; and the rejoicings which ensued constituted the second part of the Mysteries. The analogy between this and the legend of Freemasonry must be at once apparent. Now, just such a legend, everywhere differing in particulars, but everywhere coinciding in general character, is to be found in all the old religions —in sun worship, in tree worship, in animal worship. It was often perverted, it is true, from the original design. Sometimes it was applied to the death of winter and the birth of spring, sometimes to the setting and the subsequent rising of the sun, but always indicating a *loss* and a *recovery*.

Especially do we find this legend, and in a purer form, in the Ancient Mysteries. At Samothrace, at Eleusis, at Byblos — in all places where these ancient religions and mystical rites were celebrated — we find the same teachings of eternal life inculcated by the representation of an imaginary death and apotheosis. And it is this legend, and this legend alone, that connects Speculative Freemasonry with the Ancient Mysteries of Greece, of Syria, and of Egypt.

The theory, then, that I advance on the subject of the antiquity of Freemasonry is this: I maintain that, in its present peculiar organization, it is the successor, with certainty, of the Building Corporations of the Middle Ages, and through them, with less certainty but with great probability, of the Roman Colleges of Artificers. Its connection with the Temple of Solomon, as its birthplace, may have been accidental, — a mere arbitrary selection by its inventors, — and bears, therefore, only an allegorical meaning; or it may be historical, and to be explained by the frequent communications that at one time took place between the Jews and the Greeks and the Romans. This is a point still open for discussion. On it I express no fixed opinion. The historical materials upon which to base an opinion are as yet too scanty. But I am inclined, I confess, to view the Temple of Jerusalem and the Masonic traditions connected with it as a part of the great allegory of Masonry.

But in the other aspect in which Freemasonry presents itself to our view, and to which I have already adverted, the question of its antiquity is more easily settled. As a brotherhood, composed of symbolic Masters and Fellows and Apprentices, derived from an association of Operative Masters, Fellows, and Apprentices, — those building spiritual temples as these built material ones, — its age may not exceed five or six hundred years; but as a secret association, containing within itself the symbolic expression of a religious idea, it connects itself with all the Ancient Mysteries, which, with similar secrecy, gave the same symbolic expression to the same religious idea. These Mysteries were not the cradles of Freemasonry: they were only its analogues. But I have no doubt that all the Mysteries had one common source, perhaps, as it has been suggested, some ancient body of priests; and I have no more doubt that Freemasonry has derived its legend, its symbolic mode of instruction, and the lesson for which that instruction was intended, either directly or indirectly from the same source. In this view the Mysteries become interesting to the Mason as a study, and in this view only. And so, when I speak of the antiquity of Masonry, I must say, if I would respect the axioms of historical science, that its *body* came out of the Middle Ages, but that its *spirit* is to be traced to a far remoter period.

Anton, Dr. Carl Gottlob von. A German Masonic writer of considerable reputation, who died at Gorlitz on the 17th of November, 1818. He is the author of two historical works on Templarism, both of which are much esteemed. 1. *Versuchs einer Geschichte des Tempelherren ordens, i.e.* Historical Essays on the Order of Knights Templars. Leipzig, 1779. And, 2. *Untersuchung über das Geheimnis und die Gebräuche der Tempelherren, i.e.* An Inquiry into the Mystery and Usages of the Knights Templers. Dessau, 1728. He also published at Gorlitz, in 1805, and again in 1819, A brief essay on the Culdees, *Ueber die Culdeer.*

Anton Hieronymus. In the examination of a German "steinmetz," or STONEMASON, this is said to have been the name of the first Mason. It is unquestionably a corruption of *Adon Hiram.*

Ape and Lion, Knight of the. See *Knight of the Ape and Lion.*

Aphanism. In the Ancient Mysteries, there was always a legend of the death or disappearance of some hero god, and the subsequent discovery of the body and its resurrection. The concealment of this body by those who had slain it, was called the aphanism, from the Greek, *αφανιζω, to conceal.* As these Mysteries may be considered as a type of Masonry, as some suppose, and as, according to others, both the Mysteries and Masonry are derived from one common and ancient type, the aphanism, or concealing of the body, is of course to be found in the third degree. Indeed, the purest kind of Masonic aphanism is the loss or concealment of the WORD. See *Mysteries*, and *Euresis.*

Apocalypse, Masonry of the. The adoption of St. John the Evangelist as one of the patrons of our Lodges, has given rise, among the writers on Freemasonry, to a variety of theories as to the original cause of his being thus connected with the Institution. Several traditions have been handed down from remote periods, which claim him as a brother, among which the Masonic student will be familiar with that which represents him as having assumed the government of the Craft, as Grand Master, after the demise of John the Baptist. I confess that I am not willing to place implicit confidence in the correctness of this legend, and I candidly subscribe to the prudence of Dalcho's remark, that "it is unwise to assert more than we can prove, and to argue against probability." There must have been, however, in some way, a connection more or less direct between the Evangelist and the institution of Freemasonry, or he would not from the earliest times have been so universally claimed as one of its patrons. If it was simply a Christian feeling — a religious veneration—which gave rise to this general homage, I see no reason why St. Matthew, St. Mark, or St. Luke might not as readily and appropriately have been selected as one of the "lines parallel." But the fact is that there is something, both in the life and in the writings of St. John the Evangelist, which closely connects him with our mystic Institution. He may not have been a Freemason in the sense in which we now use the term; but it will be sufficient, if it can be shown that he was familiar with other mystical institutions, which are themselves generally admitted to have been more or less intimately connected with Freemasonry by deriving their existence from a common origin.

Such a society was the Essenian Fraternity — a mystical association of speculative philosophers among the Jews, whose organization very closely resembled that of the Freemasons, and who are even supposed by some to have derived their tenets and their discipline from the builders of the Temple. As Oliver observes, their institution "may be termed Freemasonry, retaining the same form but practised under another name." Now there is little doubt that St. John was an Essene. Calmet positively asserts it; and the writings and life of St. John seem to furnish sufficient internal evidence that he was originally of that brotherhood.

But it seems to me that St. John was more particularly selected as a patron of Freemasonry in consequence of the mysterious and emblematic nature of the Apocalypse, which evidently assimilated the mode of teaching adopted by the Evangelist to that practised by the Fraternity. If any one who has investigated the ceremonies performed in the Ancient Mysteries, the Spurious Freemasonry as it has been called of the Pagans, will compare them with the mystical machinery used in the Book of Revelations, he will find himself irresistibly led to the conclusion that St. John the Evangelist was intimately acquainted with the whole process of initiation into these mystic associations, and that he has selected its imagery for the ground-work of his prophetic book. Mr. Faber, in his *Origin of Pagan Idolatry*, (vol. ii., b. vi., ch. 6,) has, with great ability and clearness, shown that St. John in the Apocalypse applies the ritual of the ancient initiations to a spiritual and prophetic purpose.

"The whole machinery of the Apocalypse," says Mr. Faber, "from beginning to end, seems to me very plainly to have been borrowed from the machinery of the Ancient Mysteries; and this, if we consider the nature of the subject, was done with the very strictest attention to poetical decorum.

"St. John himself is made to personate *an aspirant* about to be initiated; and, accordingly, the images presented to his mind's eye closely resemble the pageants of the Mysteries both *in nature* and *in order of succession.*

"The prophet first beholds *a door opened* in the magnificent temple of heaven; and into this he is invited to enter by the voice of one who plays *the hierophant.* Here he witnesses the unsealing of a *sacred book*, and forthwith he is appalled by a troop of *ghastly apparitions*, which flit in horrid succession before his eyes. Among these are preëminently conspicuous *a vast serpent*, the well-known symbol of the great father; and two portentous *wild beasts*, which

severally come up out of the sea and out of the earth. Such hideous figures correspond with the canine phantoms of the Orgies, which seem to rise out of the ground, and with the polymorphic images of the hero god who was universally deemed the offspring of the sea.

"Passing these terrific monsters in safety, the prophet, constantly attended by his *angel hierophant*, who acts the part of an interpreter, is conducted into the presence of a *female*, who is described as closely resembling the great mother of pagan theology. Like Isis emerging from the sea and exhibiting herself to the aspirant Apuleius, this female divinity, upborne upon the marine wild beast, appears to float upon the surface of many waters. She is said to be *an open and systematical harlot*, just as the great mother was the declared female principle of fecundity; and as she was always propitiated by literal fornication reduced to a religious system, and as the initiated were made to drink a prepared liquor out of a sacred goblet, so this harlot is represented as intoxicating the kings of the earth with the *golden cup* of her prostitution. On her forehead the very name of MYSTERY is inscribed; and the label teaches us that, in point of character, she is *the great universal mother* of idolatry.

"The nature of this mystery *the officiating hierophant* undertakes to explain; and an important prophecy is most curiously and artfully veiled under the very language and imagery of the Orgies. To the sea-born great father was ascribed a threefold state—*he lived, he died, and he revived;* and these changes of condition were duly exhibited in the Mysteries. To the sea-born wild beast is similarly ascribed a threefold state—*he lives, he dies, he revives.* While dead, he lies floating on the mighty ocean, just like Horus or Osiris, or Siva or Vishnou. When he revives again, like those kindred deities, he emerges from the waves; and, whether dead or alive, he bears seven heads and ten horns, corresponding in number with the seven ark-preserved Rishis and the ten aboriginal patriarchs. Nor is this all: as the worshippers of the great father bore his special mark or stigma, and were distinguished by his name, so the worshippers of the maritime beast equally bear his mark and are equally decorated by his appellation.

"At length, however, *the first or doleful part* of these sacred Mysteries draws to a close, and *the last or joyful part* is rapidly approaching. After the prophet has beheld the enemies of God plunged into a dreadful lake or inundation of liquid fire, which corresponds with the infernal lake or deluge of the Orgies, he is introduced into a *splendidly-illuminated region*, expressly adorned with the characteristics of that Paradise which was the ultimate scope of the ancient aspirants; while *without* the holy gate of admission are the whole multitude of the profane, *dogs, and sorcerors, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.*"

Such was the imagery of the Apocalypse. In close resemblance to the machinery of the Mysteries, and the intimate connection between their system and that of Freemasonry, very naturally induced our ancient brethren to claim the patronage of an apostle so preëminently mystical in his writings, and whose last and crowning work bore so much of the appearance, in in an outward form, of a ritual of initiation.

Apocalypse, Order of the. An Order instituted about the end of the seventeenth century, by one Gabrino, who called himself the Prince of the Septenary Number and Monarch of the Holy Trinity. He enrolled a great number of artizans in his ranks. According to Thory, some of the provincial Lodges of France made a degree out of Gabrino's system. The jewel of the Order was a naked sword and a blazing star. Reghellini (iii. 72) thinks that this Order was the precursor of the degrees afterwards introduced by the Masons who practised the Templar system.

Apocalyptic Degrees. Those degrees which are founded on the Revelation of St. John, or whose symbols and machinery of initiation are derived from that work, are called Apocalyptic degrees. Of this nature are several of the high degrees; such, for instance, as the 17th, or Knight of the East and West of the Scottish Rite.

Aporrheta. Greek, *απορρητα*. The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the *aporrheta*. What are the aporrheta of Freemasonry? what are the arcana of which there can be no disclosure? is a question that for some years past has given rise to much discussion among the disciples of the Institution. If the sphere and number of these aporrheta be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Masonry will be prohibited. On the other hand, if the aporrheta are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost. We move between Scylla and Charybdis, and it is difficult for a Masonic writer to know how to steer so as, in avoiding too frank an exposition of the

principles of the Order, not to fall by too much reticence into obscurity. The European Masons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German Masonic writer will refuse to discuss with the utmost frankness. It is now beginning to be very generally admitted, and English and American writers are acting on the admission, that the only real aporrheta of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated.

Appeal, Right of. The right of appeal is an inherent right belonging to every Mason, and the Grand Lodge is the appellate body to whom the appeal is to be made.

Appeals are of two kinds: 1st, from the decision of the Master; 2dly, from the decision of the Lodge. Each of these will require a distinct consideration.

1. *Appeals from the Decision of the Master.* It is now a settled doctrine in Masonic law that there can be no appeal from the decision of a Master of a Lodge to the Lodge itself. But an appeal always lies from such decision to the Grand Lodge, which is bound to entertain the appeal and to inquire into the correctness of the decision. Some writers have endeavored to restrain the despotic authority of the Master to decisions in matters strictly relating to the work of the Lodge, while they contend that on all questions of business an appeal may be taken from his decision to the Lodge. But it would be unsafe, and often impracticable, to draw this distinction, and accordingly the highest Masonic authorities have rejected the theory, and denied the power in a Lodge to entertain an appeal from any decision of the presiding officer.

The wisdom of this law must be apparent to any one who examines the nature of the organization of the Masonic institution. The Master is responsible to the Grand Lodge for the good conduct of his Lodge. To him and to him alone the supreme Masonic authority looks for the preservation of order, and the observance of the Constitutions and the Landmarks of the Order in the body over which he presides. It is manifest, then, that it would be highly unjust to throw around a presiding officer so heavy a responsibility, if it were in the power of the Lodge to overrule his decisions or to control his authority.

2. *Appeals from the Decisions of the Lodge.* Appeals may be made to the Grand Lodge from the decisions of a Lodge, on any subject except the admission of members, or the election of candidates; but these appeals are more frequently made in reference to conviction and punishment after trial.

When a Mason, in consequence of charges preferred against him, has been tried, convicted, and sentenced by his Lodge, he has an inalienable right to appeal to the Grand Lodge from such conviction and sentence.

His appeal may be either general or specific. That is, he may appeal on the ground, generally, that the whole of the proceedings have been irregular or illegal, or he may appeal specifically against some particular portion of the trial; or lastly, admitting the correctness of the verdict, and acknowledging the truth of the charges, he may appeal from the sentence, as being too severe or disproportionate to the offence.

Appendant Orders. In the Templar system of the United States, the degrees of Knight of the Red Cross, and Knight of Malta, are called Appendant Orders because they are conferred as appendages to that of Knight Templar, which is the principal degree of the Commandery.

Apple-Tree Tavern. The place where the four Lodges of London met in 1717, and organized the Grand Lodge of England. It was situated in Charles Street, Covent Garden.

Apprenti. French for *Apprentice.*

Apprentice. See *Apprentice, Entered.*

Apprentice Architect. (*Apprenti Architecte.*) A degree in the collection of Fustier.

Apprentice Architect, Perfect. (*Apprenti Architecte Parfait.*) A degree in the collection of Le Page.

Apprentice Architect, Prussian. (*Apprenti Architecte Prussien.*) A degree in the collection of Le Page.

Apprentice Cohen. (*Apprenti Coën.*) A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

Apprentice, Egyptian. (*Apprenti, Egyptien.*) The first degree of the Egyptian Rite of Cagliostro.

Apprentice, Entered. The first degree of Freemasonry, in all the Rites, is that of Entered Apprentice. In French, it is called *apprenti;* in Spanish, *aprendiz;* in Italian, *apprendente;* and in German, *lehrling:* in all of which the radical meaning of the word is *a learner.* Like the lesser Mysteries of the ancient initiations, it is in Masonry a preliminary degree, intended to prepare the candidate for the higher and fuller instructions of the suc-

ceeding degrees. It is therefore, although supplying no valuable historical information, replete, in its lecture, with instructions on the internal structure of the Order. Until late in the seventeenth century, Apprentices do not seem to have been considered as forming any part of the confraternity of Free and Accepted Masons; for although they are incidentally mentioned in the Old Constitutions of the fifteenth, sixteenth, and seventeenth centuries, these records refer only to Masters and Fellows as constituting the Craft, and this distinction seems to have been one rather of position than of degree. The Sloane Manuscript, No. 3,329, which Findel supposes to have been written at the end of the seventeenth century, describes a just and perfect Lodge as consisting of "two Interprentices, two Fellow Crafts, and two Masters," which shows that by that time the Apprentices had been elevated to a recognized rank in the Fraternity. In the Manuscript signed "Mark Kypling," which Hughan entitles "Manuscript Constitutions, No. 4," the date of which is 1693, there is a still further recognition in what is there called "the Apprentice Charge," one item of which is, that "he shall keepe councell in all things spoken in Lodge or chamber by any Masons, Fellows, or Freemasons." This indicates that they were admitted to a closer communion with the members of the Craft. But notwithstanding these recognitions, all the manuscripts up to 1704 show that only "Masters and Fellows" were summoned to the assembly. During all this time, when Masonry was in fact an operative art, there was but one degree in the modern sense of the word. Early in the eighteenth century, if not earlier, Apprentices must have been admitted to the possession of this degree; for after what is called the revival of 1717, Entered Apprentices constituted the bulk of the Craft, and they only were initiated in the Lodges, the degrees of Fellow Craft and Master Mason being conferred by the Grand Lodge. This is not left to conjecture. The thirteenth of the General Regulations, approved in 1721, says that "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge, unless by a dispensation." But this having been found very inconvenient, on the 22d November, 1725, the Grand Lodge repealed the article, and decreed that the Master of a Lodge, with his Wardens and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion.

The mass of the Fraternity being at that time composed of Apprentices, they exercised a great deal of influence in the legislation of the Order; for although they could not represent their Lodge in the Quarterly Communications of the Grand Lodge, — a duty which could only be discharged by a Master or Fellow, — yet they were always permitted to be present at the grand feast, and no General Regulation could be altered or repealed without their consent; and, of course, in all the business of their particular Lodges, they took the most prominent part, for there were but few Masters or Fellows in a Lodge, in consequence of the difficulty and inconvenience of obtaining the degree, which could only be done at a Quarterly Communication of the Grand Lodge.

But as soon as the subordinate Lodges were invested with the power of conferring all the degrees, the Masters began rapidly to increase in numbers and in corresponding influence. And now, the bulk of the Fraternity consisting of Master Masons, the legislation of the Order is done exclusively by them, and the Entered Apprentices and Fellow Crafts have sunk into comparative obscurity, their degrees being considered only as preparatory to the greater initiation of the Master's degree.

Apprentice, Hermetic. (*Apprenti Hermétique.*) The thirteenth degree of the collection of the Metropolitan Chapter of France.

Apprentice, Kabbalistic. (*Apprenti Cabalistique.*) A degree in the collection of the Archives of the Mother Lodge of the Philosophic Rite.

Apprentice Mason. (*Apprenti Maçon.*) The Entered Apprentice of French Masonry.

Apprentice Masoness. (*Apprentie Maçonne.*) The first degree of the French Rite of Adoption. The word *Masoness* is a neologism; but it is in accordance with the genius of our language; and I know not how else to translate into English the French word Maçonne, which means a woman who has received the degrees of the Rite of Adoption, unless by the use of the awkward phrase, Female Mason. To express this idea, we might introduce as a technicality the word *Masoness*.

Apprentice Masoness, Egyptian. (*Apprentie Maçonne Égyptienne.*) The first degree of Cagliosh's Egyptian Rite of Adoption.

Apprentice, Mystic. (*Apprenti Mystique.*) A degree in the collection of M. Pyron.

Apprentice of Paracelsus. (*Apprenti de Paracelse.*) A degree in the collection of M. Peuvret. There existed a series of these Paracelsian degrees — Apprentice, Fellow Craft, and Master. They were all most probably forms of Hermetic Masonry.

Apprentice of the Egyptian Secrets. (*Apprenti des secrets Égyptiens.*) The

first degree of the Order of African Architects.

Apprentice Philosopher, by the Number 3. (*Apprenti Philosophe par le Nombre* 3.) A degree in the collection of M. Peuvret.

Apprentice Philosopher, Hermetic. (*Apprenti Philosophe Hermétique.*) A degree in the collection of M. Peuvret.

Apprentice Philosopher to the Number 9. (*Apprenti Philosophe au Nombre* 9.) A degree in the collection of M. Peuvret.

Apprentice Pillar. See *Prentice Pillar.*

Apprentice, Scottish. (*Apprenti Écossais.*) This degree, and that of Trinitarian Scottish Apprentice, (*Apprenti Écossais Trinitaire,*) are contained in the collection of Pyron.

Apprentice Theosophist. (*Apprenti Théosophe.*) The first degree of the Rite of Swedenborg.

Apron. There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity. Whatever may be his future advancement in the "royal art," into whatsoever deeper arcana his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with the lambskin apron — his first investiture — he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step, some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him, on the night of his initiation, as "the badge of a Mason."

If in less important portions of our ritual there are abundant allusions to the manners and customs of the ancient world, it is not to be supposed that the Masonic rite of *investiture* — the ceremony of clothing the newly-initiated candidate with this distinctive badge of his profession — is without its archetype in the times and practices long passed away. It would, indeed, be strange, while all else in Masonry is covered with the veil of antiquity, that the apron alone, its most significant symbol, should be indebted for its existence to the invention of a modern mind.

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations practised in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred zennar, was substituted for the apron. The Jewish sect of the Essenes clothed their novices with a white robe. The celebrated traveller Kæmpfer informs us that the Japanese, who practise certain rites of initiation, invest their candidates with a white apron, bound round the loins with a zone or girdle. In the Scandinavian rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Mason's apron.

"The apron," says Dr. Oliver, (*S. and S.*, Lect. X., p. 196,) "appears to have been in ancient times an honorary badge of distinction. In the Jewish economy none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple, and crimson, decorated with gold, upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian, and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white ones, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes. In a word, though the principal honor of the apron may consist in innocence of conduct and purity of heart, yet it certainly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration; although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination is formed, are invested with aprons as a peculiar badge of distinction, which is a collateral proof of the fact that Masonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow; it cannot have renounced the reality or substance."

In the Masonic apron two things are essential to the due preservation of its symbolic character — its color and its material.

1. *As to its color.* The color of a Mason's apron should be pure unspotted white. This color has, in all ages and countries, been esteemed an emblem of innocence and purity. It was with this reference that a portion of the vestments of the Jewish priesthood was directed to be white. In the Ancient Mysteries the candidate was always clothed in white. "The priests of the Romans," says Festus, "were accustomed to wear white garments when they sacrificed." In the Scandinavian rites it has been seen that the shield presented to the candidate was white. The Druids changed the color of the garment presented to their initiates with each degree; white, however, was the color appropriated to the last, or degree of perfection. And it was, according to their ritual, intended to teach the aspirant that none were admitted to that honor but such as were cleansed from all impurities both of body and mind. In the early ages of the Christian church a white garment was always placed upon the catechumen who had been newly baptized, to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of purity. Hence it was presented to him with this solemn charge: "Receive the white and undefiled garment, and produce it unspotted before the tribunal of our Lord Jesus Christ, that you may obtain eternal life." From all these instances we learn that white apparel was anciently used as an emblem of purity, and for this reason the color has been preserved in the apron of the Freemason.

2. *As to its material.* A Mason's apron must be made of lambskin. No other substance, such as linen, silk, or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Mason's apron constitutes one of the most important symbols of his profession. The lamb has always been considered as an appropriate emblem of innocence. And hence we are taught, in the ritual of the first degree, that, "by the lambskin, the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."

The true apron of a Mason must then be of unspotted lambskin, from 14 to 16 inches wide, from 12 to 14 deep, with a fall about 3 or 4 inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in this country has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes the bond of the society, and of which virtue blue is the Masonic emblem. But this undoubtedly is an innovation, for the ancient apron was without any edging or ornament. In the Royal Arch degree the lambskin is, of course, continued to be used, but, according to the same modern custom, there is an edging of red, to denote the zeal and fervency which should distinguish the possessors of that degree. All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled and painted and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of our French brethren, who are never pleased with simplicity, and have, by their love of tinsel in their various newly-invented ceremonies, effaced many of the most beautiful and impressive symbols of our Institution. A Mason who understands and appreciates the true symbolic meaning of his apron, would no more tolerate a painted or embroidered satin one than an artist would a gilded statue. By him, the lambskin, and the lambskin alone, would be considered as the badge "more ancient than the Golden Fleece, or Roman Eagle, and more honorable than the Star and Garter."

The Grand Lodge of England is precise in its regulations for the decorations of the apron, which are thus laid down in its Constitution.

"*Entered Apprentices.* — A plain white lambskin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom, and without ornament; white strings.

"*Fellow Craft.* — A plain white lambskin, similar to that of the Entered Apprentices, with the addition only of two sky-blue rosettes at the bottom.

"*Master Masons.* — The same, with sky-blue lining and edging, one and a half inch deep, and an additional rosette on the fall or flap, and silver tassels. No other color or ornament shall be allowed, except to officers and past officers of Lodges who may have the emblems of their offices in silver or white in the centre of the apron; and except as to the members of the Prince of Wales' Lodge, No. 324, who are allowed to wear a narrow internal border of garter-blue in their aprons.

"*Grand Stewards, present and past.* — Aprons of the same dimensions lined with crimson, edging of the same color three and a half inches, and silver tassels. Provincial Grand Stewards, while in office, the

same, except that the edging is only two inches wide. The collars of the Grand Steward's Lodge to be crimson ribbon, four inches broad.

"*Grand Officers of the United Grand Lodge, present and past.*— Aprons of the same dimensions, lined with garter-blue, edging three and a half inches, ornamented with gold, and blue strings; and they may have the emblems of their offices, in gold or blue, in the centre.

"*Provincial Grand Officers, present and past.*— Aprons of the same dimensions, lined with garter-blue, and ornamented with gold and with blue strings: they must have the emblems of their offices in gold or blue in the centre within a double circle, in the margin of which must be inserted the name of the province. The garter-blue edging to the aprons must not exceed two inches in width.

"The apron of the Deputy Grand Master to have the emblem of his office in gold embroidery in the centre, and the pomegranate and lotus alternately embroidered in gold on the edging.

The apron of the Grand Master is ornamented with the blazing sun embroidered in gold in the centre; on the edging the pomegranate and lotus with the seven-eared wheat at each corner, and also on the fall; all in gold embroidery; the fringe of gold bullion.

"The apron of the pro Grand Master the same.

"The Masters and Past Masters of Lodges to wear, in lieu and in the places of the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two inches and a half each, and of the perpendicular lines one inch; these emblems to be of ribbon, half an inch broad, and of the same color as the lining and edging of the apron. If Grand Officers, similar emblems of garter-blue or gold."

In this country, although there is evidence in some old aprons, still existing, that rosettes were formerly worn, there are now no distinctive decorations for the aprons of the different symbolic degrees. The only mark of distinction is in the mode of wearing; and this differs in the different jurisdictions, some wearing the Master's apron turned up at the corner, and others the Fellow Craft's. The authority of Cross, in his plate of the Royal Master's degree in the older editions of his *Hieroglyphic Chart*, conclusively shows that he taught the former method; although the latter is now the more common usage.

As we advance to the higher degrees, we find the apron varying in its decorations and in the color of its border, which are, however, always symbolical of some idea taught in the degree.

Araunah. See *Ornan.*

Arbitration. In the Old Charges, Masons are advised, in all cases of dispute or controversy, to submit to the arbitration of the Masters and Fellows, rather than to go to law.

Arcana. Latin. Secret things, or mysteries which it is forbidden to reveal. See *Secrets.*

Arcani Disciplina. The mode of initiation into the primitive Christian church. See *Discipline of the Secret.*

Arch, Antiquity of the. Writers on architecture have, until within a few years, been accustomed to suppose that the invention of the arch and keystone was not anterior to the era of Augustus. But the researches of modern antiquaries have traced the existence of the arch as far back as 460 years before the building of King Solomon's Temple, and thus rescued Masonic traditions from the charge of anachronism. See *Keystone.*

Arch, Catenarian. See *Catenarian Arch.*

Arch of Enoch. The 13th degree of the Ancient and Accepted Scottish Rite is sometimes so called. See *Knight of the Ninth Arch.*

Arch of Heaven. Job, xxvi. 11, compares heaven to an arch supported by pillars. "The pillars of heaven tremble and are astonished at his reproof." Dr. Cutbush, on this passage, remarks, "The arch in this instance is allegorical, not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength; the former denoting the wisdom of the Supreme Architect, and the latter the stability of the Universe."—*Am. Ed. Brewster's Encyc.*

Arch of Solomon, Royal. The 13th degree of the Ancient and Accepted Rite is sometimes so called, by which it is distinguished from the Royal Arch degree of the English and American systems.

Arch of Steel. The grand honors are conferred, in the French Rite, by two ranks of brethren elevating and crossing their drawn swords. They call it *voute d'acier.*

Arch of Zerubbabel, Royal. The 7th degree of the American Rite is sometimes so called to distinguish it from the Royal Arch of the Ancient and Accepted Scottish Rite, which is called the Royal Arch of Solomon.

Arch, Royal. See *Royal Arch.*

Archæology. The science which is en-

gaged in the study of those minor branches of antiquities which do not enter into the course of general history, such as national architecture, genealogies, manners, customs, heraldic subjects, and others of a similar nature. The archæology of Freemasonry has been made, within a recent period, a very interesting study, and is much indebted for its successful pursuit to the labors of Kloss and Findel in Germany, and to Thory and Ragon in France, and to Oliver, Lyon, Hughan, and many living writers, in England. The scholars of this science have especially directed their attention to the collection of old records, and the inquiry into the condition and organization of Masonic and other secret associations during the Middle Ages. In America, the late William S. Rockwell was a diligent student of Masonic archæology, and several others in this country have labored assiduously in the same inviting field.

Archetype. The principal type, figure, pattern, or example whereby and whereon a thing is formed. In the science of symbolism, the archetype is the thing adopted as a symbol, whence the symbolic idea is derived. Thus we say the Temple is the archetype of the Lodge, because the former is the symbol whence all the Temple symbolism of the latter is derived.

Architect. In laying the corner-stones of Masonic edifices, and in dedicating them after they are finished, the architect of the building, although he may be a profane, is required to take a part in the ceremonies. In the former case, the square, level, and plumb are delivered to him with a charge by the Grand Master; and in the latter case they are returned by him to that officer.

Architect, African. See *African Architects.*

Architect by 3, 5, and 7, Grand. (*Grande Architecte par* 3, 5, *et* 7.) A degree in the manuscript of Peuvret's collection.

Architect, Grand. (*Architecte Grande.*) 1. The sixth degree of the Rite of Martinism. 2. The fourth degree of the Rite of Elect Cohens. 3. The twenty-third degree of the Rite of Mizraim. 4. The twenty-fourth degree in the collection of the Metropolitan Chapter of France.

Architect, Grand Master. See *Grand Master Architect.*

Architect, Little. (*Architecte Petit.*) 1. The twenty-third degree of the collection of the Metropolitan Chapter of France. 2. The twenty-second degree of the Rite of Mizraim.

Architect of Solomon. (*Architecte de Salomon.*) A degree in the manuscript collection of M. Peuvret.

Architect, Perfect. (*Architecte Parfait.*) The twenty-eighth degree of the Rite of Mizraim. The twenty-fifth, twenty-sixth, twenty-seventh degrees of the same Rite are Apprentice, Fellow Craft, and Master Perfect Architect.

Architect, Perfect and Sublime Grand. (*Architecte, Parfait et Sublime Grande.*) A degree in the collection of the Loge des Amis Réunis at Calais.

Architectonicus. Latin. Relating to architecture. Thus, Vitruvius says, "rationes architectonicæ," the rules of architecture. But as *Architecton* signifies a Master Builder, the Grand Lodge of Scotland, in some Latin inscriptions, has used the word *architectonicus*, to denote *Masonic* or *relating* to *Freemasonry.* In the inscription on the corner-stone of the Royal Exchange of Edinburgh, we find "fratres architectonici" used for *Freemasons;* and in the Grand Lodge diploma, a Lodge is called "societas architectonica;" but the usage of the word in this sense has not been generally adopted.

Architecture. The art of constructing dwellings, as a shelter from the heat of summer and the cold of winter, must have been resorted to from the very first moment in which man became subjected to the power of the elements. Architecture is, therefore, not only one of the most important, but one of the most ancient of sciences. Rude and imperfect must, however, have been the first efforts of the human race, resulting in the erection of huts clumsy in their appearance, and ages must have elapsed ere wisdom of design combined strength of material with beauty of execution.

As Geometry is the science on which Masonry is founded, Architecture is the art from which it borrows the language of its symbolic instruction. In the earlier ages of the Order every Mason was either an operative mechanic or a superintending architect. And something more than a superficial knowledge of the principles of architecture is absolutely essential to the Mason who would either understand the former history of the Institution or appreciate its present objects.

There are five orders of architecture: the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite. The first three are the original orders, and were invented in Greece; the last two are of later formation, and owe their existence to Italy. Each of these orders, as well as the other terms of architecture, so far as they are connected with Freemasonry, will be found under its appropriate head throughout this work.

The Books of Constitutions, commenced by Anderson and continued by Entick and Noorthouck, contain, under the title of a *History of Freemasonry*, in reality a history of the progress of architecture from the earliest ages. In the older manuscript Constitutions the science of geometry, as well as architecture, is made identical with Masonry; so that he who would rightly understand the true history of Freemasonry must ever bear in mind the distinction between Geometry, Architecture, and Masonry, which is constantly lost sight of in these old records.

Architecture, Piece of. (*Morçeau d'architecture.*) The name given in French Lodges to the minutes.

Archives. This word means, properly, a place of deposit for records; but it means also the records themselves. Hence the archives of a Lodge are its records and other documents. The legend in the second degree, that the pillars of the Temple were made hollow to contain the archives of Masonry, is simply a myth, and a very modern one.

Archives, Grand Guardian of the. An officer in the Grand Council of Rites of Ireland who performs the duties of Secretary General.

Archives, Grand Keeper of the. An officer in some of the bodies of the high degrees whose duties are indicated by the name. In the Grand Orient of France he is called *Grand Garde des timbres et Sceaux*, as he combines the duties of a keeper of the archives and a keeper of the seals.

Archiviste. An officer in French Lodges who has the charge of the archives. The Germans call him *Archivar*.

Ardarel. A word in the high degrees, used as the name of the angel of fire. It is a distorted form of *Adariel*, the splendor of God.

Arelim. A word used in some of the rituals of the high degrees. It is found in Isaiah, (xxxiii. 7,) where it is translated, in the A. V., "valiant ones," and by Lowth, "mighty men." It is a doubtful word, and is probably formed from *ariel*, the lion of God. D'Herbelot says that Mohammed called his uncle Hamseh, on account of his valor, the lion of God. In the Kabbala, Arelim is the angelic name of the third sephirah.

Areopagus. The third apartment in a Council of Kadosh is so called. It represents a tribunal, and the name is derived from the celebrated court of Athens.

Arithmetic. That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering, and measuring, must have had its origin in the remotest ages of the world.

In the lecture of the degree of Grand Master Architect, the application of this science to Freemasonry is made to consist in its reminding the Mason that he is continually to *add* to his knowledge, never to *subtract* anything from the character of his neighbor, to *multiply* his benevolence to his fellow-creatures, and to *divide* his means with a suffering brother.

Ark. In the ritual of the American Royal Arch degree three arks are referred to: 1. The Ark of Safety, or of Noah; 2. The Ark of the Covenant, or of Moses; 3. The Substitute Ark, or the Ark of Zerubbabel. In what is technically called "the passing of the veils," each of these arks has its commemorative illustration, and in the order in which they have been named. The first was constructed by Shem, Ham, and Japheth, the sons of Noah; the second by Moses, Aholiab, and Bezaleel; and the third was discovered by Joshua, Haggai, and Zerubbabel.

Ark and Anchor. See *Anchor and Ark*.

Ark and Dove. An illustrative degree, preparatory to the Royal Arch, and usually conferred, when conferred at all, immediately before the solemn ceremony of exaltation. The name of Noachite, sometimes given to it, is incorrect, as this belongs to a degree in the Ancient Scottish Rite. It is very probable that the degree, which now, however, has lost much of its significance, was derived from a much older one called the *Royal Ark Mariners*, to which the reader is referred. The legend and symbolism of the ark and dove formed an important part of the spurious Freemasonry of the ancients.

Ark Mariners. See *Royal Ark Mariners*.

Ark, Noah's, or the Ark of Safety, constructed by Shem, Ham, and Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge. It has been called by many commentators a tabernacle of Jehovah; and Dr. Jarvis, speaking of the word צֹהַר, ZoHaR, which has been translated *window*, says that, in all other passages of Scripture where this word occurs, it signifies the meridian light, the brightest effulgence of day, and therefore it could not have been an aperture, but a source of light itself. He supposes it therefore to have been the divine Shekinah, or Glory of Jehovah, which afterwards dwelt between the cherubim over the Ark of the Covenant in the tabernacle and the temple. *Church of the Redeemed*, I., 20.

Ark of the Covenant. The Ark

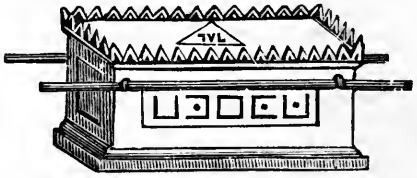
of the Covenant or of the Testimony was a chest originally constructed by Moses at God's command, (Exod. xxv. 16,) in which were kept the two tables of stone, on which were engraved the ten commandments. It contained, likewise, a golden pot filled with manna, Aaron's rod, and the tables of the covenant. It was at first deposited in the most sacred place of the tabernacle, and afterwards placed by Solomon in the Sanctum Sanctorum of the Temple, and was lost upon the destruction of that building by the Chaldeans. The later history of this ark is buried in obscurity. It is supposed that, upon the destruction of the first Temple by the Chaldeans, it was carried to Babylon among the other sacred utensils which became the spoil of the conquerors. But of its subsequent fate all traces have been lost. It is, however, certain that it was not brought back to Jerusalem by Zerubbabel. The Talmudists say that there were five things which were the glory of the first Temple that were wanting in the second; namely, the Ark of the Covenant, the Shekinah or Divine Presence, the Urim and Thummim, the holy fire upon the altar, and the spirit of prophecy. The Rev. Salem Towne, it is true, has endeavored to prove, by a very ingenious argument, that the original Ark of the Covenant was concealed by Josiah, or by others, at some time previous to the destruction of Jerusalem, and that it was afterwards, at the building of the second Temple, discovered and brought to light. But such a theory is entirely at variance with all the legends of the degree of Select Master and of Royal Arch Masonry. To admit it would lead to endless confusion and contradictions in the traditions of the Order. It is, besides, in conflict with the opinions of the Rabbinical writers and every Hebrew scholar. Josephus and the Rabbins allege that in the second Temple the Holy of Holies was empty, or contained only the Stone of Foundation which marked the place which the ark should have occupied.

The ark was made of shittim wood, overlaid, within and without, with pure gold. It was about three feet nine inches long, two feet three inches wide, and of the same extent in depth. It had on the side two rings of gold, through which were placed staves of shittim wood, by which, when necessary, it was borne by the Levites. Its covering was of pure gold, over which were placed two figures called cherubim, with expanded wings. The covering of the ark was called *kaphiret*, from *kaphar*, "to forgive sin," and hence its English name of "mercy-seat," as being the place where the intercession for sin was made.

The researches of archæologists in the last few years have thrown much light on the Egyptian mysteries. Among the ceremonies of that ancient people was one called the Procession of Shrines, which is mentioned in the Rosetta stone, and depicted on the Temple walls. One of these shrines was an ark, which was carried in procession by the priests, who supported it on their shoulders by staves passing through metal rings. It was thus brought into the Temple and deposited on a stand or altar, that the ceremonies prescribed in the ritual might be performed before it. The contents of these arks were various, but always of a mystical character. Sometimes the ark would contain symbols of Life and Stability; sometimes the sacred beetle, the symbol of the Sun; and there was always a representation of two figures of the goddess Theme or Truth and Justice, which overshadowed the ark with their wings. These coincidences of the Egyptian and Hebrew arks must have been more than accidental.

Ark, Substitute. The chest or coffer which constitutes a part of the furniture, and is used in the ceremonies of a Chapter of Royal Arch Masons, and in a Council of Select Masters according to the American system, is called by Masons the Substitute Ark, to distinguish it from the other ark, that which was constructed in the wilderness under the direction of Moses, and which is known as the Ark of the Covenant. This the Substitute Ark was made to represent under circumstances that are recorded in the Masonic traditions, and especially in those of the Select Degree.

The ark used in Royal Arch and Cryptic Masonry in this country is generally of this form:



Prideaux, on the authority of Lightfoot, contends that, as an ark was indispensable to the Israelitish worship, there was in the second Temple an ark which had been expressly made for the purpose of supplying the place of the first or original ark, and which, without possessing any of its prerogatives or honors, was of precisely the same shape and dimensions, and was deposited in the same place. The Masonic legend, whether authentic or not, is simple and connected. It teaches that there was an ark in the second Temple, but that it was neither the Ark of the Covenant, which had been in the Holy of Holies of the first Temple, nor one that had been con-

structed as a substitute for it after the building of the second Temple. It was that ark which was presented to us in the Select Master's degree, and which being an exact copy of the Mosaical ark, and intended to replace it in case of its loss, is best known to Freemasons as the *Substitute Ark*.

Lightfoot gives these Talmudic legends, in his *Prospect of the Temple*, in the following language: "It is fancied by the Jews, that Solomon, when he built the Temple, foreseeing that the Temple should be destroyed, caused very obscure and intricate vaults under ground to be made, wherein to hide the ark when any such danger came; that howsoever it went with the Temple, yet the ark, which was the very life of the Temple, might be saved. And they understand that passage in 2 Chron. xxxv. 3, 'Josiah said unto the Levites, Put the holy ark into the house which Solomon, the son of David, did build,' etc., as if Josiah, having heard by the reading of Moses' manuscript, and by Huldah's prophecy of the danger that hung over Jerusalem, commanded to convey the ark into this vault, that it might be secured; and with it, say they, they laid up Aaron's rod, the pot of manna, and the anointing oil. For while the ark stood in its place upon the stone mentioned — they hold that Aaron's rod and the pot of manna stood before it; but, now, were all conveyed into obscurity — and the stone upon which the ark stood lay over the mouth of the vault. But Rabbi Solomon, which useth not, ordinarily, to forsake such traditions, hath given a more serious gloss upon the place; namely, that whereas Manasseh and Amon had removed the ark out of its habitation, and set up images and abominations there of their own — Joshua speaketh to the priests to restore it to its place again. What became of the ark, at the burning of the temple by Nebuchadnezzar, we read not; it is most likely it went to the fire also. However it sped, it was not in the second Temple; and is one of the five choice things that the Jews reckon wanting there. Yet they had an ark there also of their own making, as they had a breastplate of judgment; which, though they both wanted the glory of the former, which was giving of oracles, yet did they stand current as to the other matters of their worship, as the former breastplate and ark had done."

The idea of the concealment of an ark and its accompanying treasures always prevailed in the Jewish church. The account given by the Talmudists is undoubtedly mythical; but there must, as certainly, have been some foundation for the myth, for every myth has a substratum of truth. The Masonic tradition differs from the rabbinical, but is in every way more reconcilable with truth, or at least with probability. The ark constructed by Moses, Aholiab, and Bezaleel was burnt at the destruction of the first Temple; but there was an exact representation of it in the second.

Arkite Worship. The almost universal prevalence among the nations of antiquity of some tradition of a long past deluge, gave rise to certain mythological doctrines and religious ceremonies, to which has been given the name of arkite worship, which was very extensively diffused. The evidence of this is to be found in the sacred feeling which was entertained for the sacredness of high mountains, derived, it is supposed, from recollections of an Ararat, and from the presence in all the Mysteries of a basket, chest, or coffer, whose mystical character bore apparently a reference to the ark of Noah. On the subject of this arkite worship, Bryant, Faber, Higgins, Banier, and many other writers, have made learned investigations, which may be consulted with advantage by the Masonic archæologist.

Armenbüsche. The poor-box; the name given by German Masons to the box in which collections of money are made at a Table-Lodge for the relief of poor brethren and their families.

Armes. A corrupted form of *Hermes*, found in the Landsdowne and some other old manuscripts.

Armiger. 1. A bearer of arms. The title given by heralds to the esquire who waited on a knight. 2. The sixth degree of the Order of African Architects.

Armory. An apartment attached to the asylum of a Commandery of Knights Templars, in which the swords and other parts of the costume of the knights are deposited for safe keeping.

Arms of Masonry. Stow says that the Masons were incorporated as a company in the twelfth year of Henry IV., 1412. Their arms were granted to them, in 1477, by William Hawkesloe, Clarenceux King-at-Arms, and are *azure* on a chevron between three castles *argent;* a pair of compasses somewhat extended, of the first. Crest a castle of the second. They were adopted, subsequently, by the Grand Lodge of England. The Athol Grand Lodge objected to this as an unlawful assumption by the Modern Grand Lodge of Speculative Freemasons of the arms of the Operative Masons. They accordingly adopted another coat, which Dermott blazons as follows: Quarterly per squares, counterchanged *vert.* In the first quarter, *azure*, a lion rampant, *or.* In the second quarter, *or*, an ox *passant fable.* In the third quarter, *or*, a man with

hands erect proper, robed crimson and ermine. In the fourth quarter, *azure*, an eagle displayed *or*. Crest, the holy ark of the covenant proper, supported by cherubim. Motto, *Kodes la Adonai*, that is, *Holiness to the Lord.*

These arms are derived from the "tetrarchical" (as Sir Thos. Browne calls them), or general banners of the four principal tribes: for it is said that the twelve tribes, during their passage through the wilderness, were encamped in a hollow square, three on each side, as follows: Judah, Zebulun, and Issachar, in the east, under the general banner of Judah; Dan, Asher, and Naphtali, in the north, under the banner of Dan; Ephraim, Manasseh, and Benjamin, in the west, under the banner of Ephraim; and Reuben, Simeon, and Gad, in the south, under Reuben. See *Banners.*

Arras, Primordial Chapter of. Arras is a town in the north-western part of France, where, in the year 1747, Charles Edward Stuart, the Pretender, established a Sovereign Primordial and Metropolitan Chapter of Rosicrucian Freemasons. A portion of the charter of this body is given by Ragon in his *Orthodoxie Maçonique.* In 1853, the Count de Hamel, prefect of the department, discovered an authentic copy, in parchment, of this document bearing the date of April 15, 1747, which he deposited in the departmental archives. This document is as follows:

"We, Charles Edward, king of England, France, Scotland, and Ireland, and as such Substitute Grand Master of the Chapter of H., known by the title of Knight of the Eagle and Pelican, and since our sorrows and misfortunes by that of Rose Croix, wishing to testify our gratitude to the Masons of Artois, and the officers of the city of Arras, for the numerous marks of kindness which they in conjunction with the officers of the garrison of Arras have lavished upon us, and their attachment to our person, shown during a residence of six months in that city,

"We have in favor of them created and erected, and do create and erect by the present bull, in the aforesaid city of Arras, a Sovereign Primordial Chapter of Rose Croix, under the distinctive title of Scottish Jacobite, (*Écosse Jacobite,*) to be ruled and governed by the Knights Lagneau and Robespierre; Avocats Hazard, and his two sons, physicians; J. B. Lucet, our upholsterer, and Jérôme Cellier, our clock-maker, giving to them and to their successors the power not only to make knights, but even to create a Chapter in whatever town they may think fit, provided that two Chapters shall not be created in the same town however populous it may be.

"And that credit may be given to our present bull, we have signed it with our hand and caused to be affixed thereunto the secret seal, and countersigned by the secretary of our cabinet, Thursday, 15th of the second month of the year of the incarnation, 1747.

"Charles Edward Stuart.

"Countersigned, Berkley."

This Chapter created a few others, and in 1780 established one in Paris, under the distinctive title of Chapter of Arras, in the valley of Paris. It united itself to the Grand Orient of France on the 27th December, 1801. It was declared First Suffragan of the Scottish Jacobite Chapter, with the right to constitute others. The Chapter established at Arras, by the Pretender, was named the "Eagle and Pelican," and Oliver (*Orig. of R. A.*, p. 22,) from this seeks to find, perhaps justifiably, a connection between it and the R. S. Y. C. S. of the Royal Order of Scotland.

Arrest of Charter. To arrest the charter of a Lodge is a technical phrase by which is meant to suspend the work of a Lodge, to prevent it from holding its usual communications, and to forbid it to transact any business or to do any work. A Grand Master cannot revoke the warrant of a Lodge; but if, in his opinion, the good of Masonry or any other sufficient cause requires it, he may suspend the operation of the warrant until the next communication of the Grand Lodge, which body is alone competent to revise or approve of his action.

Arthusius, Gotthardus. A learned Dane, Rector of the Gymnasium at Frankfort-on-the-Main, who wrote many works on Rosicrucianism, under the assumed name of Irenæus Agnostus. See *Agnostus.*

Art Royal. See *Royal Art.*

Arts. In the Masonic phrase, "arts, parts, and points of the Mysteries of Masonry;" *arts* means the knowledge or things made known, *parts* the degrees into which Masonry is divided, and *points* the rules and usages. See *Parts*, and also *Points.*

Arts, Liberal. See *Liberal Arts and Sciences.*

Ascension Day. Also called Holy Thursday. A festival of the Christian church held in commemoration of the ascension of our Lord forty days after Easter. It is celebrated as a feast day by Chapters of Rose Croix.

Ashe, D. D., Rev. Jonathan. A literary plagiarist who resided in Bristol, England. In 1813 he published *The Masonic Manual; or, Lectures on Freemasonry.* Ashe does not, it is true, pretend to originality, but abstains from giving credit to Hutchinson, from whom he has taken at least

two-thirds of his book. In 1843 an edition was published by Spencer, with valuable notes by Dr. Oliver.

Asher, Dr. Carl Wilhelm. The first translator into German of the Halliwell MS., which he published at Hamburg, in 1842, under the title of *Aelteste Urkunde der Freimaurerei in England.* This work contains both the original English document and the German translation.

Ashlar. "Freestone as it comes out of the quarry." — *Bailey.* In Speculative Masonry we adopt the ashlar in two different states, as symbols in the Apprentice's degree. The Rough Ashlar, or stone in its rude and unpolished condition, is emblematic of man in his natural state — ignorant, uncultivated, and vicious. But when education has exerted its wholesome influence in expanding his intellect, restraining his passions, and purifying his life, he then is represented by the Perfect Ashlar, which, under the skilful hands of the workmen, has been smoothed, and squared, and fitted for its place in the building. In the older lectures of the eighteenth century the Perfect Ashlar is not mentioned, but its place was supplied by the Broached Thurnel.

Ashmole, Elias. A celebrated antiquary, and the author of, among other works, the well-known *History of the Order of the Garter*, and founder of the Ashmolean Museum at Oxford. He was born at Litchfield, in England, on the 23d May, 1617, and died at London on the 18th May, 1692. He was made a Freemason on the 16th October, 1646, and gives the following account of his reception in his *Diary*, p. 303.

"1646. October 16. 4 *Hor.*, 30 minutes *post merid.*, I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karticham, in Cheshire; the names of them who were then at the Lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, and Hugh Brewer."

In another place he speaks of his being admitted into the Fellowship, (*Diary*, p. 362,) for thirty-six years afterwards makes the following entry:

"1682. March 10. About 5 *Hor.*, *post merid.*, I received a summons to appear at a Lodge to be held the next day at Masons' Hall, in London.

"11. Accordingly, I went, and about noon was admitted into the Fellowship of Freemasons, by Sir William Wilson, knight, Capt. Richard Borthwick, Mr. William Wodman, Mr. William Wife.

"I was the senior fellow among them, (it being thirty-five years since I was admitted;) there was present besides myself the fellows afternamed: Mr. Thomas Wife, Master of the Masons' company this present year; Mr. Thomas Shorthofe, Mr. Thomas Shadbolt, —— Waidsford, Esq., Mr. Nicholas Young, Mr. John Shorthofe, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dined at the Half-Moon-Tavern in Cheapside, at a noble dinner prepared at the charge of the new Accepted Masons."

It is to be regretted that the intention expressed by Ashmole to write a history of Freemasonry was never carried into effect. His laborious research as evinced in his exhaustive work on the *Order of the Garter*, would lead us to have expected from his antiquarian pen a record of the origin and early progress of our Institution more valuable than any that we now possess. The following remarks on this subject, contained in a letter from Dr. Knipe, of Christ Church, Oxford, to the publisher of Ashmole's *Life*, while it enables us to form some estimate of the loss that Masonic literature has suffered, supplies interesting particulars which are worthy of preservation.

"As to the ancient society of Freemasons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole, Esq., had executed his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when emperors were also Freemasons. What from Mr. E. Ashmole's collection I could gather was, that the report of our society's taking rise from a bull granted by the Pope, in the reign of Henry III., to some Italian architects to travel over all Europe, to erect chapels, was ill-founded. Such a bull there was, and those architects were Masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections. St. Alban the Proto-Martyr of England, established Masonry here; and from his time it flourished more or less, according as the world went, down to the days of King Athelstan, who, for the sake of his brother Edwin, granted the Masons a charter under our Norman princes. They frequently received extraordinary marks of royal favor. There is no doubt to be made, that the skill of Masons, which was always

transcendent, even in the most barbarous times, — their wonderful kindness and attachment to each other, how different soever in condition, and their inviolable fidelity in keeping religiously their secret,— must expose them in ignorant, troublesome, and suspicious times to a vast variety of adventures, according to the different fate of parties and other alterations in government. By the way, I shall note that the Masons were always loyal, which exposed them to great severities when power wore the trappings of justice, and those who committed treason punished true men as traitors. Thus, in the third year of the reign of Henry VI., an act of Parliament was passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies. Yet this act was afterwards repealed, and even before that, King Henry VI., and several of the principal lords of his court, became fellows of the Craft."

Asia, Initiated Knights and Brothers of. This Order was introduced in Berlin, or, as some say, in Vienna, in the year 1780, by a schism of several members of the German Rose Croix. They adopted a mixture of Christian, Jewish, and Mohammedan ceremonies, to indicate, as Ragon supposes, their entire religious tolerance. Their object was the study of the natural sciences and the search for the universal panacea to prolong life. Thory charges them with this; but may it not have been, as with the Alchemists, merely a symbol of immortality? They forbade all inquiries into the art of transmutation of metals. The Grand Synédrion, properly the Grand Sanhedrim, which consisted of seventy-two members and was the head of the Order, had its seat at Vienna. The Order was founded on the three symbolic degrees, and attached to them nine others, as follows: 4. Seekers; 5. Sufferers; 6. Initiated Knights and Brothers of Asia in Europe; 7. Masters and Sages; 8. Royal Priests, or True Brothers of Rose Croix; 9. Melchizedek. The Order no longer exists. Many details of it will be found in Luchet's *Essai sur les Illumines.*

Asia, Perfect Initiates of. A rite of very little importance, consisting of seven degrees, and said to have been invented at Lyons. A very voluminous manuscript, translated from the German, was sold at Paris, in 1821, to M. Bailleul, and came into the possession of Ragon, who reduced its size, and, with the assistance of Des Etangs, modified it. I have no knowledge that it was ever worked.

Ask, Seek, Knock. In referring to the passage of Matthew vii. 7, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you," Dr. Clarke says: "These three words — *ask, seek, knock* — include the ideas of *want, loss,* and *earnestness.*" The application made to the passage theologically is equally appropriate to it in a Masonic Lodge. You *ask* for *acceptance,* you *seek* for *light,* you *knock* for *initiation,* which includes the other two.

Aspirant. One who eagerly seeks to know or to attain something. Thus, Warburton speaks of "the aspirant to the Mysteries." It is applied also to one about to be initiated into Masonry. There seems, however, to be a shade of difference in meaning between the words *candidate* and *aspirant.* The candidate is one who asks for admission; and the term, from *candidus,* white, refers to the purity of character required. The aspirant is one already elected and in process of initiation, and coming from *aspiro,* to seek eagerly, refers to the earnestness with which he prosecutes his search for light and truth.

Assassins. The Ishmælians or Assassins constituted a sect or confraternity, which was founded by Hassan Sabah, about the year 1090, in Persia. The name is derived, it is supposed, from their immoderate use of the plant haschish, or henbane, which produced a delirious frenzy. The title given to the chief of the Order was *Sheikh-el-Jebel,* which has been translated the "Old Man of the Mountains," but which Higgins has shown (*Anacal.,* i. 700,) to mean literally, "The Sage of the Kabbala or Traditions." Von Hammer has written a *History of the Assassins,* but his opposition to secret societies has led him to speak with so much prejudice that, although his historical statements are interesting, his philosophical deductions have to be taken with many grains of allowance. Godfrey Higgins has probably erred on the other side, and by a too ready adherence to a preconceived theory has, in his *Anacalypsis,* confounded them with the Templars, whom he considers as the precursors of the Freemasons. In this, as in most things, the middle course appears to be the most truthful.

The Assassins were a secret society, that is to say, they had a secret esoteric doctrine, which was imparted only to the initiated. Hammer says that they had a graduated series of initiations, the names of which he gives as Apprentices, Fellows, and Masters; they had, too, an oath of passive obedience, and resembled, he asserts, in many respects, the secret societies that subsequently existed in Europe. They were governed by a Grand Master and Priors, and had regulations and a special religious code, in all of which Von Hammer finds a close resemblance to the Tem-

plars, the Hospitallers, and the Teutonic Knights. Between the Assassins and the Templars history records that there were several amicable transactions not at all consistent with the religious vows of the latter and the supposed religious faith of the former, and striking coincidences of feeling, of which Higgins has not been slow to avail himself in his attempt to prove the close connection, if not absolute identity, of the two Orders. It is most probable, as Sir John Malcolm contends, that they were a race of Sofis, the teachers of the secret doctrine of Mohammed. Von Hammer admits that they produced a great number of treatises on mathematics and jurisprudence; and, forgetting for a time his bigotry and his prejudice, he attributes to Hassan, their founder, a profound knowledge of philosophy and mathematical and metaphysical sciences, and an enlightened spirit, under whose influence the civilization of Persia attained a high degree; so that during his reign of forty-six years the Persian literature attained a point of excellence beyond that of Alexandria under the Ptolemies, and of France under Francis I. The old belief that they were a confederacy of murderers — whence we have taken our English word *assassins* — must now be abandoned as a figment of the credulity of past centuries, and we must be content to look upon them as a secret society of philosophers, whose political relations, however, merged them into a dynasty. If we interpret Freemasonry as a generic term, signifying a philosophic sect which teaches truth by a mystical initiation and secret symbols, then Higgins was not very far in error in calling them the Freemasons of the East.

Assassins of the Third Degree. There is in Freemasonry a legend of certain unworthy Craftsmen who entered into a conspiracy to extort from a distinguished brother a secret of which he was the possessor. The legend is altogether symbolic, and when its symbolism is truly comprehended, becomes surpassingly beautiful. By those who look at it as having the pretension of an historical fact, it is sometimes treated with indifference, and sometimes considered an absurdity. But it is not thus that the legends and symbols of Masonry must be read, if we would learn their true spirit. To behold the goddess in all her glorious beauty, the veil that conceals her statue must be withdrawn. Masonic writers who have sought to interpret the symbolism of the legend of the conspiracy of the three assassins, have not agreed always in the interpretation, although they have finally arrived at the same result, namely, that it has a spiritual signification. Those who trace Speculative Masonry to the ancient solar worship, of whom Ragon may be considered as the exponent, find in this legend a symbol of the conspiracy of the three winter months to destroy the life-giving heat of the sun. Those who, like the disciples of the Rite of Strict Observance, trace Masonry to a Templar origin, explain the legend as referring to the conspiracy of the three renegade knights who falsely accused the Order, and thus aided King Philip and Pope Clement to abolish Templarism, and to slay its Grand Master. Hutchinson and Oliver, who labored to give a Christian interpretation to all the symbols of Masonry, referred the legend to the crucifixion of the Messiah, the type of which is, of course, the slaying of Abel by his brother Cain. Others, of whom the Chevalier Ramsay was the leader, sought to give it a political significance; and, making Charles the First the type of the Builder, symbolized Cromwell and his adherents as the conspirators. The Masonic scholars whose aim has been to identify the modern system of Freemasonry with the Ancient Mysteries, and especially with the Egyptian, which they supposed to be the germ of all the others, interpret the conspirators as the symbol of the Evil Principle, or Typhon, slaying the Good Principle, or Osiris; or, when they refer to the Zoroastic Mysteries of Persia, as Ahriman contending against Ormuzd. And lastly, in the Philosophic degrees, the myth is interpreted as signifying the war of Falsehood, Ignorance, and Superstition against Truth. Of the supposed names of the three Assassins, there is hardly any end of variations, for they materially differ in all the principal Rites. Thus, we have the three JJJ. in the York and American Rites. In the Adonhiramite system we have Romvel, Gravelot, and Abiram. In the Scottish Rite we find the names given in the old rituals as Jubelum Akirop, sometimes Abiram, Jubelo Romvel, and Jubela Gravelot. Schterke and Oterfüt are in some of the German rituals, while other Scottish rituals have Abiram, Romvel, and Hobhen. In all these names there is manifest corruption, and the patience of many Masonic scholars has been well-nigh exhausted in seeking for some plausible and satisfactory derivation.

Assembly. The meetings of the Craft during the operative period in the Middle Ages, were called "assemblies," which appear to have been tantamount to the modern *Lodges*, and they are constantly spoken of in the Old Constitutions. The word assembly was also often used in these documents to indicate a larger meeting of the whole Craft, and which was equivalent to the modern Grand Lodge, which was

held annually. The York MS., about the year 1600, says, "that King Athelstan gave the Masons a charter and commission to hold every year an assembly wheresoever they would in the realm of England," and this statement, whether true or false, is repeated in all the old records. Preston says, speaking of that mediæval period, that "a sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons," etc. To this assembly, every Mason was bound, when summoned, to appear. Thus, in the Harleian MS., 1650, it is ordained that "every Master and Fellow come to the Assembly, if it be within five miles about him, if he have any warning." The term, "General Assembly," to indicate the annual meeting, is first used in the MS. of 1663, as quoted by Preston. In the Old Constitutions, printed in 1722 by Roberts, and which claims to be taken from a MS. of the eighteenth century, the term used is "Yearly Assembly." Anderson speaks of an Old Constitution which used the word "General;" but his quotations are not always verbally accurate.

Assistance. See *Aid and Assistance.*

Associates of the Temple. During the Middle Ages, many persons of rank, who were desirous of participating in the spiritual advantages supposed to be enjoyed by the Templars in consequence of the good works done by the Fraternity, but who were unwilling to submit to the discipline of the brethren, made valuable donations to the Order, and were, in consequence, admitted into a sort of spiritual connection with it. These persons were termed "Associates of the Temple." The custom was most probably confined to England, and many "of these Associates" had monuments and effigies erected to them in the Temple Church at London.

Association. Although an association is properly the union of men into a society for a common purpose, the word is scarcely ever applied to the Order of Freemasonry. Yet its employment, although unusual, would not be incorrect, for Freemasonry is an association of men for a common purpose. Washington uses the term when he calls Freemasonry "an *association* whose principles lead to purity of morals, and are beneficial of action." *Letter to G. L. of So. Ca.*

Astræa. The Grand Lodge established in Russia, on the 30th August, 1815, assumed the title of the Grand Lodge of Astræa. It held its Grand East at St. Petersburg, and continued in existence until 1822.

Astronomy. The science which instructs us in the laws that govern the heavenly bodies. Its origin is lost in the mists of antiquity; for the earliest inhabitants of the earth must have been attracted by the splendor of the glorious firmament above them, and would have sought in the motions of its luminaries for the readiest and most certain method of measuring time. With astronomy the system of Freemasonry is intimately connected. From that science many of our most significant emblems are borrowed. The Lodge itself is a representation of the world; it is adorned with the images of the sun and moon, whose regularity and precision furnish a lesson of wisdom and prudence; its pillars of strength and establishment have been compared to the two columns which the ancients placed at the equinoctial points as supporters of the arch of heaven; the blazing star, which was among the Egyptians a symbol of Anubis, or the dog-star, whose rising foretold the overflowing of the Nile, shines in the east; while the clouded canopy is decorated with the beautiful Pleiades. The connection between our Order and astronomy is still more manifest in the spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabean worship of the sun, and moon, and stars — a worship whose influences are seen in all the mysteries of Paganism.

Asylum. During the session of a Commandery of Knights Templars, a part of the room is called the *asylum;* the word has hence been adopted, by the figure synecdoche, to signify the place of meeting of a Commandery.

Asylum for Aged Freemasons. The Asylum for Worthy, Aged and Decayed Freemasons is a magnificent edifice at Croydon in Surrey, England. The charity was established by Dr. Crucefix, after sixteen years of herculean toil, such as few men but himself could have sustained. He did not live to see it in full operation, but breathed his last at the very time when the cope-stone was placed on the building. Since the death of Dr. Crucefix, it has been amalgamated with the Provident Annuity and Benevolent Association of the Grand Lodge.

Atelier. The French thus call the place where the Lodge meets or the Lodge room. The word signifies a workshop or place where several workmen are assembled under the same master. The word is applied in French Masonry not only to the place of meeting of a Lodge, but also to that of a Chapter, Council, or any other

Masonic body. Bazot says (*Man. Maçon*, 65,) that *atelier* is more particularly applied to the table-Lodge, or Lodge when at banquet, but that the word is also used to designate any reunion of the Lodge.

Atheist. One who does not believe in the existence of God. Such a creed can only arise from the ignorance of stupidity or a corruption of principle, since the whole universe is filled with the moral and physical proofs of a Creator. He who does not look to a superior and superintending power as his maker and his judge, is without that coercive principle of salutary fear which should prompt him to do good and to eschew evil, and his oath can, of necessity, be no stronger than his word. Masons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their Fraternity; and the better to carry this law into effect, every candidate, before passing through any of the ceremonies of initiation, is required, publicly and solemnly, to declare his trust in God.

Athelstan. The grandson of the great Alfred ascended the throne of England in 924, and died in 940. The Old Constitutions describe him as a great patron of Masonry. Thus, one of them, the Roberts MS., printed in 1722, and claiming to be five hundred years old, says: "He began to build many Abbies, Monasteries, and other religious houses, as also castles and divers Fortresses for defence of his realm. He loved *Masons* more than his father; he greatly study'd *Geometry*, and sent into many lands for men expert in the science. He gave them a very large charter to hold a yearly assembly, and power to correct offenders in the said science; and the king himself caused a General Assembly of all *Masons* in his realm, at *York*, and there were made many *Masons*, and gave them a deep charge for observation of all such articles as belonged unto *Masonry*, and delivered them the said Charter to keep."

Athol Masons. The Duke of Athol having been elected Grand Master by the schismatic Grand Lodge in London, which was known as the "Ancients," an office held in his family until 1813, the body has been commonly styled the "Athol Grand Lodge," and those who adhered to it "Athol Masons." See *Ancient Masons*.

Attendance. See *Absence*.

Attouchement. The name given by the French Masons to what the English call the *grip*.

Attributes. The collar and jewel appropriate to an officer are called his attributes. The working tools and implements of Masonry are also called its attributes. The word in these senses is much more used by French than by English Masons.

Atwood, Henry C. At one time of considerable notoriety in the Masonic history of New York. He was born in Connecticut about the beginning of the present century, and removed to the city of New York about 1825, in which year he organized a Lodge for the purpose of introducing the system taught by Jeremy L. Cross, of whom Atwood was a pupil. This system met with great opposition from some of the most distinguished Masons of the State, who favored the ancient ritual, which had existed before the system of Webb, from whom Cross received his lectures, had been invented. Atwood, by great smartness and untiring energy, succeeded in making the system which he taught eventually popular. He took great interest in Masonry, and being intellectually clever, although not learned, he collected a great number of admirers, while the tenacity with which he maintained his opinions, however unpopular they might be, secured for him as many enemies. He was greatly instrumental in establishing, in 1837, the schismatic body known as the St. John's Grand Lodge, and was its Grand Master at the time of its union, in 1850, with the legitimate Grand Lodge of New York. Atwood edited a small Masonic periodical called *The Sentinel*, which was remarkable for the virulent and unmasonic tone of its articles. He was also the author of a Masonic Monitor of some pretensions. He died in 1860.

Atys. The Mysteries of Atys in Phrygia, and those of Cybele his mistress, like their worship, much resembled those of Adonis and Bacchus, Osiris and Isis. Their Asiatic origin is universally admitted, and was with great plausibility claimed by Phrygia, which contested the palm of antiquity with Egypt. They, more than any other people, mingled allegory with their religious worship, and were great inventors of fables; and their sacred traditions as to Cybele and Atys, whom all admit to be Phrygian gods, were very various. In all, as we learn from Julius Firmicus, they represented by allegory the phenomena of nature, and the succession of physical facts under the veil of a marvellous history.

Their feasts occurred at the equinoxes, commencing with lamentation, mourning, groans, and pitiful cries for the death of Atys, and ending with rejoicings at his restoration to life.

Auditor. An officer in the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States. His duty is, with the Committee on Finance, to examine and report on the

account of the Inspector and other officers. This duty of auditing the accounts of the Secretary and Treasurer is generally intrusted, in Masonic bodies, to a special committee appointed for the purpose. In the Grand Lodge of England, the auditing committee consists of the Grand Officers for the year, and twenty-four Masters of Lodges in the London district, taken by rotation.

Aufseher. The German name for the Warden of a Lodge. The Senior Warden is called Erste Aufseher, and the Junior Warden, Zweite Aufseher. The word literally means an overseer. Its Masonic application is technical.

Augustine, St. See *Saint Augustine.*

Aum. A mystic syllable among the Hindus, signifying the Supreme God of Gods, which the Brahmans, from its awful and sacred meaning, hesitate to pronounce aloud, and in doing so place one of their hands before the mouth so as to deaden the sound. This tri-literal name of God, which is as sacred among the Hindus as the Tetragrammatam is among the Jews, is composed of three Sanskrit letters, sounding AUM. The first letter, A, stands for the Creator; the second, U, for the Preserver; and the third, M, for the Destroyer, or Brahma, Vishnu, and Siva. Benfey, in his *Sanskrit-English Dictionary*, defines the word as "a particle of reminiscence;" and this may explain the Brahmanical saying, that a Brahman beginning or ending the reading of a part of the Veda or Sacred Books, must always pronounce, *to himself*, the syllable AUM; for unless that syllable precede, his learning will slip away from him, and unless it follow, nothing will be long retained. An old passage in the Parana says, "All the rites ordained in the Vedas, the sacrifices to fire, and all sacred purifications, shall pass away, but the word AUM shall never pass away, for it is the symbol of the Lord of all things." The word has been indifferently spelled, O'M, AOM, and AUM; but the last is evidently the most proper, as the second letter is OO = U in the Sanskrit alphabet.

Aumont. Said to have been the successor of Molay as Grand Master, and hence called the Restorer of the Order of the Templars. There is a tradition, altogether fabulous, however, which states that he, with seven other Templars, fled, after the dissolution of the Order, into Scotland, disguised as Operative Masons, and there secretly and under another name founded a new Order; and to preserve as much as possible the ancient name of Templars, as well as to retain the remembrance of the clothing of Masons, in which disguise they had fled, they chose the name of Freemasons, and thus founded Freemasonry. The society thus formed, instead of conquering or rebuilding the Temple of Jerusalem, was to erect symbolical temples. This is one of the forms of the Templar theory of the origin of Freemason.

Auserwählter. German for *Elu* or *Elect.*

Austin. See *Saint Augustine.*

Australasia. Masonry was introduced into this remote region at a very early period after its settlement, and Lodges were first established at Sidney, by the Grand Lodge of England, about the year 1828. There are now over one hundred and fifty Lodges at work in different parts of Australasia, under warrants from the Provincial Grand Lodges of Victoria at Melbourne, New South Wales at Sidney, Queensland at Brisbane, South Australia at Adelaide, and New Zealand at Auckland. All of these bodies derive their original authority from the Grand Lodges of England and Ireland, and the Lodges work in the York Rite.

Austria. Freemasonry was introduced into Austria, in 1742, by the establishment at Vienna of the Lodge of the Three Cannons. But it was broken up by the government in the following year, and thirty of its members were imprisoned for having met in contempt of the authorities. Maria Theresa was an enemy of the Institution, and prohibited it in 1764. Lodges, however, continued to meet secretly in Vienna and Prague. In 1780, Joseph II. ascended the throne, and under his liberal administration Freemasonry, if not actually encouraged, was at least tolerated, and many new Lodges were established in Austria, Hungary, Bohemia, and Transylvania, under the authority of the Grand Lodge of Germany, in Berlin. Delegates from these Lodges met at Vienna in 1784, and organized the Grand Lodge of Austria, electing the Count of Dietrichstein, Grand Master. The attempt of the Grand Lodge at Berlin to make this a Provincial Grand Lodge was successful for only a short time, and in 1785 the Grand Lodge of Austria again proclaimed its independence.

During the reign of Joseph II., Austrian Masonry was prosperous. Notwithstanding the efforts of its enemies, the monarch could never be persuaded to prohibit it. But in 1785 he was induced to issue instructions by which the number of the Lodges was reduced, so that not more than three were permitted to exist in each city; and he ordered that a list of the members and a note of the times of meeting of each Lodge should be annually delivered to the magistrates.

On the death of Joseph, he was succeeded by Francis II., who yielded to the machinations of the anti-Masons, and dissolved the Lodges. In 1801, he issued a decree which forbade the employment of any one in the public service who was attached to any secret society. Austria has since been closed to Freemasonry, and its Institution has now no recognized existence there.

Authentic. Formerly, in the science of Diplomatics, ancient manuscripts were termed authentic when they were originals, and in opposition to copies. But in modern times the acceptation of the word has been enlarged, and it is now applied to instruments which, although they may be copies, bear the evidence of having been executed by proper authority. So of the old records of Masonry, the originals of many have been lost, or at least have not yet been found. Yet the copies, if they can be traced to unsuspected sources within the body of the Craft and show the internal marks of historical accuracy, are to be reckoned as authentic. But if their origin is altogether unknown, and their statements or style conflict with the known character of the Order at their assumed date, their authenticity is to be doubted or denied.

Authenticity of the Scriptures. A belief in the authenticity of the Scriptures of the Old and New Testament as a religious qualification of initiation does not constitute one of the laws of Masonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared "that a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The Grand Lodge of Ohio subsequently repealed the regulation. In 1857, the Grand Lodge of Texas adopted a similar resolution; but the general sense of the Fraternity has rejected all religious tests except a belief in God.

Autopsy. (Greek, *αὐτοψία, a seeing with one's own eyes.*) The complete communication of the secrets in the Ancient Mysteries, when the aspirant was admitted into the sacellum, or most sacred place, and was invested by the hierophant with all the aporrheta, or sacred things, which constituted the perfect knowledge of the initiate. A similar ceremony in Freemasonry is called the Rite of Intrusting. See *Mysteries.*

Auxiliary Degrees. According to Oliver, (*Landm.*, ii. 345,) the Supreme Council of France, in addition to the thirty-three regular degrees of the Rite, confers six others, which he calls "Auxiliary Degrees." They are, 1. Elu de Perignan. 2. Petit Architect. 3. Grand Architecte, or Compagnon Ecossais. 4. Maitre Ecossais. 5. Knight of the East. 6. Knight Rose Croix. I cannot trace Oliver's authority for this statement, and doubt it, at least as to the names of the degrees.

Avenue. Forming avenue is a ceremony sometimes practised in the lower degrees, but more generally in the higher ones, on certain occasions of paying honors to superior officers. The brethren form in two ranks facing each other. If the degree is one in which swords are used, these are drawn and elevated, being crossed each with the opposite sword. The swords thus crossed constitute what is called "the arch of steel." The person to whom honor is to be paid passes between the opposite ranks and under the arch of steel.

Avignon, Illuminati of. (*Illuminés d'Avignon.*) A Rite instituted by Pernetti at Avignon, in France, in 1770, and transferred in the year 1778 to Montpellier, under the name of the *Academy of True Masons.* The Academy of Avignon consisted of only four degrees, the three of symbolic or St. John's Masonry, and a fourth called the *True Mason*, which was made up of instructions, Hermetical and Swedenborgian. See *Pernetti.*

Avouchment. See *Vouching.*

Award. In law, the judgment pronounced by one or more arbitrators, at the request of two parties who are at variance. "If any complaint be brought" say the Charges published by Anderson, "the brother found guilty shall stand to the award and determination of the Lodge."

Ayes and Noes. It is not according to Masonic usage to call for the ayes and noes on any question pending before a Lodge.

Aynon. Aynon, Agnon, Ajuon, and Dyon are all used in the old manuscript Constitutions for one whom they call the son of the king of Tyre, but it is evidently meant for Hiram Abif. Each of these words is most probably a corruption of the Hebrew *Adon* or *Lord*, so that the reference would clearly be to Adon Hiram or Adoniram, with whom Hiram was often confounded; a confusion to be found in later times in the Adonhiramite Rite.

Azariah. The old French rituals have *Azarias.* A name in the high degrees signifying, *Helped of God.*

B.

Baal. Hebrew, בעל. He was the chief divinity among the Phœnicians, the Canaanites, and the Babylonians. The word signifies in Hebrew *lord* or *master*. It was among the orientalists a comprehensive term, denoting divinity of any kind without reference to class or to sex. The Sabaists understood Baal as the sun, and Baalim, in the plural, were the sun, moon, and stars, "the host of heaven." Whenever the Israelites made one of their almost periodical deflections to idolatry, Baal seems to have been the favorite idol to whose worship they addicted themselves. Hence he became the especial object of denunciation with the prophets. Thus, in 1 Kings (xviii.,) we see Elijah showing, by practical demonstration, the difference between Baal and Jehovah. The idolators, at his instigation, called on Baal, as their sun-god, to light the sacrificial fire, from morning until noon, because at noon he had acquired his greatest intensity. And after noon, no fire having been kindled on the altar, they began to cry aloud, and to cut themselves in token of mortification, because as the sun descended there was no hope of his help. But Elijah, depending on Jehovah, made his sacrifice towards sunset, to show the greatest contrast between Baal and the true God. And when the people saw the fire come down and consume the offering, they acknowledged the weakness of their idol, and falling on their faces cried out, *Jehovah hu hahelohim* — "Jehovah, he is the God." And Hosea afterwards promises the people that they shall abandon their idolatry, and that he would take away from them the *Shemoth hahbaalim*, the names of the Baalim, so that they should be no more remembered by their names, and the people should in that day "know Jehovah."

Hence we see that there was an evident antagonism in the orthodox Hebrew mind between Jehovah and Baal. The latter was, however, worshipped by the Jews, whenever they became heterodox, and by all the Oriental or Shemitic nations as a supreme divinity, representing the sun in some of his modifications as the ruler of the day. In Tyre, Baal was the sun, and Ashtaroth, the moon. *Baal-peor*, the lord of priapism, was the sun represented as the generative principle of nature, and identical with the phallus of other religions. *Baal-gad* was the lord of the multitude, (of stars,) that is, the sun as the chief of the heavenly host. In brief, Baal seems to have been wherever his cultus was established, a development or form of the old sun worship.

Babel. In Hebrew, בבל; which the writer of Genesis connects with בלל, *balal*, "to confound," in reference to the confusion of tongues; but the true derivation is probably from BAB-EL, "the gate of El" or the "gate of God," because perhaps a temple was the first building raised by the primitive nomads. It is the name of that celebrated tower attempted to be built on the plains of Shinar, A. M. 1775, about one hundred and forty years after the deluge, and which, Scripture informs us, was destroyed by a special interposition of the Almighty. The Noachite Masons date the commencement of their order from this destruction, and much traditionary information on this subject is preserved in the degree of "Patriarch Noachite." At Babel, Oliver says that what has been called Spurious Freemasonry took its origin. That is to say, the people there abandoned the worship of the true God, and by their dispersion lost all knowledge of his existence, and of the principles of truth upon which Masonry is founded. Hence it is that the rituals speak of the lofty tower of Babel as the place *where language was confounded and Masonry lost.* See *Ornan.*

This is the theory first advanced by Anderson in his Constitutions, and subsequently developed more extensively by Dr. Oliver in all his works, but especially in his *Landmarks.* As history, the doctrine is of no value, for it wants the element of authenticity. But in a symbolic point of view it is highly suggestive. If the tower of Babel represents the profane world of ignorance and darkness, and the threshing-floor of Ornan the Jebusite is the symbol of Freemasonry, because the Solomonic Temple, of which it was the site, is the prototype of the spiritual temple which Masons are erecting, then we can readily understand how Masonry and the true use of language is lost in one and recovered in the other, and how the progress of the candidate in his initiation may properly be compared to the progress of truth from the confusion and ignorance of the Babel builders to the perfection and illumination of the temple builders, which temple builders all Freemasons are. And so, when in the ritual the neophyte, being asked "whence he comes and whither is he travelling," replies, "from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found," the questions and answers become intelligible from this symbolic point of view.

Babylon. The ancient capital of

Chaldea, situated on both sides of the Euphrates, and once the most magnificent city of the ancient world. It was here that, upon the destruction of Solomon's Temple by Nebuchadnezzar in the year of the world 3394, the Jews of the tribes of Judah and Benjamin, who were the inhabitants of Jerusalem, were conveyed and detained in captivity for seventy-two years, until Cyrus, king of Persia, issued a decree for restoring them, and permitting them to rebuild their temple, under the superintendence of Zerubbabel, the Prince of the Captivity, and with the assistance of Joshua the High Priest and Haggai the Scribe.

Babylon the Great, as the prophet Daniel calls it, was situated four hundred and seventy-five miles in a nearly due east direction from Jerusalem. It stood in the midst of a large and fertile plain on each side of the river Euphrates, which ran through it from north to south. It was surrounded with walls which were eighty-seven feet thick, three hundred and fifty in height, and sixty miles in compass. These were all built of large bricks cemented together with bitumen. Exterior to the walls was a wide and deep trench lined with the same material. Twenty-five gates on each side, made of solid brass, gave admission to the city. From each of these gates proceeded a wide street fifteen miles in length, and the whole was separated by means of other smaller divisions, and contained six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. Two hundred and fifty towers placed upon the walls afforded the means of additional strength and protection. Within this immense circuit were to be found palaces and temples and other edifices of the utmost magnificence, which have caused the wealth, the luxury, and splendor of Babylon to become the favorite theme of the historians of antiquity, and which compelled the prophet Isaiah, even while denouncing its downfall, to speak of it as "the glory of kingdoms, the beauty of the Chaldees' excellency."

Babylon, which, at the time of the destruction of the Temple of Jerusalem, constituted a part of the Chaldean empire, was subsequently taken, B. C. 538, after a siege of two years, by Cyrus, king of Persia.

Babylon, Red Cross of. Another name for the degree of *Babylonish Pass*, which see.

Babylonish Captivity. See *Captivity.*

Babylonish Pass. A degree given in Scotland by the authority of the Grand Royal Arch Chapter. It is also called the Red Cross of Babylon, and is almost identical with the Knight of the Red Cross conferred in Commanderies of Knights Templars in America as a preparatory degree.

Back. Freemasonry, borrowing its symbols from every source, has not neglected to make a selection of certain parts of the human body. From the back an important lesson is derived, which is fittingly developed in the third degree. Hence, in reference to this symbolism, Oliver says: "It is a duty incumbent on every Mason to support a brother's character in his absence equally as though he were present; not to revile him *behind his back*, nor suffer it to be done by others, without using every necessary attempt to prevent it." And Hutchinson, referring to the same symbolic ceremony, says: "The most material part of that brotherly love which should subsist among Masons is that of speaking well of each other to the world; more especially it is expected of every member of this Fraternity that he should not traduce a brother. Calumny and slander are detestable crimes against society. Nothing can be viler than to traduce a man *behind his back;* it is like the villany of an assassin who has not virtue enough to give his adversary the means of self-defence, but, lurking in darkness, stabs him whilst he is unarmed and unsuspicious of an enemy." See *Five Points of Fellowship.*

Bacon, Francis. Baron of Verulam, commonly called Lord Bacon. Nicolai thinks that a great impulse was exercised upon the early history of Freemasonry by the *New Atlantis* of Lord Bacon. In this learned romance Bacon supposes that a vessel lands on an unknown island, called Bensalem, over which a certain King Solomon reigned in days of yore. This king had a large establishment, which was called the House of Solomon, or the college of the workmen of six days, namely, the days of the creation. He afterwards describes the immense apparatus which was there employed in physical researches. There were, says he, deep grottoes and towers for the successful observation of certain phenomena of nature; artificial mineral waters; large buildings, in which meteors, the wind, thunder, and rain were imitated; extensive botanic gardens; entire fields, in which all kinds of animals were collected, for the study of their instincts and habits; houses filled with all the wonders of nature and art; a great number of learned men, each of whom, in his own country, had the direction of these things; they made journeys and observations; they wrote, they collected, they determined results, and deliberated together as to what was proper to be published and what concealed.

This romance became at once very popular, and everybody's attention was attracted by the allegory of the House of Solomon. But it also contributed to spread Bacon's views on experimental knowledge, and led afterwards to the institution of the Royal Society, to which Nicolai attributes a common object with that of the Society of Freemasons, established, he says, about the same time, the difference being only that one was esoteric and the other exoteric in its instructions. But the more immediate effect of the romance of Bacon was the institution of the Society of Astrologers, of which Elias Ashmole was a leading member. Of this society Nicolai, in his work on the *Origin and History of Rosicrucianism and Freemasonry*, says:

"Its object was to build the House of Solomon, of the *New Atlantis*, in the literal sense, but the establishment was to remain as secret as the island of Bensalem — that is to say, they were to be engaged in the study of nature — but the instruction of its principles was to remain in the society in an esoteric form. These philosophers presented their idea in a strictly allegorical method. First, there were the ancient columns of Hermes, by which Iamblichus pretended that he had enlightened all the doubts of Porphyry. You then mounted, by several steps, to a chequered floor, divided into four regions, to denote the four superior sciences; after which came the types of the six days' work, which expressed the object of the society, and which were the same as those found on an engraved stone in my possession. The sense of all which was this: God created the world, and preserves it by fixed principles, full of wisdom; he who seeks to know these principles — that is to say, the interior of nature — approximates to God, and he who thus approximates to God obtains from his grace the power of commanding nature."

This society, he adds, met at Masons' Hall in Basinghall Street, because many of its members were also members of the Masons' Company, into which they all afterwards entered and assumed the name of *Free and Accepted Masons*, and thus he traces the origin of the Order to the *New Atlantis* and the House of Solomon of Lord Bacon. It is only a theory, but it seems to throw some light on that long process of incubation which terminated at last, in 1717, in the production of the Grand Lodge of England. The connection of Ashmole with the Masons is a singular one, and has led to some controversy. The views of Nicolai, if not altogether correct, may suggest the possibility of an explanation. Certain it is that the eminent astrologers of England, as we learn from Ashmole's *Diary*, were on terms of intimacy with the Masons in the seventeenth century.

Baculus. The staff of office borne by the Grand Master of the Templars. In ecclesiology, *baculus* is the name given to the pastoral staff carried by a bishop or an abbot as the ensign of his dignity and authority. In pure Latinity, *baculus* means a long stick or staff, which was commonly carried by travellers, by shepherds, or by infirm and aged persons, and afterwards, from affectation, by the Greek philosophers. In early times, this staff, made a little longer, was carried by kings and persons in authority, as a mark of distinction, and was thus the origin of the royal sceptre. The Christian church, borrowing many of its usages from antiquity, and alluding also, it is said, to the sacerdotal power which Christ conferred when he sent the apostles to preach, commanding them to take with them staves, adopted the pastoral staff, to be borne by a bishop, as symbolical of his power to inflict pastoral correction; and Darandus says, "By the pastoral staff is likewise understood the authority of doctrine. For by it the infirm are supported, the wavering are confirmed, those going astray are drawn to repentance." Catalin also says, "That the baculus, or episcopal staff, is an ensign not only of honor, but also of dignity, power, and pastoral jurisdiction."

Honorius, a writer of the twelfth century, in his treatise *De Gemma Animæ*. gives to this pastoral staff the names both of *baculus* and *virga*. Thus he says, "Bishops bear the staff (*baculum*), that by their teaching they may strengthen the weak in their faith; and they carry the rod (*virgam*), that by their power they may correct the unruly." And this is strikingly similar to the language used by St. Bernard in the *Rule* which he drew up for the government of the Templars. In Art. lxviii., he says, "the Master ought to hold the staff and the rod (*baculum et virgam*) in his hand, that is to say the staff (*baculum*), that he may support the infirmities of the weak, and the rod (*virgam*), that he may with the zeal of rectitude strike down the vices of delinquents."

The transmission of episcopal ensigns from bishops to the heads of ecclesiastical associations was not difficult in the Middle Ages; and hence it afterwards became one of the insignia of abbots, and the heads of confraternities connected with the Church, as a token of the possession of powers of ecclesiastical jurisdiction.

Now, as the Papal bull, *Omne datum Optimum*, invested the Grand Master of the Templars with almost episcopal jurisdiction

over the priests of his Order, he bore the *baculus*, or pastoral staff, as a mark of that jurisdiction, and thus it became a part of the Grand Master's insignia of office.

The *baculus* of the bishop, the abbot, and the confraternities, was not precisely the same in form. The earliest episcopal staff terminated in a globular knob, or a tau cross. This was, however, soon replaced by the simple-curved termination, which resembles and is called a crook, in allusion to that used by shepherds to draw back and recall the sheep of their flock which have gone astray, thus symbolizing the expression of Christ, "I am the good Shepherd, and know my sheep, and am known of mine."

The *baculus* of the abbot does not differ in form from that of a bishop, but as the bishop carries the curved part of his staff pointing forward, to show the extent of his episcopal jurisdiction, so the abbot carries his pointing backward, to signify that his authority is limited to his monastery.

The *baculi*, or staves of the confraternities, were surmounted by small tabernacles, with images or emblems, on a sort of carved cap, having reference to the particular guild or confraternity by whom they were borne.

The *baculus* of the Knights Templars, which was borne by the Grand Master as the ensign of his office, in allusion to his *quasi* episcopal jurisdiction, is described and delineated in Münter, Burnes, Addison, and all the other authorities, as a staff, on the top of which is an octagonal figure, surmounted with a cross patee. The cross, of course, refers to the Christian character of the Order, and the octagon alludes, it is said, to the eight beatitudes of our Saviour in his Sermon on the Mount.

The pastoral staff is variously designated, by ecclesiastical writers, as *virga*, *ferulu*, *cambutta*, *crocia*, and *pedum*. From *crocia*, whose root is the Latin *crux*, and the Italian *croce*, a cross, we get the English *crozier*.

Pedum, another name of the *baculus*, signifies, in pure Latinity, a shepherd's crook, and thus strictly carries out the symbolic idea of a pastoral charge. Hence, looking to the pastoral jurisdiction of the Grand Master of the Templars, his staff of office is described under the title of "*pedum magistrale seu patriarchale*," that is, a "magisterial or patriarchal staff," in the *Statuta Commilitonum Ordinis Templi*," or the "Statutes of the Fellow-soldiers of the Order of the Temple," as a part of the investiture of the Grand Master, in the following words:

"*Pedum magistrale seu patriarchale, aureum, in cacumine cujus crux Ordinis super orbem exaltatur;*" that is, "a magisterial or patriarchal staff of gold, on the top of which is a cross of the Order, surmounting an orb or globe." (*Stat.* xxviii., art. 358.) But of all these names, *baculus* is the one more commonly used by writers to designate the Templar pastoral staff.

In the year 1859 this staff of office was first adopted at Chicago by the Templars of the United States, during the Grand Mastership of Sir William B. Hubbard. But, unfortunately, at that time it received the name of *abacus*, a misnomer, which has continued to the present day, on the authority of a literary blunder of Sir Walter Scott, so that it has fallen to the lot of American Masons to perpetuate,, in the use of this word, an error of the great novelist, resulting from his too careless writing, at which he would himself have been the first to smile, had his attention been called to it.

Abacus, in mathematics, denotes an instrument or table used for calculation, and in architecture an ornamental part of a column; but it nowhere, in English or Latin, or any known language, signifies any kind of a staff.

Sir Walter Scott, who, undoubtedly was thinking of *baculus*, in the hurry of the moment and a not improbable confusion of words and thoughts, wrote *abacus*, when, in his novel of *Ivanhoe*, he describes the Grand Master, Lucas Beaumanoir,as bearing in his hand "that singular *abacus*, or staff office," committed a very gross, but not very uncommon, literary blunder, of a kind that is quite familiar to those who are conversant with the results of rapid composition, where the writer often thinks of one word and writes another.

Baden. Freemasonry was introduced at an early period into the Grand Duchy of Baden, and was for a long time popular. An electoral decree in 1785 abolished all secret societies, and the Masons suspended their labors. These were revived in 1805, by the establishment of a new Lodge, and eventually, in 1809, of the Grand Orient of Baden at Manheim. In 1813, the meetings were again prohibited by Grand Ducal authority. In 1846 and 1847, by the liberality of the sovereign, the Masons were permitted to resume their labors, and three Lodges were formed, namely, at Manheim, Carlsruhe, and Breiburg, which united with the Grand Lodge of Bayreuth.

Badge. A mark, sign, token, or thing, says Webster, by which a person is distinguished in a particular place or employment, and designating his relation to a person or to a particular occupation. It is in heraldry the same thing as a cognizance: thus, the followers and retainers of the house of Percy wore a silver crescent as a badge of their connection with that family; the white lion borne on the left arm was the

badge of the house of Howard, Earl of Surrey; the red rose that of the house of Lancaster; and the white rose, of York. So the apron, formed of white lambskin, is worn by the Freemason as a badge of his profession and a token of his connection with the Fraternity. See *Apron.*

Badge of a Mason. The lambskin apron is so called. See *Apron.*

Badge, Royal Arch. The Royal Arch badge is the *triple tau,* which see.

Bafomet. See *Baphomet.*

Bag. The insignia, in the Grand Lodge of England, of the Grand Secretary. Thus Preston, describing a form of Masonic procession, says: "The Grand Secretary, with his bag." The bag is supposed to contain the seal of the Grand Lodge, of which the Grand Secretary is the custodian; and the usage is derived from that of the Lord Chancellors preserving the Great Seal of the kingdom in a richly embroidered bag. The custom also existed in America many years ago, and Dalcho, in his Ahiman Rezon of South Carolina, published in 1807, gives a form of procession, in which he describes the Grand Secretary with his bag. In 1729, Lord Kingston, being Grand Master, provided at his own cost "a fine velvet bag for the Secretary."

Bagulkal. A significant word in the high degrees. Lenning says it is a corruption of the Hebrew *Begoal-kol,* "all is revealed." Pike says, *Bagulkol,* with a similar reference to a revelation. Rockwell gives in his MS., *Bekalkel,* without any meaning. The old rituals interpret as signifying "the faithful guardian of the sacred ark," a derivation clearly fanciful.

Bahrdt, Karl Friederich. A German doctor of theology, who was born, in 1741, at Bischofswerda, and died in 1792. He is described by one of his biographers as being "notorious alike for his bold infidelity and for his evil life." I know not why Thory and Lenning have given his name a place in their vocabularies, as his literary labors bore no relation to Freemasonry, except inasmuch as that he was a Mason, and that in 1787, with several other Masons, he founded at Halle a secret society called the "German Union," or the "Two and Twenty," in reference to the original number of its members. The object of this society was said to be the enlightenment of mankind. It was dissolved in 1790, by the imprisonment of its founder for having written a libel against the Prussian Minister Woellner. It is incorrect to call this system of degree a Masonic Rite. See *German Union.*

Baldachin. In architecture, a canopy supported by pillars over an insulated altar. In Masonry, it has been applied by some writers to the canopy over the Master's chair. The German Masons give this name to the *covering of the Lodge,* and reckon it therefore among the symbols.

Baldrick. A portion of military dress, being a scarf passing from the shoulder over the breast to the hip. In the dress regulations of the Grand Encampment of Knights Templars of the United States, adopted in 1862, it is called a "scarf," and is thus described: "Five inches wide in the whole, of white bordered with black, one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, inclosing the Passion Cross, surrounded by the Latin motto, 'In hoc signo vinces;' the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection."

Baldwyn II. The successor of Godfrey of Bouillon as king of Jerusalem. In his reign the Order of Knights Templars was instituted, to whom he granted a place of habitation within the sacred inclosure of the Temple on Mount Moriah. He bestowed on the Order other marks of favor, and, as its patron, his name has been retained in grateful remembrance, and often adopted as a name of Commanderies of Masonic Templars.

Baldwyn Encampment. An original Encampment of Knights Templars at Bristol, in England, said to have been established from time immemorial, and refusing to recognize the authority of the Grand Conclave of England. Four other Encampments of the same character are said to have existed in London, Bath, York, and Salisbury. From a letter written by Davyd W. Nash, Esq., a prominent member of the Bristol Encampment, in 1853, and from a circular issued by the body in 1857, I derive the following information.

The Order of Knights Templars had existed in Bristol from time immemorial, and the Templars had large possessions in that ancient city. About the beginning of this century, Bro. Henry Smith introduced from France three degrees of the Ancient and Accepted Rite, which, with the degree of Rose Croix, long previously connected with the Encampment, were united with the Templar degrees into an Order called the Royal Order of Knighthood, so that the Encampment conferred the following seven degrees: 1. Masonic Knight Templar; 2. Knight of St. John of Jerusalem; 3. Knight of Palestine; 4. Knight of Rhodes; 5. Knight of Malta; 6. Knight Rose Croix

of Heredom; 7. Grand Elected Knight of Kadosh. A candidate for admission must be a Royal Arch Mason; but the degrees are not necessarily taken in the order in which they have been named, the candidate being permitted to commence at any point.

Nash gives the following account of the nature of the difficulties with the Grand Conclave of England:

"The Duke of Sussex having been installed a Knight Templar at Paris, I believe by Sir Sidney Smith, then Grand Master, was created Grand Master of the Knights Templars in England. From some cause or other, he never would countenance the Christian degrees connected with Masonry, and would not permit a badge of one of these degrees to be worn in a Craft Lodge. In London, of course, he ruled supreme, and the meetings of Knights Templars there, if they continued at all, were degraded to the mere level of public-house meetings. On the death of the Duke of Sussex, it was resolved to rescue the Order from its degraded position, and the Grand Conclave of England was formed, some of the officers of the Duke of Sussex's original Encampment, which he held once, and I believe, once only, being then alive.

"In the meantime, of the three original Encampments of England,—the genuine representatives of the Knights of the Temple,—two had expired, those of Bath and York, leaving Bristol the sole relic of the Order, with the exception of the Encampments that had been created in various parts of the country, not holding under any legitimate authority, but raised by knights who had, I believe, without exception, been created in the Encampment of Baldwyn, at Bristol.

"Under these circumstances the Knights of Baldwyn felt that their place was at the head of the Order; and though willing for the common good to submit to the authority of Col. Tynte or any duly elected Grand Master, they could not yield precedence to the Encampment of Observance, (the original Encampment of the Duke of Sussex,) derived from a foreign and spurious source, the so-called Order of the Temple in Paris; nor could they consent to forego the privileges which they held from an immemorial period, or permit their ancient and well-established ceremonies, costume, and laws to be revised by persons for whose knowledge and judgment they entertained a very reasonable and well-grounded want of respect. The Encampment of Baldwyn, therefore, refused to send representatives to the Grand Conclave of England, or to acknowledge its authority in Bristol, until such time as its claims should be treated with the consideration it is believed they deserve." *

In 1857 the Baldwyn Encampments at Bristol and Bath sought a reconciliation with the Grand Conclave of England, but were repulsed; and consequently in the same year they established or, to use their own word, "revived" the "Ancient Supreme Grand and Royal Encampment of Masonic Knights Templars," with a constituency of seven bodies, and elected Nash, Grand Master. But this body did not have a long or a prosperous existence, and in 1860 the "Camp of Baldwyn" surrendered its independence, and was recognized as a constituent, but with immemorial existence, of the Grand Conclave of England and Wales.

Balkis. The name given by the orientalists to the Queen of Sheba, who visited King Solomon, and of whom they relate a crowd of fables. See *Sheba, Queen of.*

Ballot. In the election of candidates, Lodges have recourse to a ballot of white and black balls. Unanimity of choice, in this case, is always desired and demanded; one black ball only being required to reject a candidate. This is an inherent privilege not subject to dispensation or interference of the Grand Lodge, because as the Old Charges say, "The members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed upon them, it might spoil their harmony or hinder the freedom of their communications, or even break and disperse the Lodge, which ought to be avoided by all true and faithful."

In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the Lodge. Where a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give faith to the recommendation of his brethren of the reporting committee, who, he is to presume, would not make a favorable report on the petition of an unworthy applicant.

The most correct usage in balloting for candidates is as follows:

The committee of investigation having reported favorably, the Master of the Lodge directs the Senior Deacon to prepare the ballot-box. The mode in which this is accomplished is as follows: The Senior Deacon takes the ballot-box, and, opening it, places all the white and black balls indiscriminately in one compartment, leaving the other entirely empty. He then pro-

* See letter of Davyd W. Nash to the author of *An Historical Sketch of the Order of Knights Templars*, by Theo. S. Gourdin. Charleston, S. C., 1853, p. 27.

ceeds with the box to the Junior and Senior Wardens, who satisfy themselves by an inspection that no ball has been left in the compartment in which the votes are to be deposited. The box in this and the other instance to be referred to hereafter, is presented to the inferior officer first, and then to his superior, that the examination and decision of the former may be substantiated and confirmed by the higher authority of the latter. Let it, indeed, be remembered, that in all such cases the usage of Masonic *circumambulation* is to be observed, and that, therefore, we must first pass the Junior's station before we can get to that of the Senior Warden.

These officers having thus satisfied themselves that the box is in a proper condition for the reception of the ballots, it is then placed upon the altar by the Senior Deacon, who retires to his seat. The Master then directs the Secretary to call the roll, which is done by commencing with the Worshipful Master, and proceeding through all the officers down to the youngest member. As a matter of convenience, the Secretary generally votes the last of those in the room, and then, if the Tiler is a member of the Lodge, he is called in, while the Junior Deacon tiles for him, and the name of the applicant having been told him, he is directed to deposit his ballot, which he does and then retires.

As the name of each officer and member is called, he approaches the altar, and having made the proper Masonic salutation to the Chair, he deposits his ballot and retires to his seat. The roll should be called slowly, so that at no time should there be more than one person present at the box, for the great object of the ballot being secrecy, no brother should be permitted so near the member voting as to distinguish the color of the ball he deposits.

The box is placed on the altar, and the ballot is deposited with the solemnity of a Masonic salutation, that the voters may be duly impressed with the sacred and responsible nature of the duty they are called on to discharge. The system of voting thus described, is, therefore, far better on this account than that sometimes adopted in Lodges, of handing round the box for the members to deposit their ballots from their seats.

The Master having inquired of the Wardens if all have voted, then orders the Senior Deacon to "take charge of the ballot-box." That officer accordingly repairs to the altar, and taking possession of the box, carries it, as before, to the Junior Warden, who examines the ballot, and reports, if all the balls are white, that "the box is clear in the South," or, if there is one or more black balls, that "the box is foul in the South." The Deacon then carries it to the Senior Warden, and afterwards to the Master, who, of course, make the same report, according to the circumstance, with the necessary verbal variations of "West" and "East."

If the box is *clear* — that is, if all the ballots are white — the Master then announces that the applicant has been duly elected, and the Secretary makes a record of the fact. But if the box is *foul*, the Master inspects the number of black balls; if he finds only one, he so states the fact to the Lodge, and orders the Senior Deacon again to prepare the ballot-box. Here the same ceremonies are passed through that have already been described. The balls are removed into one compartment, the box is submitted to the inspection of the Wardens, it is placed upon the altar, the roll is called, the members advance and deposit their votes, the box is scrutinized, and the result declared by the Wardens and Master. If again one black ball be found, or if two or more appeared on the first ballot, the Master announces that the petition of the applicant has been rejected, and directs the usual record to be made by the Secretary and the notification to be given to the Grand Lodge.

Balloting for membership or affiliation is subject to the same rules. In both cases "previous notice, one month before," must be given to the Lodge, "due inquiry into the reputation and capacity of the candidate" must be made, and "the unanimous consent of all the members then present" must be obtained. Nor can this unanimity be dispensed with in one case any more than it can in the other. It is the inherent privilege of every Lodge to judge of the qualifications of its own members, "nor is this inherent privilege subject to a dispensation."

Ballot-Box. The box in which the ballots or little balls used in voting for a candidate are deposited. It should be divided into two compartments, one of which is to contain both black and white balls, from which each member selects one, and the other, which is closed with an aperture, to receive the ball that is to be deposited. Various methods have been devised by which secrecy may be secured, so that a voter may select and deposit the ball he desires without the possibility of its being seen whether it is black or white. That now most in use in this country is to have the aperture so covered by a part of the box as to prevent the hand from being seen when the ball is deposited.

Ballot, Reconsideration of the. See *Reconsideration of the Ballot.*

Ballot, Secrecy of the. The secrecy of the ballot is as essential to its perfection as its unanimity or its independence. If the vote were to be given *viva voce*, it is impossible that the improper influences of fear or interest should not sometimes be exerted, and timid members be thus induced to vote contrary to the dictates of their reason and conscience. Hence, to secure this secrecy and protect the purity of choice, it has been wisely established as a usage, not only that the vote shall in these cases be taken by a ballot, but that there shall be no subsequent discussion of the subject. Not only has no member a right to inquire how his fellows have voted, but it is wholly out of order for him to explain his own vote. And the reason of this is evident. If one member has a right to rise in his place and announce that he deposited a white ball, then every other member has the same right; and in a Lodge of twenty members, where an application has been rejected by one black ball, if nineteen members state that they did not deposit it, the inference is clear that the twentieth Brother has done so, and thus the secrecy of the ballot is at once destroyed. The rejection having been announced from the Chair, the Lodge should at once proceed to other business, and it is the sacred duty of the presiding officer peremptorily and at once to check any rising discussion on the subject. Nothing must be done to impair the inviolable secrecy of the ballot.

Ballot, Unanimity of the. Unanimity in the choice of candidates is considered so essential to the welfare of the Fraternity, that the Old Regulations have expressly provided for its preservation in the following words:

"But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge, which ought to be avoided by all good and true brethren."

The rule of unanimity here referred to is, however, applicable only to this country, in all of whose Grand Lodges it is strictly enforced. Anderson tells us, in the second edition of the Constitutions, under the head of New Regulations, (p. 155,) that "it was found inconvenient to insist upon unanimity in several cases; and, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance." And accordingly, the present constitution of the Grand Lodge of England, says: "No person can be made a Mason in or admitted a member of a Lodge, if, on the ballot, three black balls appear against him. Some Lodges wish for no such indulgence, but require the unanimous consent of the members present; some admit one black ball, some two: the by-laws of each Lodge must, therefore, guide them in this respect; but if there be three black balls, such person cannot, on any pretence, be admitted." The Grand Lodge of Ireland prescribes unanimity, unless there is a by-law of the subordinate Lodge to the contrary. The constitution of Scotland is indefinite on this subject, simply requiring that the brethren shall "have expressed themselves satisfied by ballot in open Lodge," but it does not say whether the ballot shall be or not be unanimous. In the continental Lodges, the modern English regulation prevails. It is only in the Lodges of the United States that the ancient rule of unanimity is strictly enforced.

Unanimity in the ballot is necessary to secure the harmony of the Lodge, which may be as seriously impaired by the admission of a candidate contrary to the wishes of one member as of three or more; for every man has his friends and his influence. Besides, it is unjust to any member, however humble he may be, to introduce among his associates one whose presence might be unpleasant to him, and whose admission would probably compel him to withdraw from the meetings, or even altogether from the Lodge. Neither would any advantage really accrue to a Lodge by such a forced admission; for while receiving a new and untried member into its fold, it would be losing an old one. For these reasons, in this country, in every one of its jurisdictions, the unanimity of the ballot is expressly insisted on; and it is evident, from what has been here said, that any less stringent regulation is a violation of the ancient law and usage.

Balsamo, Joseph. See *Cagliostro.*

Baltimore Convention. A Masonic Congress which met in the city of Baltimore on the 8th of May, 1843, in consequence of a recommendation made by a preceding convention which had met in Washington city in March, 1842. It consisted of delegates from the States of New

Hampshire, Rhode Island, New York, Maryland, District of Columbia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Ohio, Missouri, and Louisiana. Its professed objects were to produce uniformity of Masonic work and to recommend such measures as should tend to the elevation of the Order. It continued in session for nine days, during which time it was principally occupied in an attempt to perfect the ritual, and in drawing up articles for the permanent organization of a Triennial Masonic Convention of the United States, to consist of delegates from all the Grand Lodges. In both of these efforts it failed, although several distinguished Masons took part in its proceedings; the body was too small, (consisting, as it did, of only twenty-three members,) to exercise any decided popular influence on the Fraternity. Its plan of a Triennial Convention met with very general opposition, and its proposed ritual, familiarly known as the "Baltimore work," has almost become a myth. Its only practical result was the preparation and publication of Moore's *Trestle Board*, a Monitor which has, however, been adopted only by a limited number of American Lodges. The "Baltimore work" did not materially differ from that originally established by Webb. Moore's *Trestle Board* professes to be an exposition of its monitorial part; a statement which, however, is denied by Dr. Dove, who was the President of the Convention, and the controversy on this point at the time between these two eminent Masons was conducted with too much bitterness.

Baluster. A small column or pilaster, corruptly called a *bannister;* in French, *balustre.* Borrowing the architectural idea, the Scottish Rite Masons apply the word *baluster* to any official circular or other document issuing from a Supreme Council.

Balzac, Louis Charles. A French architect of some celebrity, and member of the Institute of Egypt. He founded the Lodge of the Great Sphinx at Paris. He was also a poet of no inconsiderable merit, and was the author of many Masonic canticles in the French language, among them the well-known hymn entitled, "*Taisons nous, plus de bruit,*" the music of which was composed by M. Riguel. He died March 31, 1820, at which time he was inspector of the public works in the prefecture of the Seine.

Banners, Royal Arch. Much difficulty has been experienced by ritualists in reference to the true colors and proper arrangements of the banners used in an American Chapter of Royal Arch Masons. It is admitted that they are four in number, and that their colors are blue, purple, scarlet and white; and it is known, too, that the devices on these banners are a lion, an ox, a man, and an eagle; but the doubt is constantly arising as to the relation between these devices and these colors, and as to which of the former is to be appropriated to each of the latter. The question, it is true, is one of mere ritualism, but it is important that the ritual should be always uniform, and hence the object of the present article is to attempt the solution of this question.

The banners used in a Royal Arch Chapter are derived from those which are supposed to have been borne by the twelve tribes of Israel during their encampment in the wilderness, to which reference is made in the second chapter of the Book of Numbers, and the second verse: "Every man of the children of Israel shall pitch by his own standard." But as to what were the devices on the banners, or what were their various colors, the Bible is absolutely silent. To the inventive genius of the Talmudists are we indebted for all that we know or profess to know on this subject. These mystical philosophers have given to us with wonderful precision the various devices which they have borrowed from the death-bed prophecy of Jacob, and have sought, probably in their own fertile imaginations, for the appropriate colors.

The English Royal Arch Masons, whose system differs very much from that of their American Companions, display in their Chapters the twelve banners of the tribes in accordance with the Talmudic devices and colors. These have been very elaborately described by Dr. Oliver, in his *Historical Landmarks*, and beautifully exemplified by Companion Harris, in his *Royal Arch Tracing Boards.*

But our American Royal Arch Masons, as we have seen, use only four banners, being those attributed by the Talmudists to the four principal tribes — Judah, Ephraim, Reuben, and Dan. The devices on these banners are respectively a lion, an ox, a man, and an eagle. As to this there is no question; all authorities, such as they are, agreeing on this point. But, as has been before said, there is some diversity of opinion as to the colors of each, and necessarily as to the officers by whom they should be borne.

Some of the Targumists, or Jewish biblical commentators, say that the color of the banner of each tribe was analogous to that of the stone which represented that tribe in the breastplate of the high priest. If this were correct, then the colors of the banners of the four leading tribes would be red and green, namely, red for Judah, Ephraim, and Reuben, and green for Dan; these being the colors of the precious stones sardonyx, ligure, carbuncle, and chrysolite,

by which these tribes were represented in the high priest's breastplate. Such an arrangement would not, of course, at all suit the symbolism of the American Royal Arch banners.

Equally unsatisfactory is the disposition of the colors derived from the arms of speculative Masonry, as first displayed by Dermott in his Ahiman Rezon, which is familiar to all American Masons, from the copy published by Cross, in his *Hieroglyphic Chart*. In this piece of blazonry, the two fields occupied by Judah and Dan are *azure*, or blue, and those of Ephraim and Reuben are *or*, or golden yellow; an appropriation of colors altogether uncongenial with Royal Arch symbolism.

We must, then, depend on the Talmudic writers solely for the disposition and arrangement of the colors and devices of these banners. From their works we learn that the color of the banner of Judah was white; that of Ephraim scarlet; that of Reuben purple; and that of Dan blue; and that the devices of the same tribes were respectively the lion, the ox, the man, and the eagle.

Hence, under this arrangement — and it is the only one upon which we can depend — the four banners in a Chapter of Royal Arch Masons, working in the American Rite, must be distributed as follows among the banner-bearing officers:

1st. An eagle, on a blue banner. This represents the tribe of Dan, and is borne by the Grand Master of the first veil.

2d. A man, on a purple banner. This represents the tribe of Reuben, and is borne by the Grand Master of the second veil.

3d. An ox, on a scarlet banner. This represents the tribe of Ephraim, and is borne by the Grand Master of the third veil.

4th. A lion, on a white banner. This represents the tribe of Judah, and is borne by the Royal Arch Captain.

Banquet. See *Table-Lodge*.

Baphomet. The imaginary idol, or, rather, symbol, which the Knights Templars were accused of employing in their mystic rights. The forty-second of the charges preferred against them by Pope Clement is in these words: "Item quod ipsi per singulas provincias habeant idola: videlicet capita quorum aliqua habebant tres facies, et alia unum: et aliqua cranium humanum habebant." Also, that in all of the provinces they have idols, namely, heads, of which some had three faces, some one, and some had a human skull. Von Hammer, a bitter enemy of the Templars, in his book entitled, *The Mystery of Baphomet Revealed*, (see *Hammer*,) revived this old accusation, and attached to the Baphomet an impious signification. He derived the name from the Greek words *βαφη*, *baptism*, and *μήτις*, *wisdom*, and thence supposed that it represented the admission of the initiated into the secret mysteries of the Order. From this gratuitous assumption he deduces his theory, set forth even in the very title of his work, that the Templars were convicted, by their own monuments, of being guilty as Gnostics and Ophites, of apostasy, idolatry, and impurity. Of this statement he offers no other historical testimony than the Articles of Accusation, themselves devoid of proof, but through which the Templars were made the victims of the jealousy of the pope and the avarice of the king of France.

Others again have thought that they could find in *Baphomet* a corruption of *Mahomet*, and hence they have asserted that the Templars had been perverted from their religious faith by the Saracens, with whom they had so much intercourse, sometimes as foes and sometimes as friends. Nicolai, who wrote an *Essay on the Accusations brought against the Templars*, published at Berlin, in 1782, supposes, but doubtingly, that the figure of the Baphomet, "figura Baffometi," which was depicted on a bust representing the Creator, was nothing else but the Pythagorean pentagon, the symbol of health and prosperity, borrowed by the Templars from the Gnostics, who in turn had obtained it from the School of Pythagoras.

King, in his learned work on the Gnostics, thinks that the Baphomet may have been a symbol of the Manicheans, with whose wide-spreading heresy in the Middle Ages he does not doubt that a large portion of the inquiring spirits of the Temple had been intoxicated.

Amid these conflicting views, all merely speculative, it will not be uncharitable or unreasonable to suggest that the Baphomet, or skull of the ancient Templars, was, like the *relic* of their modern Masonic representatives, simply an impressive symbol teaching the lesson of mortality, and that the latter has really been derived from the former.

Baptism, Masonic. The term "Masonic Baptism" has been recently applied in this country by some authorities to that ceremony which is used in certain of the high degrees, and which, more properly, should be called "Lustration." It has been objected that the use of the term is calculated to give needless offence to scrupulous persons who might suppose it to be an imitation of a Christian sacrament. But, in fact, the Masonic baptism has no allusion whatsoever, either in form or design, to the sacrament of the Church. It is simply a lustration or purification by water, a ceremony which was common to all the ancient initiations. See *Lustration*.

Bard. A title of great dignity and importance among the ancient Britons, which was conferred only upon men of distinguished rank in society, and who filled a sacred office. It was the third or lowest of the three degrees into which Druidism was divided. See *Druidism*.

Bastard. The question of the ineligibility of bastards to be made Freemasons was first brought to the attention of the Craft by Brother Chalmers T. Patton, who, in several articles in *The London Freemason*, in 1869, contended that they were excluded from initiation by the Ancient Regulations. Subsequently, in his compilation entitled *Freemasonry and its Jurisprudence*, published in 1872, he cites several of the Old Constitutions as explicitly declaring that the men made Masons shall be "no bastards." This is a most unwarrantable interpolation not to be justified in any writer on jurisprudence; for on a careful examination of all the old manuscript copies which have been published, no such words are to be found in any one of them. As an instance of this literary disingenuousness, (to use no harsher term,) I quote the following from his work, (p. 60:) "The charge in this second edition [of Anderson's Constitutions] is in the following unmistakable words: 'The men made Masons must be freeborn, no bastard, (or no bondmen,) of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making.'"

Now, with a copy of this second edition lying open before me, I find the passage thus printed: "The men made Masons must be freeborn, (or no bondmen,) of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making." The words "no bastard" are Patton's interpolation.

Again, Patton quotes from Preston the Ancient Charges at makings, in these words: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondsman or bastard, and that he have his right limbs as a man ought to have."

But on referring to Preston, (edition of 1775, and all subsequent editions,) we find the passage to be correctly thus: "That he that be made be able in all degrees; that is, freeborn, of a good kindred, true, and no bondsman, and that he have his limbs as a man ought to have."

Positive law authorities should not be thus cited, not merely carelessly, but with designed inaccuracy to support a theory.

But although there is no regulation in the Old Constitutions which *explicitly* prohibits the initiation of bastards, it may be implied from their language that such prohibition did exist. Thus, in all the old manuscripts, we find such expressions as these: he that shall be made a Mason "must be freeborn and *of good kindred*," (Sloane MS.,) or "come of good kindred," (Edinburgh Kilwinning MS.,) or, as the Roberts MS. more definitely has it, "of honest parentage."

It is not, I therefore think, to be doubted that formerly bastards were considered as ineligible for initiation, on the same principle that they were, as a degraded class, excluded from the priesthood in the Jewish and the primitive Christian church. But the more liberal spirit of modern times has long since made the law obsolete, because it is contrary to the principles of justice to punish a misfortune as if it was a crime.

Barefeet. See *Discalceation*.

Barruel, Abbé. Augustin Barruel, generally known as the Abbé Barruel, who was born, October 2, 1741, at Villeneuve de Berg, in France, and who died October 5, 1820, was an implacable enemy of Freemasonry. He was a prolific writer, but owes his reputation principally to the work entitled *Mémoires pour servir a L' Histoire du Jacobinisme*, 4 vols., 8vo, published in London in 1797. In this work he charges the Freemasons with revolutionary principles in politics and with infidelity in religion. He seeks to trace the origin of the Institution first to those ancient heretics the Manicheans, and through them to the Templars, against whom he revives the old accusations of Philip the Fair and Clement the Fifth. His theory of the Templar origin of Masonry is thus expressed (ii. 377). "Your whole school and all your Lodges are derived from the Templars. After the extinction of their Order, a certain number of guilty knights, having escaped the proscription, united for the preservation of their horrid mysteries. To their impious code they added the vow of vengeance against the kings and priests who destroyed their Order, and against all religion which anathematized their dogmas. They made adepts, who should transmit from generation to generation the same mysteries of iniquity, the same oaths, and the same hatred of the God of the Christians, and of kings, and of priests. These mysteries have descended to you, and you continue to perpetuate their impiety, their vows, and their oaths. Such is your origin. The lapse of time and the change of manners have varied a part of your symbols and your frightful systems; but the essence of them remains, the vows, the oaths, the hatred, and the conspiracies are the same." It is not astonishing that Lawrie (*Hist.*, p. 50,) should have said of the writer of such

statements, that "that charity and forbearance which distinguish the Christian character are never exemplified in the work of Barruel; and the hypocrisy of his pretensions are often betrayed by the fury of his zeal. The tattered veil behind which he attempts to cloak his inclinations often discloses to the reader the motives of the man and the wishes of his party." Although the attractions of his style and the boldness of his declamation gave Barruel at one time a prominent place among anti-Masonic writers, his work is now seldom read and never cited in Masonic controversies, for the progress of truth has assigned their just value to its extravagant assertions.

Basket. The basket or fan was among the Egyptians a symbol of the purification of souls. The idea seems to have been adopted by other nations, and hence, "initiations in the Ancient Mysteries," says Mr. Rolle (*Culte de Bacch.*, i. 30), "being the commencement of a better life and the perfection of it, could not take place till the soul was purified. The fan had been accepted as the symbol of that purification because the mysteries purged the soul of sin, as the fan cleanses the grain." John the Baptist conveys the same idea of purification when he says of the Messiah, "His fan is in his hand, and he will thoroughly purge his floor." The sacred basket in the Ancient Mysteries was called the *liknon*, and the one who carried it was termed the *liknophoros*, or basket-bearer. Indeed, the sacred basket, containing the first fruits and offerings, was as essential in all solemn processions of the mysteries of Bacchus and other divinities as the Bible is in the Masonic procession. As lustration was the symbol of purification by water, so the mystical fan or winnowing-basket was, according to Sainte Croix, (*Myst. du Pag.*, t. ii., p. 81,) the symbol in the Bacchic rites of a purification by air.

Basle, Congress of. A Masonic Congress was held Sept. 24, 1848, at Basle, in Switzerland, consisting of one hundred and six members, representing eleven Lodges, under the patronage of the Swiss Grand Lodge Alpina. The Congress was principally engaged upon the discussion of the question, "What can and what ought Freemasonry to contribute towards the welfare of mankind locally, nationally, and internationally?" The conclusion to which the Congress appeared to arrive upon this question was briefly this: "Locally, Freemasonry ought to strive to make every brother a good citizen, a good father, and a good neighbor, whilst it ought to teach him to perform every duty of life faithfully; nationally, a Freemason ought to strive to promote and to maintain the welfare and the honor of his native land, to love and to honor it himself, and, if necessary, to place his life and fortune at its disposal; internationally, a Freemason is bound to go still further: he must consider himself as a member of that one great family,—the whole human race,—who are all children of one and the same Father, and that it is in this sense, and with this spirit, that the Freemason ought to work if he would appear worthily before the throne of Eternal Truth and Justice." The Congress appears to have accomplished no practical result.

Baton. The truncheon or staff of a Grand Marshal, and always carried by him in processions as the ensign of his office. It is a wooden rod about eighteen inches long. In the military usage of England, the baton of the Earl Marshal was originally of wood, but in the reign of Richard II. it was made of gold, and delivered to him at his creation, a custom which is still continued. In the patent or commission granted by that monarch to the Duke of Surrey the baton is minutely described as "baculum aureum circa utramque finem de nigro annulatum," *a golden wand, having black rings around each end*,—a description that will very well suit for a Masonic baton.

Bat Parliament. The Parliament which assembled in England in the year 1425, during the minority of Henry VI., to settle the disputes between the Duke of Gloucester, the Regent, and the Bishop of Winchester, the guardian of the young king's person, and which was so called because of the bats or clubs with which the servants of the contending factions, who were stationed at the entrances of the Parliament House, were armed. This Parliament passed the celebrated Act restraining the meeting of Masons in Chapters. See *Laborers, Statutes of.*

Bavaria. Freemasonry was introduced into Bavaria, from France, in 1737. The meetings of the Lodges were suspended in 1784 by the reigning duke, Charles Theodore, and the Act of suspension was renewed in 1799 and 1804 by Maximilian Joseph, the king of Bavaria. The Order was subsequently revived in 1812 and in 1817. The Grand Lodge of Bayreuth was constituted under the appellation of the "Grand Lodge zu Sonne." In 1868 a Masonic conference took place of the Lodges under its jurisdiction, and a constitution was adopted, which guarantees to every confederated Lodge perfect freedom of ritual and government, provided the Grand Lodge finds these to be Masonic.

Bay-Tree. An evergreen plant, and a symbol in Freemasonry of the immortal nature of Truth. By the bay-tree thus referred to in the ritual of the Knight of the

Red Cross, is meant the laurel, which, as an evergreen, was among the ancients a symbol of immortality. It is, therefore, properly compared with truth, which Josephus makes Zerubbabel say is "immortal and eternal."

Bazot, Etieme François. A French Masonic writer, born at Nievre, March 31, 1782. He published at Paris, in 1810, a *Vocabulaire des Francs-Maçons*, which was translated into Italian, and in 1811 a *Manuel du Franc-Maçon*, which is one of the most judicious works of the kind published in France. He was also the author of *Morale de la Franc-Maçonnerie*, and the *Tuileur Expert des 33 degrés*, which is a complement to his *Manuel*. Bazot was distinguished for other literary writings on subjects of general literature, such as two volumes of *Tales and Poems*, *A Eulogy on the Abbé de l'Epée*, and as the editor of the *Biographie Nouvelle des Contemporaires*, in 20 volumes.

B. D. S. P. H. G. F. In the French rituals of the Knights of the East and West, these letters are the initials of Beauté, Divinité, Sagesse, Puissame, Honneur, Gloire, Force, which correspond to the letters of the English rituals, B. D. W. P. H. G. S., which are the initials of equivalent words.

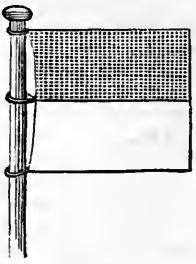
Beadle. An officer in a Council of Knights of the Holy Sepulchre, corresponding to the Junior Deacon of a symbolic Lodge. The beadle, *bedellus*, (DuCange,) is one, says Junius, who proclaims and executes the will of superior powers.

Beaton, Mrs. One of those fortunate females who is said to have obtained possession of the Masons' secrets. The following account of her is given in *A General History of the County of Norfolk*, published in 1829, (vol. 2, p. 1304.) Mrs. Beaton, who was a resident of Norfolk, England, was commonly called the Freemason, from the circumstance of her having contrived to conceal herself, one evening, in the wainscoting of a Lodge-room, where she learned the secret—at the knowledge of which thousands of her sex have in vain attempted to arrive. She was, in many respects, a very singular character, of which one proof adduced is that the secret of the Freemasons died with her. She died at St. John Maddermarket, Norwich, July, 1802, aged eighty-five.

Beaucenifer. From *Beauseant*, and *fero*, to carry. The officer among the old Knights Templars whose duty it was to carry the Beauseant in battle. The office is still retained in some of the high degrees which are founded on Templarism.

Beauchaine. The Chevalier Beauchaine was one of the most fanatical of the irremovable Masters of the Ancient Grand Lodge of France. He had established his Lodge at the "Golden Sun," an inn in the Rue St. Victor, Paris, where he slept, and for six francs conferred all the degrees of Freemasonry. On August 17, 1747, he organized the *Order of Fendeurs*, or *Woodcutters*, at Paris.

Beauseant. The vexillum belli, or war banner of the ancient Templars, which is also used by the modern Masonic Order. The upper half of the banner was black, and the lower half white; black to typify terror to foes, and white fairness to friends. It bore the pious inscription, *Non nobis, Domine non nobis, sed nomini tuo da gloriam.* It is frequently, says Barrington, (*Intro. to Her.*, p. 121,) introduced among the decorations in the Temple Church, and on one of the paintings on the wall, Henry I. is represented with this banner in his hand. As to the derivation of the word, there is some doubt among writers. *Bauseant* or *Bausant* was, in old French, a pie-bald or party-colored horse; and the word *Bawseant* is used in the Scottish dialect with a similar reference to two colors. Thus, Burns says:



"His honest, sonsie, baws'nt face,"

where Dr. Currie, in his *Glossary of Burns*, explains *bawsent* as meaning, "having a white stripe down the face." It is also supposed by some that the word *bauseant* may be only a form, in the older language, of the modern French word *bienséant*, which signifies something decorous or handsome; but I much prefer the former derivation, where beauseant would signify simply a parti-colored banner. With regard to the double signification of the white and black banner, the orientalists have a legend of Alexander the Great, which may be appropriately quoted on the present occasion, as given by Weil in his *Biblical Legends*, p. 70.

Alexander was the lord of light and darkness: when he went out with his army the light was before him, and behind him was the darkness, so that he was secure against all ambuscades; and by means of a miraculous white and black standard he had also the power to transform the clearest day into midnight and darkness, or black night into noon-day, just as he unfurled the one or the other. Thus he was unconquerable, since he rendered his troops in-

visible at his pleasure, and came down suddenly upon his foes. Might there not have been some connection between the mythical white and black standard of Alexander and the Beauseant of the Templars? We know that the latter were familiar with oriental symbolism.

Beauseant was also the war-cry of the Ancient Templars.

Beauty. Said to be symbolically one of the three supports of a Lodge. It is represented by the Corinthian column, because the Corinthian is the most beautiful of the ancient orders of Architecture; and by the Junior Warden, because he symbolizes the meridian sun — the most beautiful object in the heavens. Hiram Abif is also said to be represented by the column of Beauty, because the Temple was indebted to his skill for its splendid decorations. The idea of Beauty as one of the supports of the Lodge is found in the earliest rituals of the eighteenth century, as well as the symbolism which refers it to the Corinthian column and the Junior Warden. Preston first introduced the reference to the Corinthian column and to Hiram Abif. Beauty, תִּפְאֶרֶת, *tiphiret*, was the sixth of the Kabbalistic Sephiroth, and, with Justice and Mercy, formed the second Sephirotic triad; and from the Kabbalists the Masons most probably derived the symbol. See *Supports of the Lodge.*

Beauty and Bands. The names of the two rods spoken of by the prophet Zechariah as symbolic of his pastoral office. This expression was in use in portions of the old Masonic ritual in England; but in the system of Dr. Hemming, which was adopted at the union of the two Grand Lodges in 1813, this symbol, with all reference to it, was expunged, and, as Dr. Oliver says, (*Sym. Dic.*,) "it is nearly forgotten, except by a few old Masons, who may perhaps recollect the illustration as an incidental subject of remark among the Fraternity of that period."

Becker. See *Johnson.*

Becker, Rudolph Zacharias. A very zealous Mason of Gotha, who published, in 1786, an historical essay on the Bavarian Illuminati, under the title of *Grundsatze Verfassung und Schicksale des Illuminatens Ordeu in Baiern.* He was a very popular writer on educational subjects; his *Instructive Tales of Joy and Sorrow* were so highly esteemed, that a half million copies of it were printed in German and other languages. He died in 1802.

Bédarride, The Brothers. The Brothers Marc, Michel, and Joseph Bédarride were Masonic charlatans, notorious for their propagation of the Rite of Mizraim, having established in 1813, at Paris, under the partly real and partly pretended authority of Lechangeur, the inventor of the Rite, a Supreme Puissance for France, and organized a large number of Lodges. Of these three brothers, who were Israelites, Michel, who assumed the most prominent position in the numerous controversies which arose in French Masonry on account of their Rite, died February 16, 1856. Marc died ten years before, in April, 1846. Of Joseph, who was never very prominent, we have no record as to the time of his death. See *Mizraim, Rite of.*

Beehive. The bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, of all animals, the bee alone had a king. Hence, looking at the regulated labor of these insects when congregated in their hive, it is not surprising that a beehive should have been deemed an appropriate emblem of systemized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the ritual, which says that a Master Mason "works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans;" and in the Old Charges, which tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays." There seems, however, to be a more recondite meaning connected with this symbol. The ark has already been shown to have been an emblem common to Freemasonry and the Ancient Mysteries, as a symbol of regeneration — of the second birth from death to life. Now, in the Mysteries, a hive was the type of the ark. "Hence," says Faber, (*Orig. of Pag. Idol.*, vol. ii., 133,) "both the diluvian priestesses and the regenerated souls were called bees; hence, bees were feigned to be produced from the carcase of a cow, which also symbolized the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the Mysteries."

Behavior. The subject of a Mason's behavior is one that occupies much attention in both the ritualistic and the monitorial instructions of the Order. In "the Charges of a Freemason," extracted from the ancient records, and first published in the Constitutions of 1723, the sixth article is exclusively appropriated to the subject of "Behavior." It is divided into six sections, as follows: 1. Behavior in the Lodge while constituted. 2. Behavior after the Lodge is over and the Brethren not gone. 3. Behavior when Brethren meet without strangers, but not in a Lodge formed. 4. Behavior in pres-

ence of strangers not Masons. 5. Behavior at home and in your neighborhood. 6. Behavior towards a strange brother. The whole article constitutes a code of moral ethics remarkable for the purity of the principles it inculcates, and is well worthy of the close attention of every Mason. It is a complete refutation of the slanders of anti-Masonic revilers. As these charges are to be found in all the editions of the Book of Constitutions, and in many recent Masonic works, they are readily accessible to every one who desires to read them.

Behold Your Master. When, in the installation services, the formula is used, "Brethren, behold your master," the expression is not simply exclamatory, but is intended, as the original use of the word *behold* implies, to invite the members of the Lodge to fix their attention upon the new relations which have sprung up between them and him who has just been elevated to the Oriental Chair, and to impress upon their minds the duties which they owe to him and which he owes to them. In like manner, when the formula is continued, "Master, behold your brethren," the Master's attention is impressively directed to the same change of relations and duties. These are not mere idle words, but convey an important lesson, and should never be omitted in the ceremony of installation.

Bel. בל, *Bel*, is the contracted form of בעל, *Baal*, and was worshipped by the Babylonians as their chief deity. The Greeks and Romans so considered and translated the word by Zeus and Jupiter. It has, with *Jah* and *On*, been introduced into the Royal Arch system as a representative of the Tetragrammeton, which it and the accompanying words have sometimes ignorantly been made to displace. At the session of the General Grand Chapter of the United States, in 1871, this error was corrected; and while the Tetragrammeton was declared to be the true omnific word, the other three were permitted to be retained as merely explanatory.

Belenus. Belenus, the Baal of the Scripture, was identified with Mithras and with Apollo, the god of the sun. A forest in the neighborhood of Lausanne is still known as Sauvebelin, or the forest of Belenus, and traces of this name are to be found in many parts of England. The custom of kindling fires about midnight on the eve of the festival of St. John the Baptist, at the moment of the summer solstice, which was considered by the ancients a season of rejoicing and of divination, is a vestige of Druidism in honor of this deity. It is a significant coincidence that the numerical value of the letters of the word Belenus, like those of Abraxas and Mithras, all representatives of the sun, amounts to 365, the exact number of the days in a solar year. See *Abraxas*.

Belgium. Soon after the separation of Belgium from the Netherlands, an independent Masonic jurisdiction was demanded by the former. Accordingly, in May, 1833, the Grand Orient of Belgium was established, which has under its jurisdiction about sixty Lodges. There is also a Supreme Council of the Ancient and Accepted Rite, which, Findel says, was constituted in the year 1817.

Belief, Religious. The fundamental law of Masonry contained in the first of the Old Charges collected in 1723, and inserted in the Book of Constitutions published in that year, sets forth the true doctrine as to what the Institution demands of a Mason in reference to his religious belief in the following words: "A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." Anderson, in his second edition, altered this article, calling a Mason a true Noachida, and saying that Masons "all agree in the three great articles of Noah," which is incorrect, since the Precepts of Noah were seven. See *Religion of Masonry*.

Bells. The use of a bell in the ceremonies of the third degree, to denote the hour, is, manifestly, an anachronism, for bells were not invented until the fifth century. But Freemasons are not the only people who have imagined the existence of bells at the building of the Temple. Henry Stephen tells us (*Apologie pour Herodote*, ch. 39,) of a monk who boasted that when he was at Jerusalem he obtained a vial which contained some of the sounds of King Solomon's bells. The blunders of a ritualist and the pious fraud of a relic-monger have equal claims to authenticity. The Masonic anachronism is, however, not worth consideration, because it is simply intended for a notation of time—a method of expressing intelligibly the hour at which a supposed event occurred.

Benac. A significant word in Symbolic Masonry, obsolete in many of the modern systems, and whose derivation is uncertain. See *Maebenac*.

Bendekar. A significant word in the high degrees. One of the Princes or

Intendants of Solomon, in whose quarry some of the traitors spoken of in the third degree were found. He is mentioned in the catalogue of Solomon's princes, given in 1 Kings iv. 9. The Hebrew word is בֶּן-דֶּקֶר, *the son of him who divides or pierces.* In some old rituals we find *Bendaca* a corruption.

Benedict XIV. A Roman pontiff whose family name was Prosper Lambertini. He was born at Bologna in 1675, succeeded Clement XII. as Pope in 1740, and died in 1758. He was distinguished for his learning and was a great encourager of the Arts and Sciences. He was, however, an implacable enemy of secret societies, and issued on the 18th of May, 1751, his celebrated bull, renewing and perpetuating that of his predecessor which excommunicated the Freemasons. For an account of it, see *Bull.*

Benediction. The solemn invocation of a blessing in the ceremony of closing a Lodge is called the benediction. The usual formula is as follows:

"May the blessing of Heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us." The response is, "So mote it be. Amen;" which should always be audibly pronounced by all the brethren.

Beneficiary. One who receives the support or charitable donations of a Lodge. Those who are entitled to these benefits are affiliated Masons, their wives or widows, their widowed mothers, and their minor sons and unmarried daughters. Unaffiliated Masons cannot become the beneficiaries of a Lodge, but affiliated Masons cannot be deprived of its benefits on account of non-payment of dues. Indeed, as this non-payment often arises from poverty, it thus furnishes a stronger claim for fraternal charity.

Benefit Fund. In 1798, a society was established in London, under the patronage of the Prince of Wales, the Earl of Moira, and all the other acting officers of the Grand Lodge, whose object was "the relief of sick, aged, and imprisoned brethren, and the protection of their widows, children, and orphans." The payment of one guinea per annum entitled every member, when sick or destitute, or his widow and orphans in case of his death, to a fixed contribution.

Benefit funds of this kind have been generally unknown to the Masons of America, although some Lodges have established a fund for the purpose. The Lodge of Strict Observance in the city of New York, and others in Troy, Ballston, Schenectady, etc., some years ago, adopted benefit funds. In 1844, several members of the Lodges in Louisville, Kentucky, organized a society under the title of the "Friendly Sons of St. John." It was constructed after the model of the English society already mentioned. No member was received after forty-five years of age, or who was not a contributing member of a Lodge; the per diem allowance to sick members was seventy-five cents; fifty dollars were appropriated to pay the funeral expenses of a deceased member, and twenty-five for those of a member's wife; on the death of a member a gratuity was given to his family; ten per cent. of all fees and dues was appropriated to an orphan fund; and it was contemplated, if the funds would justify, to pension the widows of deceased members, if their circumstances required it.

I am convinced that the establishment in Lodges of such benefit funds is in opposition to the pure system of Masonic charity. They have, therefore, been very properly discouraged by several Grand Lodges.

Benevolence. Cogan, in his work *On the Passions*, thus defines Benevolence: "When our love or desire of good goes forth to others, it is termed good-will or *benevolence.* Benevolence embraces all beings capable of enjoying any portion of good; and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys, in a disposition to increase it, in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext." This spirit should pervade the hearts of all Masons, who are taught to look upon mankind as formed by the Grand Architect of the universe for the mutual assistance, instruction, and support of each other.

Benevolence, Fund of. A fund established by the Grand Lodge of England, which is intrusted to a committee or Lodge of Benevolence, consisting of all the present and past Grand Officers, all actual Masters of Lodges, and twelve Past Masters. The object of this fund is to relieve such indigent Masons as may be recommended by their respective Lodges. The opportunity for imposition, afforded by application to separate Lodges, is thus avoided. Several similar associations, under the name of Boards of Relief, have been organized in several of the cities of this country. See *Board of Relief.*

Bengabee. Found in some old rituals of the high degrees for Bendekar, as the name of an Intendant of Solomon. It is *Bengaber* in the catalogue of Solomon's officers, 1 Kings iv. 13, the son of Geber, or the son of the strong man.

Bengal. Masonry was introduced

into Bengal in the year 1729, by the establishment of a Lodge under a dispensation granted by Lord Kingston, the Grand Master of England. In the succeeding year, the Duke of Norfolk granted a dispensation for a Provincial Grand Master of East India, at Bengal. There are now in the province of Bengal a District Grand Lodge, situated at Calcutta, with twenty-one subordinate Lodges; a District Grand Chapter, with nine subordinate Chapters; a Provincial Grand Conclave of Knights Templars, with three subordinate Encampments; and a provincial Grand Lodge of Mark Master Masons, with two subordinate working Lodges.

Benjamin. A significant word in several of the degrees which refer to the second Temple, because it was only the tribes of Judah and Benjamin that returned from the captivity to rebuild it. Hence, in the Masonry of the second Temple, Judah and Benjamin have superseded the columns of Jachin and Boaz; a change the more easily made because of the identity of the initials.

Benkhurim. Corruptly spelled *benchorim* in most of the old rituals. A significant word in the high degrees, probably signifying *one that is freeborn*, from בן־חורים, *son of the freeborn.*

Benyah, or *Beniah.* Lenning gives this form, *Benayah.* The son of Jah, a significant word in the high degrees.

Berith. Heb., ברית, *a covenant.* A significant word in several of the high degrees.

Berlin. The capital of the kingdom of Prussia, and the seat of three Grand Lodges, namely: the Grand National Mother Lodge, founded in 1744; the Grand Lodge of Germany, founded in 1770; and the Grand Lodge of Royal York of Friendship, founded in 1798. See *Germany.*

Bernard, David. An expelled Mason, under whose name was published, in the year 1829, a pretended exposition entitled, *Light on Masonry.* It was one of the fruits of the anti-Masonic excitement of the day. It is a worthless production, intended as a libel on the Institution.

Bernard, Saint. St. Bernard, born in France, in 1091, was the founder of the Order of Cistercian Monks. He took great interest in the success of the Knights Templars, whose Order he cherished throughout his whole life. His works contain numerous letters recommending them to the favor and protection of the great. In 1128, he himself drew up the Rule of the Order, and among his writings is to be found a *Sermo exhortatorius ad Milites Templi,* or an Exhortation to the Soldiers of the Temple, a production full of sound advice. To the influence of Bernard and his untiring offices of kindness, the Templars were greatly indebted for their rapid increase in wealth and consequence. He died in the year 1153.

Beryl. Heb., תרשיש. A precious stone, the first in the fourth row of the high-priest's breastplate. Its color is bluish-green. It was ascribed to the tribe of Benjamin.

Beyerle, François Louis de. A French Masonic writer of some prominence towards the close of the eighteenth century. He was a leading member of the Rite of Strict Observance, in which his adopted name was *Egnes à Flore.* He wrote a criticism on the Masonic Congress of Wilhelmsbad, which was published under the title of *Oratio de Conventu generali Latomorum apud aquas Wilhelminas, prope Hanauviam.* He also wrote an *Essai sur la Franc-Maçonnerie, on du but essentiel et fondamentale de la Franc-Maçonnerie;* translated the second volume of Frederic Nicolai's essay on the crimes imputed to the Templars, and was the author of several other Masonic works of less importance. He was a member of the French Constitutional Convention of 1752. He wrote also some political essays on finances, and was a contributor on the same subject to the *Encyclopédie Méthodique.*

Bezaleel. One of the builders of the Ark of the Covenant. See *Aholiab.*

Bible. The Bible is properly called a greater light of Masonry, for from the centre of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea — that of the symbolism of the Divine Will revealed to man.

The history of the Masonic symbolism of the Bible is interesting. It is referred to in the manuscripts before the revival as the book upon which the covenant was taken, but it was never referred to as a great light. In the oldest ritual that we have, which is that of 1724, — a copy of which from the Royal Library of Berlin is given by Krause, (*Drei alt. Kunsturk,* i. 32,) — there is no mention of the Bible as one of the lights. Preston made it a part of

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the furniture of the Lodge; but in rituals of about 1760 it is described as one of the three great lights. In the American system, the Bible is both a piece of furniture and a great light.

Bible-Bearer. In Masonic processions the oldest Master Mason present is generally selected to carry the open Bible, Square, and Compasses on a cushion before the Chaplain. This brother is called the Bible-Bearer.

Bibliography. Of the bibliography of Freemasonry very little, in comparison with the importance of the subject, has been published. In this country we have only William Gowan's *Catalogue of Books on Freemasonry and Kindred Subjects*, New York, 1858, which contains the titles of very few rare works and no foreign ones. The catalogue of books in the library of Pythagoras Lodge, published some years ago, is really valuable but not extensive. Garrett's *Catalogue of Books on the Masonic Institution*, Boston, 1852, is full of scurrility and falsehood, by no means atoned for by the account of anti-Masonic literature which it contains. To the Masonic student it is utterly worthless. In French, we have a *Bibliographie des Ouvrages, Opuscules Encycliques ou écrits les plus remarquables, publiés sur l'histoire de la Franc-Maçonnerie depuis*, 1723, *jusques en* 1814. It is by Thory, and is contained in the first volume of his *Acta Latomorum*. Though not full, it is useful, especially in respect to French works, and it is to be regretted that it stops at a period anterior to the Augustan age of Masonic literature. But the most valuable contribution to Masonic bibliography is the German work of Dr. Georg Kloss, entitled *Bibliographie der Freimaurerei*, published at Frankfort in 1844. Up to the date of its publication, it is an almost exhaustive work, and contains the titles of about six thousand volumes. Nothing has since appeared of any value on the subject.

Bielfeld, Jacob Frederick. Baron Bielfeld was born March 31, 1717, and died April 5, 1770. He was envoy from the court of Prussia to the Hague, and a familiar associate of Frederick the Great in the youthful days of that prince before he ascended the throne. He was one of the founders of the Lodge of the Three Globes in Berlin, which afterwards became a Grand Lodge. Through his influence Frederick was induced to become a Mason. In Bielfeld's *Freundschaftlicher Briefe*, or Familiar Letters, are to be found an account of the initiation of the prince, and other curious details concerning Freemasonry.

Birkhead, Matthew. A Mason who owes his reputation to the fact that he was the author of the universally-known Entered Apprentice's song, beginning:

> "Come let us prepare,
> We Brothers that are
> Assembled on merry occasions;
> Let 's drink, laugh, and sing;
> Our wine has a spring.
> Here 's a health to an Accepted Mason."

This song was first published in the Book of Constitutions, in 1723, but must have been composed at an earlier date, as Birkhead is there spoken of as being deceased. He is supposed to have been a player, but nothing more is known of his life.

Black. Black, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning.

In Masonry this color is confined to but a few degrees, but everywhere has the single meaning of sorrow. Thus in the French Rite, during the ceremony of raising a candidate to the Master's degree, the Lodge is clothed in black strewed with tears, as a token of grief for the loss of a distinguished member of the Fraternity, whose tragic history is commemorated in that degree. This usage is not, however, observed in the York Rite. The black of the Elected Knights of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, in the Scottish Rite, has a similar import.

In the degree of Noachite, black appears to have been adopted as a symbol of grief, tempered with humility, which is the virtue principally dilated on in the degree.

The garments of the Knights Templars were originally white, but after the death of their martyred Grand Master, James de Molay, the modern Knights assumed a black dress as a token of grief for his loss. The same reason led to the adoption of black as the appropriate color in the Scottish Rite of the Knights of Kadosh and the Sublime Princes of the Royal Secret. The modern American modification of the Templar costume destroys all reference to this historical fact.

One exception to this symbolism of black is to be found in the degree of Select Master, where the vestments are of black bordered with red; the combination of the two colors showing that the degree is properly placed between the Royal Arch and Templar degrees, while the black is a symbol of silence and secrecy, the distinguishing virtues of a Select Master.

Black Ball. The ball used in a Masonic ballot by those who do not wish the

candidate to be admitted. Hence, when an applicant is rejected, he is said to be "black balled." The use of black balls may be traced as far back as to the ancient Romans. Thus, Ovid says (*Met.* xv. 41), that in trials it was the custom of the ancients to condemn the prisoner by black pebbles or to acquit him by white ones.

"Mos erat antiquis niveis atrisque lapillis,
His damnare reos, illis absolvere culpa."

Black-board. In German Lodges the *Schwartze Tafel*, or Black Board, is that on which the names of applicants for admission are inscribed, so that every visitor may make the necessary inquiries whether they are or are not worthy of acceptance.

Black Brothers, Order of the. Lenning says that the *Schwartzen Brüder* was one of the College Societies of the German Universities. The members of the Order, however, denied this, and claimed an origin as early as 1675. Thory (*Act. Lat.*, i. 313,) says that it was largely spread through Germany, having its seat for a long time at Giessen and at Marburg, which in 1783 was removed to Frankfort on the Oder. The same writer asserts that at first the members observed the dogmas and ritual of the Kadosh, but that afterwards the Order, becoming a political society, gave rise to the Free Corps, which in 1813 was commanded by Major Lutzow.

Blazing Star. The Blazing Star, which is not, however, to be confounded with the Five-Pointed Star, is one of the most important symbols of Freemasonry, and makes its appearance in several of the degrees. "It is," says Hutchinson, "the first and most exalted object that demands our attention in the Lodge." It undoubtedly derives this importance, first, from the repeated use that is made of it as a Masonic emblem; and secondly, from its great antiquity as a symbol derived from other and older systems.

Extensive as has been the application of this symbol in the Masonic ritual, it is not surprising that there has been a great difference of opinion in relation to its true signification. But this difference of opinion has been almost entirely confined to its use in the first degree. In the higher degrees, where there has been less opportunity of innovation, the uniformity of meaning attached to the star has been carefully preserved.

In the twenty-eighth degree of the Ancient and Accepted Rite, the explanation given of the Blazing Star, is, that it is symbolic of a true Mason, who, by perfecting himself in the way of truth, that is to say, by advancing in knowledge, becomes like a blazing star, shining with brilliancy in the midst of darkness. The star is, therefore, in this degree, a symbol of truth.

In the fourth degree of the same Rite, the star is again said to be a symbol of the light of Divine Providence pointing out the way of truth.

In the ninth degree, this symbol is called "the star of direction;" and while it primitively alludes to an especial guidance given for a particular purpose expressed in the degree, it still retains, in a remoter sense, its usual signification as an emblem of Divine Providence guiding and directing the pilgrim in his journey through life.

When, however, we descend to Ancient Craft Masonry, we shall find a considerable diversity in the application of this symbol.

In the earliest rituals, immediately after the revival of 1717, the Blazing Star is not mentioned, but it was not long before it was introduced. In the ritual of 1735 it is detailed as a part of the furniture of a Lodge, with the explanation that the "Mosaic Pavement is the Ground Floor of the Lodge, the Blazing Star the Centre, and the Indented Tarsel the Border round about it!" In a primitive Tracing Board of the Entered Apprentice, copied by Oliver, in his *Historical Landmarks*, (i. 133,) without other date than that it was "published early in the last century," the Blazing Star occupies a prominent position in the centre of the Tracing Board. Oliver says that it represented BEAUTY, and was called "the glory in the centre."

In the lectures subsequently prepared by Dunckerley, and adopted by the Grand Lodge, the Blazing Star was said to represent "the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the Author of our redemption."

In the Prestonian lecture, the Blazing Star, with the Mosaic Pavement and the Tasselated Border, are called the Ornaments of the Lodge, and the Blazing Star is thus explained:

"The Blazing Star, or glory in the centre, reminds us of that awful period when the Almighty delivered the two tables of stone, containing the ten commandments, to his faithful servant Moses on Mount Sinai, when the rays of his divine glory shone so bright that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with his divine love, and dispensing his blessings amongst us; and by its being placed in the centre, it further reminds us, that wherever we may be assembled together, God is in the midst of us, seeing our actions, and observing the secret intents and movements of our hearts."

In the lectures taught by Webb, and very generally adopted in this country, the Blazing Star is said to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity," and it is subsequently explained as hieroglyphically representing divine Providence. But the commemorative allusion to the Star of Bethlehem seeming to some to be objectionable, from its peculiar application to the Christian religion, at the revision of the lectures made in 1843 by the Baltimore Convention, this explanation was omitted, and the allusion to divine Providence alone retained.

In Hutchinson's system, the Blazing Star is considered a symbol of Prudence. "It is placed," says he, "in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to the dictates and steadfast in the laws of Prudence;—for Prudence is the rule of all virtues; Prudence is the path which leads to every degree of propriety; Prudence is the channel whence self-approbation flows forever; she leads us forth to worthy actions, and, as a Blazing Star, enlighteneth us through the dreary and darksome paths of this life." (*Sp. of Mas.*, Lect. V., p. 68.) Hutchinson also adopted Dunckerley's allusion to the Star of Bethlehem, but only as a secondary symbolism.

In another series of lectures formerly in use in America, but which I believe is now abandoned, the Blazing Star is said to be "emblematical of that Prudence which ought to appear conspicuous in the conduct of every Mason; and is more especially commemorative of the star which appeared in the east to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God."

The Masons on the Continent of Europe, speaking of the symbol, say: "It is no matter whether the figure of which the Blazing Star forms the centre be a square, triangle, or circle, it still represents the sacred name of God, as an universal spirit who enlivens our hearts, who purifies our reason, who increases our knowledge, and who makes us wiser and better men."

And lastly, in the lectures revised by Dr. Hemming and adopted by the Grand Lodge of England at the union in 1813, and now constituting the authorized lectures of that jurisdiction, we find the following definition:

"The Blazing Star, or glory in the centre, refers us to the sun, which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below."

Hence we find that at different times the Blazing Star has been declared to be a symbol of divine Providence, of the Star of Bethlehem, of Prudence, of Beauty, and of the Sun. Before we can attempt to decide upon these various opinions, and adopt the true signification, it is necessary to extend our investigations into the antiquity of the emblem, and inquire what was the meaning given to it by the nations who first established it as a symbol.

Sabaism, or the worship of the stars, was one of the earliest deviations from the true system of religion. One of its causes was the universally established doctrine among the idolatrous nations of antiquity, that each star was animated by the soul of a hero god, who had once dwelt incarnate upon earth. Hence, in the hieroglyphical system, the star denoted a god. To this signification, allusion is made by the prophet Amos, when he says to the Israelites, while reproaching them for their idolatrous habits: "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." Amos v. 26.

This idolatry was early learned by the Israelites from their Egyptian taskmasters; and so unwilling were they to abandon it, that Moses found it necessary strictly to forbid the worship of anything "that is in heaven above;" notwithstanding which we find the Jews repeatedly committing the sin which had been so expressly forbidden. Saturn was the star to whose worship they were more particularly addicted under the names of Moloch and Chiun, already mentioned in the passage quoted from Amos. The planet Saturn was worshipped under the names of Moloch, Malcom or Milcom by the Ammonites, the Canaanites, the Phœnicians, and the Carthaginians, and under that of Chiun by the Israelites in the desert. Saturn was worshipped among the Egyptians under the name of *Raiphan*, or, as it is called in the Septuagint, *Remphan*. St. Paul, quoting the passage of Amos, says, "ye took up the tabernacle of Moloch and the star of your god Remphan."

Hale, in his *Analysis of Chronology*, says, in alluding to this passage of St. Paul, "There is no direct evidence that the Israelites worshipped the dog-star in the wilderness, except this passage; but the indirect is very strong, drawn from the general prohibition of the worship of the sun, moon, and stars, to which they must have been prone. And this was peculiarly an Egyptian idolatry, where the dog-star was worshipped, as notifying by his heliacal rising, or emersion from the sun's rays, the regular commencement of the periodical inundation of the Nile. And the Israelite sculptures at the cemetery of Kibroth-Hattaavah, or graves of lust, in the neighbor-

hood of Sinai, remarkably abound in hieroglyphics of the dog-star, represented as a human figure with a dog's head. That they afterwards sacrificed to the dog-star, there is express evidence in Josiah's description of idolatry, where the Syriac Mazaloth (improperly termed planets) denotes the dog-star; in Arabic, Mazaroth."

Fellows, in his *Exposition of the Mysteries*, says that this dog-star, the Anubis of the Egyptians, is the Blazing Star of Masonry, and supposing that the latter is a symbol of Prudence, which indeed it was in some of the ancient lectures, he goes on to remark: "What connection can possibly exist between a *star* and *prudence*, except allegorically in reference to the caution that was indicated to the Egyptians by the first appearance of *this star*, which warned them of approaching danger." But it will hereafter be seen that he has totally misapprehended the true signification of the Masonic symbol. The work of Fellows, it may be remarked, is an unsystematic compilation of undigested learning; but the student who is searching for truth must carefully eschew all his deductions as to the genius and spirit of Freemasonry.

Notwithstanding a few discrepancies may have occurred in the Masonic lectures, as arranged at various periods and by different authorities, the concurrent testimony of the ancient religions, and the hieroglyphic language, prove that the star was a symbol of God. It was so used by the prophets of old in their metaphorical style, and it has so been generally adopted by Masonic instructors. The application of the Blazing Star as an emblem of the Saviour, has been made by those writers who give a Christian explanation of our emblems, and to the Christian Mason such an application will not be objectionable. But those who desire to refrain from anything that may tend to impair the tolerance of our system, will be disposed to embrace a more universal explanation, which may be received alike by all the disciples of the Order, whatever may be their peculiar religious views. Such persons will rather accept the expression of Dr. Oliver, who, though much disposed to give a Christian character to our Institution, says, "the great Architect of the Universe is therefore symbolized in Freemasonry by the Blazing Star, as the herald of our salvation." (*Symb. Glory*, p. 292.)

Before concluding, a few words may be said as to the form of the Masonic symbol. It is not an heraldic star or *estoille*, for that always consists of six points, while the Masonic star is made with five points. This, perhaps, was with some involuntary allusion to the five Points of Fellowship. But the error has been committed in all our modern Tracing Boards of making the star with straight points, which form, of course, does not represent a blazing star. Guillim (*Disp. of Herald*) says: "All stars should be made with waved points, because our eyes tremble at beholding them."

In the early Tracing Board already referred to, the star with five straight points is superimposed upon another of five waving points. But the latter are now abandoned, and we have in the representations of the present day the incongruous symbol of a blazing star with five straight points. In the centre of the star there was always placed the letter **G**, which, like the Hebrew *yod*, was a recognized symbol of God, and thus the symbolic reference of the Blazing Star to divine Providence is greatly strengthened.

Blazing Star, Order of the. The Baron Tschoudy was the author of a work entitled *The Blazing Star*. (See *Tschoudy*.) On the principles inculcated in this work, he established, says Thory, at Paris, in 1766, an order called "The Order of the Blazing Star," which consisted of degrees of chivalry ascending to the Crusades, after the Templar system of Ramsay. It never, however, assumed the prominent position of an active Rite.

Blessing. See *Benediction*.

Blind. A blind man cannot be initiated into Masonry under the operation of the old regulation, which requires physical perfection in a candidate.

Blindness. Physical blindness in Masonry, as in the language of the Scriptures, is symbolic of the deprivation of moral and intellectual light. It is equivalent to the darkness of the Ancient Mysteries in which the neophytes were enshrouded for periods varying from a few hours to many days. The Masonic candidate, therefore, represents one immersed in intellectual darkness, groping in the search for that Divine light and truth which are the objects of a Mason's labor. See *Darkness*.

Blow. The three blows given to the Builder, according to the legend of the third degree, have been differently interpreted as symbols in the different systems of Masonry, but always with some reference to adverse or malignant influences exercised on humanity, of whom Hiram is considered as the type. Thus, in the symbolic degrees of Ancient Craft Masonry, the three blows are said to be typical of the trials and temptations to which man is subjected in youth and manhood, and to death, whose victim he becomes in old age. Hence the three Assassins are the three stages of human life. In the high degrees, such as the Kadoshes, which are founded on the Templar system

of Ramsay, the reference is naturally made to the destruction of the Order, which was effected by the combined influences of Tyranny, Superstition, and Ignorance, which are therefore symbolized by the three blows; while the three Assassins are also said sometimes to be represented by Squire de Floreau, Naffodei, and the Prior of Montfaucon, the three perjurers who swore away the lives of De Molay and his Knights. In the astronomical theory of Freemasonry, which makes it a modern modification of the ancient sun-worship, a theory advanced by Ragon, the three blows are symbolic of the destructive influences of the three winter months, by which Hiram, or the Sun, is shorn of his vivifying power. Des Etangs has generalized the Templar theory, and, supposing Hiram to be the symbol of eternal reason, interprets the blows as the attacks of those vices which deprave and finally destroy humanity. However interpreted for a special theory, Hiram the Builder always represents, in the science of Masonic symbolism, the principle of good; and then the three blows are the contending principles of evil.

Blue. This is emphatically the color of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive. It is therefore the only color, except white, which should be used in a Master's Lodge. Decorations of any other color would be highly inappropriate.

Among the religious institutions of the Jews, blue was an important color. The robe of the high priest's ephod, the ribbon for his breastplate, and for the plate of the mitre, were to be blue. The people were directed to wear a ribbon of this color above the fringe of their garments; and it was the color of one of the veils of the tabernacle, where, Josephus says, it represented the element of air. The Hebrew word used on these occasions to designate the color blue is תכלת, *tekelet;* and this word seems to have a singular reference to the symbolic character of the color, for it is derived from a root signifying *perfection;* now it is well-known that, among the ancients, initiation into the mysteries and perfection were synonymous terms; and hence the appropriate color of the greatest of all the systems of initiation may well be designated by a word which also signifies perfection.

This color also held a prominent position in the symbolism of the Gentile nations of antiquity. Among the Druids, blue was the symbol of *truth*, and the candidate, in the initiation into the sacred rites of Druidism, was invested with a robe composed of the three colors white, blue, and green.

The Egyptians esteemed blue as a sacred color, and the body of Amun, the principal god of their theogony, was painted light blue, to imitate, as Wilkinson remarks, "his peculiarly exalted and heavenly nature."

The ancient Babylonians clothed their idols in blue, as we learn from the prophet Jeremiah. The Chinese, in their mystical philosophy, represented blue as the symbol of the deity, because, being, as they say, compounded of black and red, this color is a fit representation of the obscure and brilliant, the male and female, or active and passive principles.

The Hindoos assert that their god, Vishnu, was represented of a celestial blue, thus indicating that wisdom emanating from God was to be symbolized by this color.

Among the mediæval Christians blue was sometimes considered as an emblem of immortality, as red was of the divine love. Portal says that blue was the symbol of perfection, hope, and constancy. "The color of the celebrated dome, azure," says Weale, in his treatise on *Symbolic Colors*, "was in divine language the symbol of eternal truth; in consecrated language, of immortality; and in profane language, of fidelity."

Besides the three degrees of Ancient Craft Masonry, of which blue is the appropriate color, this tincture is also to be found in several other degrees, especially of the Scottish Rite, where it bears various symbolic significations; all, however, more or less related to its original character, as representing universal friendship and benevolence.

In the degree of Grand Pontiff, the nineteenth of the Scottish Rite, it is the predominating color, and is there said to be symbolic of the mildness, fidelity, and gentleness which ought to be the characteristics of every true and faithful brother.

In the degree of Grand Master of all Symbolic Lodges, the blue and yellow, which are its appropriate colors, are said to refer to the appearance of Jehovah to Moses on Mount Sinai in clouds of azure and gold, and hence in this degree the color is rather an historical than a moral symbol.

The blue color of the tunic and apron, which constitutes a part of the investiture of a Prince of the Tabernacle, or twenty-fourth degree in the Scottish Rite, alludes to the whole symbolic character of the degree, whose teachings refer to our removal from this tabernacle of clay to "that house not

made with hands, eternal in the heavens." The blue in this degree is, therefore, a symbol of heaven, the seat of our celestial tabernacle.

Blue Blanket. The Lodge of Journeymen, in the city of Edinburgh, is in possession of a blue blanket, which is used as a banner in Masonic processions. The history of it is thus given in the *London Magazine:*

A number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner, on which were inscribed the following words from the 51st Psalm, viz.: "In bona voluntate tua edificentur muri Hierosolymæ." Fighting under the banner, these valiant Scotchmen were present at the capture of Jerusalem, and other towns in the Holy Land; and, on their return to their own country, they deposited the banner, which they styled "The Banner of the Holy Ghost," at the altar of St. Eloi, the patron saint of the Edinburgh Tradesmen, in the church of St. Giles. It was occasionally unfurled, or worn as a mantle by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. In 1482, James III., in consequence of the assistance which he had received from the Craftsmen of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 marks which he had contracted in making preparations for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV., of England, conferred on the good town several valuable privileges, and renewed to the Craftsmen their favorite banner of "The Blue Blanket." James's queen, Margaret of Denmark, to show her gratitude and respect to the Crafts, painted on the banner, with her own hands, a St. Andrew's cross, a crown, a thistle, and a hammer, with the following inscription: "Fear God and honor the king; grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defence of his sacred majesty's royal person till death." The king decreed that in all time coming, this flag should be the standard of the Crafts within burgh, and that it should be unfurled in defence of their own rights, and in protection of their sovereign. The privilege of displaying it at the Masonic procession was granted to the journeymen, in consequence of their original connection with the Masons of Mary's Chapel, one of the fourteen incorporated trades of the city.

"The Blue Blanket" was long in a very tattered condition; but some years ago it was repaired by lining it with blue silk, so that it can be exposed without subjecting it to much injury.

Blue Degrees. The first three degrees of Freemasonry are so called from the blue color which is peculiar to them.

Blue Lodge. A symbolic Lodge, in which the first three degrees of Masonry are conferred, is so called from the color of its decorations.

Blue Masonry. The degrees of Entered Apprentice, Fellow Craft, and Master Mason are called Blue Masonry.

Blue Master. In some of the high degrees, these words are used to designate a Master Mason.

Board of General Purposes. An organization attached to the Grand Lodge of England, consisting of a President and twenty-four other members, with the Grand Master, Pro Grand Master, Deputy Grand Master, and the Grand Wardens. The President and ten of the twenty-four members are annually nominated by the Grand Master, and the remaining fourteen are elected by the Grand Lodge from the Masters and Past Masters of the Lodges. This board has authority to hear and determine all subjects of Masonic complaints, or irregularity respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft.

Board of Relief. See *Relief, Board of.*

Boaz. The name of the left hand pillar that stood at the porch of King Solomon's Temple. It is derived from the Hebrew בּ, *b*, "in," and עֹז, *oaz*, "strength," and signifies "in strength." See *Pillars of the Porch.*

Bode, Johann Joachim Christoph. Born in Brunswick, 16th of January, 1730. One of the most distinguished Masons of his time. In his youth he was a professional musician, but in 1757 he established himself at Hamburg as a bookseller, and was initiated into the Masonic Order. He obtained much reputation by the translation of Sterne's *Sentimental Journey*, and *Tristram Shandy;* of Goldsmith's *Vicar of Wakefield;* Smollett's *Humphrey Clinker;* and of Fielding's *Tom Jones*, from the English; and of Montaigne's works from the French. To Masonic literature he made many valuable contributions; among others, he translated from the French Bonneville's celebrated work entitled *Les Jésuites chassés de la Maçonnerie et leur poignard brisé par les Maçons*, which contains a comparison of Scottish Masonry with the Templarism of the fourteenth century. Bode was at one time a zealous promoter of the Rite

of Strict Observance, but afterwards became one of its most active opponents. In 1790 he joined the Order of the Illuminati, obtaining the highest degree in its second class, and at the Congress of Wilhelmsbad he advocated the opinions of Weishaupt. No man of his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry, — a theory, however, which the investigations of subsequent historians have proved to be untenable, — was, that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the re-establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism. Bode died at Weimar on the 13th of December, 1793.

Boeber, Johann. A Royal Councillor of State and Director of the School of Cadets at St. Petersburg during the reign of Alexander I. In 1805 he induced the emperor to revoke the edicts made by Paul I. and himself against the Freemasons. His representations of the true character of the Institution induced the emperor to seek and obtain initiation. Boeber may be considered as the reviver of Masonry in the Russian dominions, and was Grand Master of the Grand Lodge from 1811 to 1814.

Boehmen, Jacob. The most celebrated of the Mystics of the sixteenth and seventeenth centuries, born near Gorlitz, in 1575, and died in 1624. His system attracted, and continued to attract long after his death, many disciples in Germany. Among these, in time, were several Freemasons, who sought to incorporate the mystical dogmas of their founder with the teachings of Freemasonry, so as to make the Lodges merely schools of theosophy. Indeed, the Theosophic Rites of Freemasonry, which prevailed to a great extent about the middle of the last century in Germany and France, were indebted for most of their ideas to the mysticism of Jacob Boehmen.

Bohemann, Karl Adolf. Born in 1770, in Denmark, where he was the possessor of a large estate. The character of having "performed many charitable deeds," which is bestowed upon him by Findel, is probably based on the statement of Lenning, that he gave 800,000 thalers to the Orphan Asylum at Stockholm. Lenning, however, says that it was given in 1767; and as that was three years before Bohemann was born, the error is obvious. Thory attributes the gift to a M. Bohman, and the similarity of names may have given rise to the mistake. Bohemann was a very zealous member of the Order of Asiatic Brethren, and was an active promulgator of the high degrees. Invited into Sweden, in 1802, by the Duke of Sudermania, who was an ardent inquirer into Masonic science, he was appointed Court Secretary. He attempted to introduce his system of high degrees into the kingdom, but having been detected in the effort to intermingle revolutionary schemes with his high degrees, he was first imprisoned and then banished from the country, his society being interdicted. He returned to Germany, but is not heard of after 1815, when he published at Pyrmont a justification of himself. Findel (*Hist.*, p. 560,) calls him an imposter, but I know not why. He was rather a Masonic fanatic, who was ignorant of or had forgotten the wide difference that there is between Freemasonry and political intrigue.

Bohemia. Freemasonry was instituted in Bohemia, in 1749, by the Grand Lodge of Scotland. In 1776 it was highly prosperous, and continued so until the commencement of the French Revolution, when it was suppressed by the Austrian government.

Bombay. Under a deputation from the Grand Lodge of England, the District Grand Lodge of Bombay was established in 1861. Masonry is in an excellent condition in the District.

Bonaim. The Hebrew word for builders, and used in 1 Kings v. 18, to designate a portion of the workmen on the Temple: "And Solomon's builders and Hiram's builders did hew them." Oliver, in his *Dictionary* and in his *Landmarks*, gives a mythical account of them as Fellow Crafts, divided into Lodges by King Solomon, but, by a grammatical blunder, he calls them *Benai*, substituting the Hebrew constructive for the nominative case, and changing the participial *o* into *e*. The *Bonaim* seem to be distinguished, by the author of the Book of Kings, from the *Gibalim*, and the translators of the authorized version have called the former *builders* and the latter *stone-squarers*. It is probable that the Bonaim were an order of workmen inferior to the Gibalim. Anderson, in both of his editions of the Book of Constitutions, blunders grammatically, like Oliver, and calls them *Bonai*, saying that they were "setters, layers, or builders, or light Fellow Crafts, in number 80,000." This idea seems to have been perpetuated in the modern rituals.

Bondman. In the fourth article of the Halliwell MS., which is supposed to contain the old Gothic or York Constitutions, it is said that the Master shall take good care that he make no bondman an apprentice, or, as it is in the original language:

"The fourthe artycul thys moste be,
That the Mayster hymn wel-be-se,
That he no bondman prentys make."

The regulation is repeated in all the subsequent regulations, and is still in force. See *Freeborn.*

Bone. This word, which is now corruptly pronounced in one syllable, is the Hebrew word *boneh*, בּוֹנֶה, "builder," from the verb *banah*, בָּנָה, "to build." It was peculiarly applied, as an epithet, to Hiram Abif, who superintended the construction of the Temple as its chief builder. Master Masons will recognize it as the terminal portion of a significant word. Its true pronunciation would be, in English letters, *bonay;* but the corruption into one syllable as *bone* has become too universal ever to be corrected.

Bone Box. In the early lectures of the last century, now obsolete, we find the following catechism:

"*Q.* Have you any key to the secrets of a Mason?

"*A.* Yes.

"*Q.* Where do you keep it?

"*A.* In a bone box, that neither opens nor shuts but with ivory keys."

The bone box is the mouth, the ivory keys the teeth. And the key to the secrets is afterwards said to be the tongue. These questions were simply used as tests, and were subsequently varied. In a later lecture it is called the "bone-bone box."

Bonneville, Chevalier de. On the 24th of November, 1754, he founded the Chapter of the high degrees known as the Chapter of Clermont. All the authorities assert this except Rebold (*Hist. de trois G. L.*, p. 46), who says that he was not its founder but only the propagator of its degrees. Lenning (*Encycl.*) has confounded him with Nicolas de Bonneville, who was born six years after the foundation of the Chapter.

Bonneville, Nicolas de. An historian and literateur, born at Evreux, in France, March 13, 1760. He was the author of a work, published in 1788, entitled, *Les Jésuites chassés de la Maçonnerie et leur poignard brise par les Maçons,* divided into two parts, of the first of which the sub-title was, *La Maçonnerie écossoise comparée avec les trois professions et le Secret des Templiers de 14e Siecle;* and of the second, *Mêmeté des quatre voeux de la Compagnie de S. Ignale, et des quatre grades de la Maçonnerie de S. Jean.* He also translated into French, Thomas Paine's *Essay on the Origin of Freemasonry;* a work, by the way, which was hardly worth the trouble of translation. De Bonneville had an exalted idea of the difficulties attendant upon writing a history of Freemasonry, for he says that, to compose such a work, supported by dates and authentic facts, it would require a period equal to ten times the age of man; a statement which, although exaggerated, undoubtedly contains an element of truth. His Masonic theory was that the Jesuits had introduced into the symbolic degrees the history of the life and death of the Templars, and the doctrine of vengeance for the political and religious crime of their destruction; and that they had imposed upon four of the higher degrees the four vows of their congregation. De Bonneville was imprisoned as a Girondist in 1793. He was the author of a *History of Modern Europe,* in 3 vols., published in 1792, and died in 1828.

Book of Charges. There seems, if we may judge from the references in the old records of Masonry, to have formerly existed a book under this title, containing the Charges of the Craft; equivalent, probably, to the Book of Constitutions. Thus, the Matthew Cooke MS. of the latter part of the fifteenth century (An. 533) speaks of "other charges mo that ben wryten in the Boke of Chargys."

Book of Constitutions. The Book of Constitutions is that work in which is contained the rules and regulations adopted for the government of the fraternity of Freemasons. Undoubtedly, a society so orderly and systematic must always have been governed by a prescribed code of laws; but, in the lapse of ages, the precise regulations which were adopted for the direction of the Craft in ancient times have been lost. The earliest record that we have of any such Constitutions is in a manuscript, first published, in 1723, by Anderson, and which he said was written in the reign of Edward IV. Preston quotes the same record, and adds, that "it is said to have been in the possession of the famous Elias Ashmole, and unfortunately destroyed," a statement which had not been previously made by Anderson. To Anderson, therefore, we must look in our estimation of the authenticity of this document; and that we cannot too much rely upon his accuracy as a transcriber is apparent, not only from the internal evidence of style, but also from the fact that he made important alterations in his copy of it in his edition of 1738. Such as it is, however, it contains the following particulars.

"Though the ancient records of the brotherhood in England were, many of them, destroyed or lost in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfred the Great, a mighty architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A. D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the Constitution of the English Lodges, according to the foreign model, and to increase the wages of working Masons.

"The said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft and the honorable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

"Accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York (A. D. 926), who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof, that assembly did frame the Constitutions and Charges of an English Lodge, and made a law to preserve and observe the same in all time coming."

Other records have from time to time been discovered, most of them recently, which prove beyond all doubt that the Fraternity of Freemasons were, at least in the 14th, 15th, 16th, and 17th centuries, in possession of manuscript Constitutions containing the rules and regulations of the Craft.

In the year 1717, Freemasonry, which had somewhat fallen into decay in the south of England, was revived by the organization of the Grand Lodge at London; and, in the next year, the Grand Master having desired, says Anderson, "any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, several old copies of the Gothic Constitutions were produced and collated."

But these Constitutions having been found to be very erroneous and defective — probably from carelessness or ignorance in their frequent transcription — in September, 1721, the Duke of Montagu, who was then Grand Master, ordered Brother James Anderson to digest them "in a new and better method."

Anderson having accordingly accomplished the important task that had been assigned him, in December of the same year a committee, consisting of fourteen learned brethren, was appointed to examine the book; and they, in the March communication of the subsequent year, having reported their approbation of it, it was, after some amendments, adopted by the Grand Lodge, and published, in 1723, under the title of "The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges."

A second edition was published in 1738, under the superintendence of a committee of Grand Officers. But this edition contained so many alterations, interpolations, and omissions of the Charges and Regulations as they appeared in the first, as to show the most reprehensible inaccuracy in its composition, and to render it utterly worthless except as a literary curiosity. It does not seem to have been very popular, for the printers, to complete their sales, were compelled to commit a fraud, and to present what they pretended to be a new edition in 1746, but which was really only the edition of 1738, with a new title-page neatly pasted in, the old one being cancelled. Of this literary fraud, I have a copy in my library, and have recently seen another one in the possession of a Mason of Washington city.

In 1754, Bro. Jonathan Scott presented a memorial to the Grand Lodge, "showing the necessity of a new edition of the Book of Constitutions." It was then ordered that the book "should be revised, and necessary alterations and additions made consistent with the laws and rules of Masonry;" all of which would seem to show the dissatisfaction of the Fraternity with the errors of the second edition. Accordingly, a third edition was published in 1756, under the editorship of John Entick. He also published the fourth edition in 1767.

In 1784, John Noorthouck published by authority the fifth edition. This was well printed in quarto, with numerous notes, and is considered as the most valuable edition.

The sixth and seventh editions were edited by William Williams, and published in 1815 and in 1827. The eighth edition was published, in 1841, by William Henry White, who was the Grand Secretary. In

each of these last three editions the historical part was omitted, and nothing was given but the Charges, Regulations, and Laws.

The Book of Constitutions was republished in America and in Ireland; but these eight editions, enumerated above, are the only original editions of the Book of Constitutions which were officially authorized by the Grand Lodge of England.

The Book is carried in all processions before the Grand Master, on a velvet cushion, and the right of so carrying it is vested in the Master of the oldest Lodge — a privilege which arose from the following circumstances. During the reign of Queen Anne, Freemasonry was in a languishing condition, in consequence of the age and infirmities of the Grand Master, Sir Christopher Wren. On his death, and the accession of George the First to the throne, the four old Lodges then existing in London determined to revive the Grand Lodge, which had for some years been dormant, and to renew the quarterly communications and the annual feast. This measure they accomplished, and resolved, among other things, that no Lodge thereafter should be permitted to act, (the four old Lodges excepted,) unless by authority of a charter granted by the Grand Master, with the approbation and consent of the Grand Lodge. In consequence of this, the old Masons in the metropolis vested all their inherent privileges as individuals in the four old Lodges, in trust, that they would never suffer the ancient landmarks to be infringed; while on their part these bodies consented to extend their patronage to every Lodge which should thereafter be regularly constituted, and to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, that of precedence only excepted. The extension of the Order, however, beginning to give to the new Lodges a numerical superiority in the Grand Lodge, it was feared they would at length be able, by a majority, to subvert the privileges of the original Masons of England, which had been centred in the four old Lodges. On this account, a code of articles was drawn up, with the consent of all the brethren, for the future government of the society. To this was annexed a regulation binding the Grand Master and his successors, and the Master of every newly constituted Lodge, to preserve these regulations inviolable; and declaring that no new regulation could be proposed, except at the third quarterly communication, and requiring it to be publicly read at the annual feast to every brother, even to the youngest Apprentice, when the approbation of at least two-thirds of those present should be requisite to render it obligatory. To commemorate this circumstance, it has been customary for the Master of the oldest Lodge to attend every grand installation, and, taking precedence of all present, the Grand Master excepted, to deliver the Book of Constitutions to the newly installed Grand Master, on his promising obedience to the ancient charges and general regulations.

Book of Constitutions Guarded by the Tiler's Sword. An emblem painted on the Master's carpet, and intended to admonish the Mason that he should be guarded in all his words and actions, preserving unsullied the Masonic virtues of silence and circumspection. Such is Webb's definition of the emblem, which is a very modern one, and I am inclined to think was introduced by that lecturer. The interpretation of Webb is a very unsatisfactory one. The Book of Constitutions is rather the symbol of constituted law than of silence and circumspection, and when guarded by the Tiler's sword it would seem properly to symbolize regard for and obedience to law, a prominent Masonic duty.

Book of Gold. In the Ancient and Accepted Scottish Rite, the book in which the transactions, statutes, decrees, balusters, and protocols of the Supreme Council or a Grand Consistory are contained.

Book of the Law. The Holy Bible, which is always open in a Lodge as a symbol that its light should be diffused among the brethren. The passages on which it is opened differ in the different degrees. See *Scriptures, Reading of the.*

Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although, technically, among the Jews the Torah, or Book of the Law, means only the Pentateuch or five books of Moses. Thus, to the Christian Mason the Book of the Law is the Old and New Testaments; to the Jew, the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta.

The Book of the Law is an important symbol in the Royal Arch degree, concerning which there was a tradition among the Jews that the Book of the Law was lost during the captivity, and that it was among the treasures discovered during the building of the second Temple. The same opinion was entertained by the early Christian fathers, such, for instance, as Irenæus, Tertullian, and Clemens Alexandrinus; "for," says Prideaux, "they (the Christian fathers) hold that all the Scriptures were lost and destroyed in the Babylonish cap-

tivity, and that Ezra restored them all again by Divine revelation." The truth of the tradition is very generally denied by biblical scholars, who attribute its origin to the fact that Ezra collected together the copies of the law, expurgated them of the errors which had crept into them during the captivity, and arranged a new and correct edition. But the truth or falsity of the legend does not affect the Masonic symbolism. The Book of the Law is the will of God, which, lost to us in our darkness, must be recovered as precedent to our learning what is TRUTH. As captives to error, truth is lost to us; when freedom is restored, the first reward will be its discovery.

Books, Anti-Masonic. See *Anti-Masonic Books.*

Border, Tesselated. See *Tesselated Border.*

Bourn. A limit or boundary; a word familiar to the Mason in the Monitorial Instructions of the Fellow Craft's degree, where he is directed to remember that we are travelling upon the level of time to that undiscovered country from whose bourn no traveller returns; and to the reader of Shakespeare, from whom the expression is borrowed, in the beautiful soliloquy of Hamlet:

> "Who would fardels bear,
> To grunt and sweat under a weary life;
> But that the dread of something after death —
> The undiscovered country, from whose bourn
> No traveller returns — puzzles the will."
> Act III., Scene 1.

Box-Master. In the Lodges of Scotland the Treasurer was formerly sometimes so called. Thus, in the minutes of the Lodge of Journeymen of Edinburgh, it was resolved, in 1726, that the Warden be instructed "to uplift and receive for the use of the society all such sums of money which are due and indebted to them or their former Box-masters or predecessors in office."

Boys' School. The Royal Masonic Institution for Boys is a charity of the Masons of England. It was founded in the year 1798, for clothing and educating the sons of indigent and deceased brethren, according to the situation in life they are most probably destined to occupy, and inculcating such religious instruction as may be conformable to the tenets of their parents, and ultimately apprenticing them to suitable trades. It is still existing in a flourishing condition. Similar schools have been established by the Masons of France and Germany.

Brahmanism. The religious system practised by the Hindus. It presents a profound and spiritual philosophy, strangely blended with the basest superstitions. The Vedas are the Brahmanical Book of the Law, although the older hymns springing out of the primitive Aryan religion have a date far anterior to that of comparatively modern Brahmanism. The "Laws of Menu" are really the text-book of Brahmanism; yet in the Vedic hymns we find the expression of that religious thought that has been adopted by the Brahmans and the rest of the modern Hindus. The learned Brahmans have an esoteric faith, in which they recognize and adore one God, without form or quality, eternal, unchangeable, and occupying all space; but confining this hidden doctrine to their interior schools, they teach, for the multitude, an open or esoteric worship, in which the incomprehensible attributes of the supreme and purely spiritual God are invested with sensible and even human forms. In the Vedic hymns all the powers of nature are personified, and become the objects of worship, thus leading to an apparent polytheism. But, as Mr. J. F. Clarke (*Ten Great Religions*, p. 90,) remarks, "behind this incipient polytheism lurks the original monotheism; for each of these gods, in turn, becomes the Supreme Being." And Max Müller says, (*Chips*, i. 2,) that "it would be easy to find in the numerous hymns of the Veda passages in which almost every important deity is represented as supreme and absolute." This most ancient religion — believed in by one-seventh of the world's population, that fountain from which has flowed so much of the stream of modern religious thought, abounding in mystical ceremonies and ritual prescriptions, worshipping, as the Lord of all, "the source of golden light," having its ineffable name, its solemn methods of initiation, and its symbolic rites — is well worth the serious study of the Masonic scholar, because in it he will find much that will be suggestive to him in the investigations of the dogmas of his Order.

Brazen Serpent. See *Serpent and Cross.*

Brazen Serpent, Knight of the. See *Knight of the Brazen Serpent.*

Brazil. The first organized Masonic authority at Brazil, the Grande Oriente do Brazil, was established in Rio de Janeiro, in the year 1821, by the division of one Lodge into three.

The Emperor, Dom Pedro I., was soon after initiated in one of these Lodges, and immediately proclaimed Grand Master; but finding that the Lodges of that period were nothing else but political clubs, he ordered them to be closed in the following year, 1822. After his abdication in 1831, Masonic meetings again took place, and a new

authority, under the title of "Grande Oriente Brazileiro," was established.

Some of the old members of the "Grande Oriente do Brazil" met in November of the same year and reorganized that body; so that two supreme authorities of the French Rite existed in Brazil.

In 1832, the Visconde de Jequitinhonha, having received the necessary powers from the Supreme Council of Belgium, established a Supreme Council of the Ancient and Accepted Rite; making thus a third contending body, to which was soon added a fourth and fifth, by the illegal organizations of the Supreme Councils of their own, by the contending Grand Orientes. In 1835, disturbances broke out in the legitimate Supreme Council, some of its Lodges having proclaimed the Grand Master of the Grand Orient of Brazil their Grand Commander, and thus formed another Supreme Council. In 1842, new seeds of dissension were planted by the combination of this revolutionary faction with the Grande Oriente Brazileiro, which body then abandoned the French Rite, and the two formed a new Council, which proclaimed itself the only legitimate authority of the Scotch Rite in Brazil. But it would be useless as well as painful, to continue the record of these dissensions, which like a black cloud darkened for years the Masonic sky of Brazil.

Things are now in a better condition, and Freemasonry in Brazil is united under the one head of the Grand Orient and Supreme Council.

Bread, Consecrated. Consecrated bread and wine, that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called the "Communion of the Brethren," is found in some of the higher degrees, such as the Order of High Priesthood in the American Rite, and the Rose Croix of the French and Scottish Rites.

It was in ancient times a custom religiously observed, that those who sacrificed to the gods should unite in partaking of a part of the food that had been offered. And in the Jewish church it was strictly commanded that the sacrificers should "eat before the Lord," and unite in a feast of joy on the occasion of their offerings. By this common partaking of that which had been consecrated to a sacred purpose, those who partook of the feast seemed to give an evidence and attestation of the sincerity with which they made the offering; while the feast itself was, as it were, the renewal of the covenant of friendship between the parties.

Breadth of the Lodge. See *Form of the Lodge.*

Breast. In one of the Old Lectures, quoted by Dr. Oliver, it is said, "A Mason's breast should be a safe and sacred repository for all your just and lawful secrets. A brother's secrets, delivered to me as such, I would keep as my own; as to betray that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villany of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy."

It is true, that the secrets of a Mason, confided as such, should be as inviolate in the breast of him who has received them as they were in his own before they were confided. But it would be wrong to conclude that in this a Mason is placed in a position different from that which is occupied by every honorable man. No man of honor is permitted to reveal a secret which he has received under the pledge of secrecy. But it is as false as it is absurd, to charge that either the man of honor or the Mason is bound by any such obligation to protect the criminal from the vindication of the law. It must be left to every man to determine by his own conscience whether he is at liberty to betray a knowledge of facts with which he could not have become acquainted except under some such pledge. No court of law would attempt to extort a communication of facts made known by a penitent to his confessor or a client to his lawyer; for such a communication would make the person communicating it infamous. In this case, Masonry supplies no other rule than that which is found in the acknowledged codes of Moral Ethics.

Breastplate. Called in Hebrew חשן, *chosen*, or חשן משפת, *chosen mishpet*, the *breastplate of judgment*, because through it the high priest received divine responses, and uttered his decisions on all matters relating to the good of the commonwealth. It was a piece of embroidered cloth of gold, purple, scarlet, and fine white, twined linen. It was a span, or about nine inches square, when doubled, and made thus strong to hold the precious stones that were set in it. It had a gold ring at each corner, to the uppermost of which were attached golden chains, by which it was fastened to the shoulder-pieces of the ephod; while from the two lowermost went two ribbons of blue, by which it was attached to the girdle of the ephod, and thus held secure in its place. In the breastplate were set twelve precious jewels, on each of which was engraved the name of one of the twelve tribes. The stones were arranged in four rows, three stones in each row. As to the order of arrangement and the names of the stones, there has been some difference

among the authorities. The authorized version of the Bible gives them in this order: Sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, jasper. This is the pattern generally followed in the construction of Masonic breastplates, but modern researches into the true meaning of the Hebrew names of the stones have shown its inaccuracy. Especially must the diamond be rejected, as no engraver could have cut a name on this impenetrable gem, to say nothing of the pecuniary value of a diamond of a size to match the rest of the stones. Josephus (*Ant.* III., vii.,) gives the stones in the following order: Sardonyx, topaz, emerald; carbuncle, jasper, sapphire; ligure, amethyst, agate; chrysolite, onyx, beryl. Kalisch, in his *Commentary on Exodus*, gives a still different order: Cornelian, (or sardius,) topaz, smaragdus; carbuncle, sapphire, emerald; ligure, agate, amethyst; chrysolite, onyx, jasper. But perhaps the Vulgate translation is to be preferred as an authority, because it was made in the fifth century, at a time when the old Hebrew names of the precious stones were better understood than now. The order given in that version is shown in the following diagram:

Emerald.	Topaz.	Sardius.
Jasper.	Sapphire.	Carbuncle.
Amethyst.	Agate.	Ligure.
Beryl.	Onyx.	Chrysolite.

A description of each of these stones, with its symbolic signification, will be found under the appropriate head.

On the stones were engraved the names of the twelve tribes, one on each stone. The order in which they were placed, according to the Jewish Targums, was as follows, having a reference to the respective ages of the twelve sons of Jacob:

Levi.	Simeon.	Reuben.
Zebulun.	Issachar.	Judah.
Gad.	Naphtali.	Dan.
Benjamin.	Joseph.	Asher.

The differences made by different writers in the order of the names of the stones arises only from their respective translations of the Hebrew words. These original names are detailed in Exodus, (xxviii.,) and admit of no doubt, whatever doubt there may be as to the gems which they were intended to represent. These Hebrew names are as follows:

ברקת * Bareket.	פטדה * Pitdah.	אדם * Odem.
יהלם * Yahalom.	ספיר * Sapphir.	נפך * Nopech.
אחלמה * Achlamah.	שבו * Shebo.	לשם * Leshem.
ישפה * Yashpah.	שהם * Shoham.	תרשיש * Tarshish.

The breastplate which was used in the first Temple does not appear to have been returned after the Captivity, for it is not mentioned in the list of articles sent back by Cyrus. The stones, on account of their great beauty and value, were most probably removed from their original arrangement and reset in various ornaments by their captors. A new one was made for the services of the second Temple, which, according to Josephus, when worn by the high priest, shot forth brilliant rays of fire that manifested the immediate presence of Jehovah. But he adds that two hundred years before his time this miraculous power had become extinct in consequence of the impiety of the nation. It was subsequently carried to Rome together with the other spoils of the Temple. Of the subsequent fate of these treasures, and among them the breastplate, there are two accounts: one, that they were conveyed to Carthage by Genseric after his sack of Rome, and that the ship containing them was lost on the voyage; the other, and, as King thinks, (*Ant. Gems*, 137,) the more probable one, that they had been transferred long before that time to Byzantium, and deposited by Justinian in the treasury of St. Sophia.

The breastplate is worn in American Chapters of the Royal Arch by the High Priest as an essential part of his official

vestments. The symbolic reference of it, as given by Webb, is that it is to teach him always to bear in mind his responsibility to the laws and ordinances of the Institution, and that the honor and interests of his Chapter should be always near his heart. This does not materially differ from the ancient symbolism, for one of the names given to the Jewish breastplate was the "memorial," because it was designed to remind the high priest how dear the tribes whose names it bore should be to his heart.

The breastplate does not appear to have been original with or peculiar to the Jewish ritual. The idea was, most probably, derived from the Egyptians. Diodorus Siculus says, (l. i., c. 75,) that among them the chief judge bore about his neck a chain of gold, from which hung a figure or image, (ζωδιον,) composed of precious stones, which was called TRUTH, and the legal proceedings only commenced when the chief judge had assumed this image. Ælian (lib. 34) confirms this account by saying that the image was engraved on sapphire, and hung about the neck of the chief judge with a golden chain. Peter du Val says that he saw a mummy at Cairo, round the neck of which was a chain, to which a golden plate was suspended, on which the image of a bird was engraved. See *Urim and Thummim.*

Breast, The Faithful. One of the three precious jewels of a Fellow Craft. It symbolically teaches the initiate that the lessons which he has received from the instructive tongue of the Master are not to be listened to and lost, but carefully treasured in his heart, and that the precepts of the Order constitute a covenant which he is faithfully to observe.

Breast to Breast. See *Five Points of Fellowship.*

Brethren. This word, being the plural of Brother in the solemn style, is more generally used in Masonic language, instead of the common plural, *Brothers.* Thus, Masons always speak of "The Brethren of the Lodge," and not of "The Brothers of the Lodge."

Brethren of the Bridge. See *Bridge Builders of the Middle Ages.*

Brethren of the Mystic Tie. The term by which Masons distinguish themselves as the members of a confraternity or brotherhood united by a mystical bond. See *Mystic Tie.*

Bridge Builders of the Middle Ages. Before speaking of the *Pontifices,* or the "Fraternity of Bridge Builders," whose history is closely connected with that of the Freemasons of the Middle Ages, it will be as well to say something of the word which they assumed as the title of their brotherhood.

The Latin word *pontifex,* with its equivalent English *pontiff,* literally signifies, "the builder of a bridge," from *pons,* "a bridge," and *facere,* "to make." But this sense, which it must have originally possessed, it seems very speedily to have lost, and we, as well as the Romans, only recognize *pontifex* or *pontiff* as significant of a sacerdotal character.

Of all the colleges of priests in ancient Rome, the most illustrious was that of the Pontiffs. The College of Pontiffs was established by Numa, and originally consisted of five, but was afterwards increased to sixteen. The whole religious system of the Romans, the management of all the sacred rites, and the government of the priesthood, was under the control and direction of the College of Pontiffs, of which the *Pontifex Maximus,* or High Priest, was the presiding officer and the organ through which its decrees were communicated to the people. Hence, when the Papal Church established its seat at the city of Rome, its Bishop assumed the designation of *Pontifex Maximus* as one of his titles, and Pontiff and Pope are now considered equivalent terms.

The question naturally arises as to what connection there was between religious rites and the building of bridges, and why a Roman priest bore the name which literally denoted a bridge builder. Etymologists have in vain sought to solve the problem, and, after all their speculation, fail to satisfy us. One of the most tenable theories is that of Schmitz, who thinks the *Pontifices* were so called because they superintended the sacrifices on a bridge, alluding to the Argean sacrifices on the Sublician bridge. But Varro gives a more probable explanation when he tells us that the Sublician bridge was built by the *Pontifices;* and that it was deemed, from its historic association, of so sacred a character, that no repairs could be made on it without a previous sacrifice, which was to be conducted by the Chief Pontiff in person. The true etymology is, however, undoubtedly lost; yet it may be interesting, as well as suggestive, to know that in old Rome there was, even in a mere title, supposing that it was nothing more, some sort of connection between the art or practice of bridge building and the mysterious sacerdotal rites established by Numa, a connection which was subsequently again developed in the Masonic association which is the subject of the present article. Whatever may have been this connection in pagan Rome, we find, after the establishment of Christianity and in the Middle Ages, a secret Fraternity organized, as a branch of the Travelling Freemasons of that period, whose members

were exclusively devoted to the building of bridges, and who were known as *Pontifices*, or "Bridge Builders," and styled by the French *les Frères Pontifes*, or *Pontifical Brethren*, and by the Germans *Brückenbrüder*, or "Brethren of the Bridge." It is of this Fraternity that, because of their association in history with the early corporations of Freemasons, it is proposed to give a brief sketch.

In the eleventh and twelfth centuries, the methods of intercommunication between different countries were neither safe nor convenient. Travellers could not avail themselves of the comforts of either macadamized roads or railways. Stage-coaches were unknown. He who was compelled by the calls of business to leave his home, trudged as a pedestrian wearily on foot, or as an equestrian, if his means permitted that mode of journeying; made his solitary ride through badly-constructed roads, where he frequently became the victim of robbers, who took his life as well as his purse, or submitted to the scarcely less heavy exactions of some lawless Baron, who claimed it as his high prerogative to levy a tax on every wayfarer who passed through his domains. Inns were infrequent, incommodious, and expensive, and the weary traveller could hardly have appreciated Shenstone's declaration, that

> "Whoe'er has travelled life's dull round,
> Where'er his stages may have been,
> May sigh to think he still has found
> His warmest welcome at an inn."

But one of the greatest embarrassments to which the traveller in this olden time was exposed occurred when there was a necessity to cross a stream of water. The noble bridges of the ancient Greeks and Romans had been destroyed by time or war, and the intellectual debasement of the dark ages had prevented their renewal. Hence, when refinement and learning began to awaken from that long sleep which followed the invasion of the Goths and Vandals and the decline and fall of the Roman Empire, the bridgeless rivers could only be crossed by swimming through the rapid current, or by fording the shallow places.

The earliest improvement towards a removal of these difficulties consisted in the adoption of rafts or boats, and gilds or corporations of raftsmen and boatmen, under the names of *Linuncularii*, *Lintrarii*, and *Utricularii*, were formed to transport travellers and merchandise across rivers. But the times were lawless, and these watermen oftener plundered than assisted their patrons. Benevolent persons, therefore, saw the necessity of erecting hostelries on the banks of the rivers at frequented places, and of constructing bridges for the transportation of travellers and their goods.

All the architectural labors of the period were, as is well known, intrusted to the gilds or corporations of builders who, under the designation of "Travelling Freemasons," passed from country to country, and, patronized by the Church, erected those magnificent cathedrals, monasteries, and other public edifices, many of which have long since crumbled to dust, but a few of which still remain to attest the wondrous ability of these operative brethren. Alone skilled in the science of architecture, from them alone could be derived workmen capable of constructing safe and enduring bridges.

Accordingly, a portion of these "Freemasons," withdrawing from the general body, united, under the patronage of the Church, into a distinct corporation of *Frères Pontifes*, or *Bridge Builders*. The name which they received in Germany was that of *Brückenbrüder*, or *Brethren of the Bridge*.

A legend of the Church attributes their foundation to Saint Benezet, who accordingly became the patron of the Order, as Saint John was of the Freemasons proper. Saint Benezet was a shepherd of Avilar, in France, who was born in the year 1165. "He kept his mother's sheep in the country," says Butler, the historian of the saints, "being devoted to the practices of piety beyond his age; when moved by charity to save the lives of many poor persons, who were frequently drowned in crossing the Rhone, and, being inspired by God, he undertook to build a bridge over that rapid river at Avignon. He obtained the approbation of the Bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying of the foundations till it was completed, in 1188."

Divesting this account, which Butler has drawn from the *Acta Sanctorum* of the Bollandists, of the miraculous, the improbable, and the legendary, the naked fact remains that Benezet was engaged, as the principal conductor of the work, in the construction of the magnificent bridge at Avignon, with its eighteen arches. As this is the most ancient of the bridges of Europe built after the commencement of the restoration of learning, it is most probable that he was, as he is claimed to have been, the founder of that Masonic corporation of builders who, under the name of *Brethren of the Bridge*, assisted him in the

undertaking, and who, on the completion of their task, were engaged in other parts of France, of Italy, and of Germany, in similar labors.

After the death of Saint Benezet, he was succeeded by Johannes Benedictus, to whom, as "Prior of the Bridge," and to his *brethren*, a charter was granted in 1187, by which they obtained a chapel and cemetery, with a chaplain.

In 1185, one year after the death of Saint Benezet, the Brethren of the Bridge commenced the construction of the Bridge of Saint Esprit, over the Rhone at Lyons. The completion of this work greatly extended the reputation of the Bridge Builders, and in 1189 they received a charter from Pope Clement III. The city of Avignon continued to be their headquarters, but they gradually entered into Italy, Spain, Germany, Sweden, and Denmark. The Swedish chronicles mention one Benedict, between the years 1178 and 1191, who was a Bishop and bridge builder at Skara, in that kingdom. Could he have been the successor, already mentioned, of Benezet, who had removed from Avignon to Sweden? As late as 1590 we find the Order existing at Lucca, in Italy, where, in 1562, John de Medicis exercised the functions of its chief under the title of *Magister*, or *Master*. How the Order became finally extinct is not known; but after its dissolution much of the property which it had accumulated passed into the hands of the Knights Hospitallers or Knights of Malta.

The gild or corporation of Bridge Builders, like the corporation of Travelling Freemasons, from which it was an offshoot, was a religious institution, but admitted laymen into the society. In other words, the workmen, or the great body of the gild, were of course secular, but the patrons were dignitaries of the Church. When by the multiplication of bridges the necessity of their employment became less urgent, and when the numbers of the workmen were greatly increased, the patronage of the Church was withdrawn, and the association was dissolved, or soon after fell into decay; its members, probably, for the most part, reuniting with the corporations of Masons from whom they had originally been derived. Nothing has remained in modern Masonry to preserve the memory of the former connection of the Order with the bridge builders of the Middle Ages, except the ceremony of opening a bridge, which is to be found in the rituals of the last century; but even this has now almost become obsolete.

Lenning, who has appropriated a brief article in his *Encyclopädie der Freimaurerei* to the *Brückenbrüder*, or *Brethren of the Bridge*, incorrectly calls them an Order of Knights. They took, he says, vows of celibacy and poverty, and also to protect travellers, to attend upon the sick, and to build bridges, roads, and hospitals. Several of the inventors of high degrees have, he thinks, sought to revive the Order in some of the degrees which they have established, and especially in the Knights of the Sword, which appears in the Ancient and Accepted Rite as the fifteenth degree, or Knights of the East; but I can find no resemblance except that in the Knights of the Sword there is in the ritual a reference to a river and a bridge. I am more inclined to believe that the nineteenth degree of the same Rite, or Grand Pontiff, was once connected with the Order we have been considering; and that, while the primitive ritual has been lost or changed so as to leave no vestige of a relationship between the two, the name which is still retained may have been derived from the *Frères Pontifes* of the twelfth century.

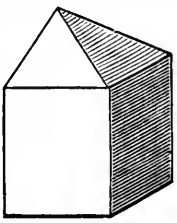
This, however, is mere conjecture, without any means of proof. All that we do positively know is, that the bridge builders of the Middle Ages were a Masonic association, and as such are entitled to a place in all Masonic histories.

Brief. The diploma or certificate in some of the high degrees is so called.

Bright. A Mason is said to be "bright" who is well acquainted with the ritual, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the Institution, and many bright Masons are, therefore, not necessarily learned Masons; and, on the contrary, some learned Masons are not well versed in the exact phraseology of the ritual. The one knowledge depends on a retentive memory, the other is derived from deep research. It is scarcely necessary to say which of the two kinds of knowledge is the more valuable. The Mason whose acquaintance with the Institution is confined to what he learns from its esoteric ritual will have but a limited idea of its science and philosophy. And yet a knowledge of the ritual as the foundation of higher knowledge is essential.

Broached Thurnel. In the Andersonian lectures of the early part of the eighteenth century the Immovable Jewels of the Lodge are said to be "the Tarsel Board, Rough Ashlar, and Broached Thurnel;" and in describing their uses it is taught that "the Rough Ashlar is for the Fellow Crafts to try their jewels on, and the Broached Thurnel for the Entered Apprentices to learn to work upon." Much difficulty

has been met with in discovering what the Broached Thurnel really was. Dr. Oliver, most probably deceived by the use to which it was assigned, says (*Dict. Symb. Mas.*) that it was subsequently called the Rough Ashlar. This is evidently incorrect, because a distinction is made in the original lecture between it and the Rough Ashlar, the former being for the Apprentices and the latter for the Fellow Crafts. Krause (*Kunsturkunden*, i. 73,) has, by what authority I know not, translated it by *Drehbank*, which means a turning-lathe, an implement not used by Operative Masons. Now what is the real meaning of the word? If we inspect an old tracing board of the Apprentice's degree of the date when the Broached Thurnel was in use, we shall find depicted on it three symbols, two of which will at once be recognized as the Tarsel, or Trestle Board, and the Rough Ashlar, just as we have them at the present day; while the third symbol will be that depicted in the margin, namely, a cubical stone with a pyramidal apex. This is the Broached Thurnel. It is the symbol which is still to be found, with precisely the same form, in all French tracing boards, under the name of the *pierre cubique*, or cubical stone, and which has been replaced in English and American tracing boards and rituals by the Perfect Ashlar. For the derivation of the words, we must go to old and now almost obsolete terms of architecture. On inspection, it will at once be seen that the Broached Thurnel has the form of a little square turret with a spire springing from it. Now, broach, or broche, says Parker, (*Gloss. of Terms in Architect.*, p. 97,) is "an old English term for a spire, still in use in some parts of the country, as in Leicestershire, where it is said to denote a spire springing from the tower without any intervening parapet. *Thurnel* is from the old French *tournelle*, a turret or little tower. The Broached Thurnel, then, was the Spired Turret. It was a model on which apprentices might learn the principles of their art, because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid."



Broken Column. Among the Hebrews, columns, or pillars, were used metaphorically to signify princes or nobles, as if they were the pillars of a state. Thus, in Psalm xi. 3, the passage, reading in our translation, "If the foundations be destroyed, what can the righteous do?" is, in the original, "when the columns are overthrown," *i. e.* when the firm supporters of what is right and good have perished. So the passage in Isaiah xix. 10 should read: "her (Egypt's) columns are broken down," that is, the nobles of her state. In Freemasonry, the broken column is, as Master Masons well know, the emblem of the fall of one of the chief supporters of the Craft. The use of the column or pillar as a monument erected over a tomb was a very ancient custom, and was a very significant symbol of the character and spirit of the person interred. See *Monument*.

Brother. The term which Freemasons apply to each other. Freemasons are brethren, not only by common participation of the human nature, but as professing the same faith; as being jointly engaged in the same labors, and as being united by a mutual covenant or tie, whence they are also emphatically called "Brethren of the Mystic Tie." See *Companion*.

Brotherhood. When our Saviour designated his disciples as his brethren, he implied that there was a close bond of union existing between them, which idea was subsequently carried out by St. Peter in his direction to "love the brotherhood." Hence the early Christians designated themselves as a *brotherhood*, a relationship unknown to the Gentile religions; and the ecclesiastical and other confraternities of the Middle Ages assumed the same title to designate any association of men engaged in the same common object, governed by the same rules, and united by an identical interest. The association or fraternity of Freemasons is, in this sense, called a brotherhood.

Brotherly Kiss. See *Kiss, Fraternal*.

Brotherly Love. At a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed that the great tenets of the Order are Brotherly Love, Relief, and Truth. These virtues are illustrated, and their practice recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated, as infallibly to impress upon his mind their absolute necessity in the constitution of a good Mason.

Brotherly Love might very well be supposed to be an ingredient in the organization of a society so peculiarly constituted as that of Freemasonry. But the brotherly love which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his brethren, according to the peculiar constitution of his own mind, or the extent of his own

generous or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted; and the very mode and manner of its practice detailed in words, and illustrated by symbols, so as to give neither cause for error nor apology for indifference.

Every Mason is acquainted with the Five Points of Fellowship—he knows their symbolic meaning—he can never forget the interesting incidents that accompanied their explanation; and while he has this knowledge, and retains this remembrance, he can be at no loss to understand what are his duties, and what must be his conduct, in relation to the principle of Brotherly Love. See *Five Points of Fellowship and Tenets of Freemasons.*

Brothers of the Rosy Cross. See *Rosicrucians.*

Browne, John. In 1798 John Browne published, in London, a work entitled "The Master Key through all the Degrees of a Freemason's Lodge, to which is added, Eulogiums and Illustrations upon Freemasonry." In 1802, he published a second edition under the title of "Browne's Masonic Master Key through the three degrees, by way of polyglot. Under the sanction of the Craft in general, containing the exact mode of working, initiation, passing and raising to the sublime degree of a Master. Also, the several duties of the Master, officers, and brethren while in the Lodge, with every requisite to render the accomplished Mason an explanation of all the hieroglyphics. The whole interspersed with illustrations on Theology, Astronomy, Architecture, Arts, Sciences, &c., many of which are by the editor." Browne had been, he says, the Past Master of six Lodges, and wrote his work not as an offensive exposition, but as a means of giving Masons a knowledge of the ritual. It is considered to be a very complete representation of the Prestonian lectures, and as such was incorporated by Krause in his "drei altesten Kunsturkunden." The work is printed in a very complicated cipher, the key to which, and without which the book is wholly unintelligible, was, by way of caution, delivered only personally, and to none but those who had reached the third degree. The explanation of this "mystical key," as Browne calls it, is as follows. The word *Browne* supplies the vowels, thus, $\frac{b\ r\ o\ w\ n\ e}{a\ e\ i\ o\ u\ y}$, and these six vowels in turn represent six letters, thus, $\frac{a\ e\ i\ o\ u\ y}{k\ c\ o\ l\ n\ u}$. Initial capitals are of no value, and supernumerary letters are often inserted. The words are kept separate, but the letters of one word are often divided between two or three. Much therefore is left to the shrewdness of the decipherer. The initial sentence of the work may be adduced as a specimen. *Ubs Rplrbsrt wbss ostm ronwprn Pongth Mrlwdgr*, which is thus deciphered: *Please to assist me in opening the Lodge.* The work is now exceedingly rare.

Bru. See *Vielle Bru, Rite of.*

Bruce, Robert. The introduction of Freemasonry into Scotland has been attributed by some writers to Robert, King of Scotland, commonly called Robert Bruce, who is said to have established in 1314 the Order of Herodem, for the reception of those Knights Templars who had taken refuge in his dominions from the persecutions of the pope and the king of France. Thory (*Act. Lat.*, i. 6,) copies the following from a manuscript in the library of the Mother Lodge of the Philosophical Rite:

"Robert Bruce, King of Scotland, under the name of Robert Bruce, created, on the 24th June, 1314, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which has been since united that of Herodem, for the sake of the Scotch Masons, who composed a part of the thirty thousand men with whom he had conquered an army of a hundred thousand Englishmen. He reserved, in perpetuity, to himself and his successors, the title of Grand Master. He founded the Royal Grand Lodge of the Order of Herodem at Kilwinning, and died, crowned with glory and honor, the 9th of July, 1329."

Dr. Oliver, (*Landm.*, ii. 13,) referring to the abolition of the Templar Order in England, when the Knights were compelled to enter the Preceptories of the Knights of St. John, as dependants, says:

"In Scotland, Edward, who had overrun the country at the time, endeavored to pursue the same course; but, on summoning the Knights to appear, only two, Walter de Clifton, the Grand Preceptor, and another, came forward. On their examination, they confessed that all the rest had fled; and as Bruce was advancing with his army to meet Edward, nothing further was done. The Templars, being debarred from taking refuge either in England or Ireland, had no alternative but to join Bruce, and give their active support to his cause. Thus, after the battle of Bannockburn, in 1314, Bruce granted a charter of lands to Walter de Clifton, as Grand Master of the Templars, for the assistance which they rendered on that occasion. Hence the Royal Order of H. R. D. M. was frequenly practised under the name of Templary."

Lawrie, or the author of Lawrie's *Book*, who is excellent authority for Scottish Masonry, does not appear, however, to give any credit to the narrative. Whatever

Bruce may have done for the higher degrees, there is no doubt that Ancient Craft Masonry was introduced into Scotland at an earlier period. But it cannot be denied that Bruce was one of the patrons and encouragers of Scottish Freemasonry.

Brün, Abraham Van. A wealthy Mason of Hamburg, who died at an advanced age in 1768. For many years he had been the soul of the Society of True and Ancient Rosicrucians, which soon after his death was dissolved.

Brunswick, Congress of. It was convoked, in 1775, by Ferdinand, Duke of Brunswick. Its object was to effect a fusion of the various Rites; but it terminated its labors, after a session of six weeks, without success.

Buenos Ayres. There is much uncertainty of detail in the early history of Freemasonry in the Argentine Republic. To Brother A. G. Goodall, of New York, who visited the South American States some years ago, are we indebted for the most authentic accounts of the introduction of Masonry into those countries. He says that Lodges were in existence in Buenos Ayres about the year 1846, but in consequence of the unsettled state of society their labors were suspended, and it was not until 1853 that the Order commenced a permanent career in the Rio de Plata. January 19, 1854, Excelsior Lodge was established at Buenos Ayres by a Warrant of the Grand Lodge of England. It worked in the York Rite and in the English language. Two other Lodges were subsequently established by the same authority, one working in English and one in German. In 1856 there was an irregular body working in the Ancient and Accepted Rite, which claimed the prerogatives of a Grand Lodge, but it was never recognized, and soon ceased to exist. In September 13, 1858, a Supreme Council and Grand Orient was established by the Supreme Council of Paraguay. This body is still in active operation under the title of The Supreme Council of the Argentine Republic, Orient of Buenos Ayres. In 1801 the Grand Lodge of England issued a Warrant for the establishment of a Provincial Grand Lodge, which is in fraternal alliance with the Supreme Council, and by the consent of the latter is authorized to establish symbolic Lodges.

Bul. A monstrous corruption, in the American Royal Arch, of the word Bel. Up to a recent period, it was combined with another corruption, *Lun*, in the mutilated form of *Buh-Lun*, under which disguise the words *Bel* and *On* were presented to the neophyte.

Buhle, Johann Gottlieb. Professor of Philosophy in the University of Göttingen, who, not being himself a Mason, published, in 1804, a work entitled, *Ueber den Ursprung und die vornehmsten Schicksale des Ordens der Rosenkreuzer und Freimaurer*, that is, "On the Origin and the Principal Events of the Orders of Rosicrucianism and Freemasonry." This work, illogical in its arguments, false in many of its statements, and confused in its arrangement, was attacked by Frederick Nicolai in a critical review of it in 1806, and is spoken of very slightingly even by De Quincey, himself no very warm admirer of the Masonic Institution, who published, in 1824, in the *London Magazine*, (vol. ix.,) a loose translation of it, "abstracted, re-arranged, and improved," under the title of *Historico-critical Inquiry into the Origin of the Rosicrucians and the Freemasons*. Buhle's theory was that Freemasonry was invented in the year 1629, by John Valentine Andreä. Buhle was born at Brunswick in 1753, became Professor of Philosophy at Göttingen in 1787, and, having afterwards taught in his native city, died there in 1821.

Builder. The chief architect of the Temple of Solomon is often called "the Builder." But the word is also applied generally to the Craft; for every speculative Mason is as much a builder as was his operative predecessor. An American writer (F. S. Wood) thus alludes to this symbolic idea. "Masons are called moral builders. In their rituals, they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs,—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." And he adds, "The builder builds for a century; Masons for eternity." In this sense, "the builder" is the noblest title that can be bestowed upon a Mason.

Builder, Smitten. See *Smitten Builder*.

Builders, Corporations of. See *Stone-Masons of the Middle Ages*.

Bul. Oliver says that this is one of the names of God among the ancients. I can find no such word in any oriental language. It is really a Masonic mutilation of the word *Bel*. See *Buh*.

Bull, Papal. An edict or proclamation issued from the Apostolic Chancery, with the seal and signature of the pope, written in Gothic letters and upon coarse parchment. It derives its name from the leaden seal which is attached to it by a cord of hemp or silk, and which in mediæval Latin is called *bulla*. Several of these bulls have from time to time been fulminated against Freemasonry and other secret societies, subjecting them to the heaviest

ecclesiastical punishments, even to the greater excommunication. According to these bulls, a Freemason is *ipso facto* excommunicated by continuing his membership in the society, and is thus deprived of all spiritual privileges while living, and the rites of burial when dead.

Of these bulls, the first was promulgated by Clement XII., on the 27th of April, 1738; this was repeated and made perpetual by Benedict XIV., on the 18th of May, 1775. On the 13th of August, 1814, an edict continuing these bulls was issued by the Cardinal Gonsalvi, Secretary of State of Pius VII.; and lastly, similar denunciatory edicts have within recent years been uttered by Pius IX. Notwithstanding these reiterated denunciations and attempts at Papal suppression, the Mason may say of his Order as Galileo said of the earth, *è pur si muove.*

Bulletin. The name given by the Grand Orient of France to the monthly publication which contains the official record of its proceedings. A similar work is issued by the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States of America, and by several other Supreme Councils and Grand Orients.

Bunyan, John. "The well-known author of the *Pilgrim's Progress.*" He lived in the seventeenth century, and was the most celebrated allegorical writer of England. His work entitled *Solomon's Temple Spiritualized* will supply the student of Masonic symbolism with many valuable suggestions.

Burdens, Bearers of. A class of workmen at the Temple mentioned in 2 Chron. ii. 18, and referred to by Masonic writers as the *Ish Sabal*, which see.

Burial. The right to be buried with the ceremonies of the Order is one that, under certain restrictions, belongs to every Master Mason.

None of the ancient Constitutions contain any law upon this subject, nor can the exact time be now determined when funeral processions and a burial service were first admitted as regulations of the Order.

The celebrated caricature of a mock procession of the "Scald Miserable Masons," as it was called, was published in 1742, and represented a funeral procession. This would seem to imply that Masonic funeral processions must have been familiar at that time to the people; for a caricature, however distorted, must have an original for its foundation.

The first official notice, however, that we have of funeral processions is in November, 1754. A regulation was then adopted which prohibited any Mason from attending a funeral or other procession clothed in any of the jewels or badges of the Craft, except by dispensation of the Grand Master or his deputy.

There are no further regulations on this subject in any of the editions of the Book of Constitutions previous to the modern code which is now in force in the Grand Lodge of England. But Preston gives us the rules on this subject, which have now been adopted by general consent as the law of the Order, in the following words:

"No Mason can be interred with the formalities of the Order unless it be at his own special request communicated to the Master of the Lodge of which he died a member — foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exception. Fellow Crafts or Apprentices are not entitled to the funeral obsequies."

The only restrictions prescribed by Preston are, it will be perceived, that the deceased must have been a Master Mason, that he had himself made the request, and that he was affiliated, which is implied by the expression that he must have made the request for burial of the Master of the Lodge *of which he was a member.* Fellow Crafts and Entered Apprentices are not permitted to join in a funeral procession; and, accordingly, we find that in the form of procession laid down by Preston no place is assigned to them, in which he has been followed by all subsequent monitorial writers.

The regulation of 1754, which requires a dispensation from the Grand Master for a funeral procession, is not considered of force in this country, and accordingly, in America, Masons have generally been permitted to bury their dead without the necessity of such dispensation.

Burning Bush. In the third chapter of Exodus it is recorded that, while Moses was keeping the flock of Jethro on Mount Horeb, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," and there communicated to him for the first time his Ineffable Name. This occurrence is commemorated in the "Burning Bush" of the Royal Arch degree. In all the systems of antiquity, fire is adopted as a symbol of Deity; and the "Burning Bush," or the bush filled with fire which did not consume, whence came forth the Tetragrammaton, the symbol of Divine Light and Truth, is considered, in the higher degrees of Masonry, like the "Orient" in the lower, as the great source of true Masonic light; wherefore Supreme Councils of the 33d

degree date their balustres, or official documents, "near the B.·. B.·.," or "Burning Bush," to intimate that they are, in their own Rite, the exclusive source of all Masonic instruction.

Burnes, James. A distinguished Mason, and formerly Provincial Grand Master of Western India. He is the author of an interesting work entitled a "*Sketch of the History of the Knights Templars.* By James Burnes, LL.D., F.R.S., Knight of the Royal Hanoverian Guelphic Order;" published at London, in 1840, in 74 + 60 pages in small quarto.

Burns, Robert. The celebrated Scottish poet, of whose poetry William Pitt has said "that he could think of none since Shakespeare's that had so much the appearance of sweetly coming from nature;" was born at Kirk Alloway, near the town of Ayr, on the 25th of January, 1759, and died on the 22d of July, 1796. He was initiated into Freemasonry in the town of Irvine, in 1781, and was at one time the Master of a Lodge at Mauchline, where he presided with great credit to himself, as appears from the following remarks of the philosophic Dugald Stewart. "In the course of the same season, I was led by curiosity to attend for an hour or two a Masonic Lodge in Mauchline, where Burns presided. He had occasion to make some short, unpremeditated compliments to different individuals from whom he had no reason to expect a visit, and everything he said was happily conceived and forcibly as well as fluently expressed." The slanderous charge that he acquired the habits of dissipation, to which he was unfortunately addicted, at the festive meetings of the Masonic Lodges, has been triumphantly refuted by a writer in the *London Freemason's Magazine*, (vol. v., p. 291,) and by the positive declarations of his brother Gilbert, who asserts that these habits were the result of his introduction, several years after his attendance on the Lodges, to the hospitable literary society of the Scottish metropolis.

Burns consecrated some portion of his wonderful poetic talent to the service of the Masonic Order, to which he appears always to have been greatly attached. Among his Masonic poetic effusions every Mason is familiar with that noble farewell to his brethren of Tarbolton Lodge commencing,

> Adieu! a heart-warm, fond adieu!
> Dear brothers of the mystic tie!

On the 25th of January, 1820, a monument was erected to his memory, by public subscription, at his birthplace; the corner-stone of which was laid with appropriate Masonic honors by the Deputy Grand Master of the Ancient Mother Lodge Kilwinning, assisted by all the Masonic Lodges in Ayrshire.

Business. Everything that is done in a Masonic Lodge, relating to the initiation of candidates into the several degrees, is called its *work* or *labor;* all other transactions such as are common to other associations come under the head of *business*, and they are governed with some peculiar differences by rules of order, as in other societies. See *Order, Rules of.*

Byblos. An ancient city of Phœnicia, celebrated for the mystical worship of Adonis, who was slain by a wild boar. It was situated on a river of the same name, whose waters, becoming red at a certain season of the year by the admixture of the clay which is at its source, were said by the celebrants of the mysteries of Adonis to be tinged with the blood of that god. This city, so distinguished for the celebration of these mysteries, was the Gebal of the Hebrews, the birthplace of the Giblemites, or stone-squarers, who wrought at the building of King Solomon's Temple; and thus those who have advanced the theory that Freemasonry is the successor of the Ancient Mysteries, think that they find in this identity of Byblos and Gebal another point of connection between these Institutions.

By-Laws. Every subordinate Lodge is permitted to make its own by-laws, provided they do not conflict with the regulations of the Grand Lodge, nor with the ancient usages of the Fraternity. But of this, the Grand Lodge is the only judge, and therefore the original by-laws of every Lodge, as well as all subsequent alterations of them, must be submitted to the Grand Lodge for approval and confirmation before they can become valid.

C.

Cabala. Now more correctly and generally written *Kabbala*, which see. Its derivatives also, such as *Cabalist, Cabalistic Mason*, etc., will be found under the titles *Kabbalist, Kabbalistic Mason*, etc.

Cabiric Mysteries. The Cabiri were gods whose worship was first established in the island of Samothrace, where the Cabiric Mysteries were practised. The gods called the Cabiri were originally two, and afterwards four, in number, and are supposed by Bryant (*Anal. Ant. Myth.*, iii. 342,) to have referred to Noah and his three sons, the Cabiric Mysteries being a modification of the arkite worship. In these mysteries there was a ceremony called the "Cabiric Death," in which was represented, amid the groans and tears and subsequent rejoicings of the initiates, the death and restoration to life of Cadmillus, the youngest of the Cabiri. The legend recorded that he was slain by his three brethren, who afterwards fled with his virile parts in a mystic basket. His body was crowned with flowers, and was buried at the foot of Mount Olympus. Clement of Alexandria speaks of the legend as *the sacred mystery of a brother slain by his brethren*, "frater trucidatus à fratribus."

There is much perplexity connected with the subject of these mysteries, but it is generally supposed that they were instituted in honor of Atys, the son of Cybele or Demeter, of whom Cadmillus was but another name. According to Macrobius, Atys was one of the appellations of the sun, and we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented in the person of Atys, or Cadmillus, the enigmatical death of the sun in winter, and his regeneration in the spring. In all probability, in the initiation, the candidate passed through a drama, the subject of which was the violent death of Atys. The "Cabiric Death" was, in fact, a type of the Hiramic, and the legend, so far as it can be understood from the faint allusions of ancient authors, was very analogous in spirit and design to that of the third degree of Freemasonry.

Many persons annually resorted to Samothrace to be initiated into the celebrated mysteries, among whom are mentioned Cadmus, Orpheus, Hercules, and Ulysses. Jamblichus says, in his life of Pythagoras, that from those of Lemnos that sage derived much of his wisdom. The mysteries of the Cabiri were much respected among the common people, and great care was taken in their concealment. The priests made use of a language peculiar to the rites.

The mysteries were in existence at Samothrace as late as the eighteenth year of the Christian era, at which time the Emperor Germanicus embarked for that island, to be initiated, but was prevented from accomplishing his purpose by adverse winds.

Cable Tow. The word "tow" signifies, properly, a line wherewith to draw. Richardson (*Dict.*) defines it as "that which tuggeth, or with which we tug or draw." A cable tow is a rope or line for drawing or leading. The word is purely Masonic, and in some of the writers of the early part of the last century we find the expression "cable rope." Prichard so uses it in 1730. The German word for a cable or rope is *cabeltau*, and thence our *cable tow* is probably derived.

In its first inception, the cable tow seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the Entered Apprentice's degree. But in the second and third degrees a more modern symbolism has been introduced, and the cable tow is in these grades supposed to symbolize the covenant by which all Masons are tied, thus reminding us of the passage in Hosea (xi. 4), "I drew them with cords of a man, with bands of love."

Cable Tow's Length. Gädicke says that, "according to the ancient laws of Freemasonry, every brother must attend his Lodge if he is within the length of his cable tow." The old writers define the length of a cable tow, which they sometimes called "a cable's length," to be three miles for an Entered Apprentice. But the expression is really symbolic, and, as it was defined by the Baltimore Convention in 1842, means the scope of a man's reasonable ability.

Cabul. A district containing twenty cities which Solomon gave to Hiram, king of Tyre, for his assistance in the construction of the Temple. Clark (*Comm.*) thinks it likely that they were not given to Hiram so that they should be annexed to his Tyrian dominions, but rather to be held as security for the money which he had advanced. This, however, is merely conjectural. The district containing them is placed by Josephus in the north-west part of Galilee, adjacent to Tyre. Hiram does not appear to have been satisfied with the gift; why, is uncertain. Kitto thinks because they were not situated on the coast. A Masonic legend says because they were ruined and dilapidated villages, and in

token of his dissatisfaction, Hiram called the district *Cabul*. The meaning of this word is not known. Josephus, probably by conjecture from the context, says it means "unpleasing." Hiller (*Onomast.*) and, after him, Bates (*Dict.*) suppose that כבול is derived from the particle כ, *as*, and בל, *nothing*. The Talmudic derivation from CBL, *tied with fetters*, is Talmudically childish. The dissatisfaction of Hiram and its results constitute the subject of the legend of the degree of Intimate Secretary in the Scottish Rite.

Cadet - Gassicourt, Charles Louis. The author of the celebrated work entitled *Le Tombeau de Jacques Molay*, which was published at Paris, in 1796, and in which he attempted, like Barruel and Robison, to show that Freemasonry was the source and instigator of all the political revolutions which at that time were convulsing Europe. Cadet-Gassicourt was himself the victim of political persecution, and, erroneously attributing his sufferings to the influences of the Masonic Lodges in France, became incensed against the Order, and this gave birth to his libellous book. But subsequent reflection led him to change his views, and he became an ardent admirer of the Institution which he had formerly maligned. He sought initiation into Freemasonry, and in 1805 was elected as Master of the Lodge l'Abeille in Paris. He was born at Paris, Jan. 23, 1769, and died in the same city Nov. 21, 1821.

Cadmillus. The youngest of the Cabiri, and as he is slain in the Cabiric Mysteries, he becomes the analogue of the Builder in the legend of Freemasonry.

Caduceus. The *Caduceus* was the magic wand of the god Hermes. It was an olive staff twined with fillets, which were gradually converted to wings and serpents. Hermes, or Mercury, was the messenger of Jove. Among his numerous attributes, one of the most important was that of conducting disembodied spirits to the other world, and, on necessary occasions, of bringing them back. He was the guide of souls, and the restorer of the dead to life. Thus, Horace, in addressing him, says:

> "Unspotted spirits you consign
> To blissful seats and joys divine,
> And powerful with your golden wand
> The light unburied crowd command."

Virgil also alludes to this attribute of the magic wand when he is describing the flight of Mercury on his way to bear Jove's warning message to Æneas:

> "His wand he takes; with this pale ghost he calls
> From Pluto's realms, or sends to Tartarus shore."

And Statius, imitating this passage, makes the same allusion in his *Thebaid*, (1. 314,) thus translated by Lewis.

> "He grasps the wand which draws from hollow graves,
> Or drives the trembling shades to Stygian waves;
> With magic power seals the watchful eye
> In slumbers soft or causes sleep to fly."

The history of this *Caduceus*, or magic wand, will lead us to its symbolism. Mercury, who had invented the lyre, making it out of the shell of the tortoise, exchanged it with Apollo for the latter's magical wand. This wand was simply an olive branch around which were placed two fillets of ribbon. Afterwards, when Mercury was in Arcadia, he encountered two serpents engaged in deadly combat. These he separated with his wand; hence the olive wand became the symbol of peace, and the two fillets were replaced by the two serpents, thus giving to the *Caduceus* its well-known form of a staff, around which two serpents are entwined.

Such is the legend; but we may readily see that in the olive, as the symbol of immortality, borne as the attribute of Mercury, the giver of life to the dead, we have a more ancient and profounder symbolism. The serpents, symbols also of immortality, are appropriately united with the olive wand. The legend also accounts for a later and secondary symbolism — that of peace.

The *Caduceus* then — the original meaning of which word is *a herald's staff* — as the attribute of a life-restoring God, is in its primary meaning the symbol of immortality; so in Freemasonry the rod of the Senior Deacon, or the Master of Ceremonies, is but an analogue of the Hermean Caduceus. This officer, as leading the aspirant through the forms of initiation into his new birth or Masonic regeneration, and teaching him in the solemn ceremonies of the third degree the lesson of eternal life, may well use the magic wand as a representation of it, which was the attribute of that ancient deity, who brought the dead into life.

Cæmentarius. Latin. A builder of walls, a mason from *cæmenta*, rough unhewn stones as they come from the quarry. In mediæval Latin, the word is used to designate an operative mason. Du Cange cites *Magister Cæmentariorum* as used to designate him who presided over the building of edifices, that is, the Master of the works. It has been adopted by some modern writers as a translation of the word *Freemason*. Its employment for that purpose is perhaps more correct than that of the more usual word *latomus*, which owes its use to the authority of Thory.

Cagliostro. Of all the Masonic charlatans who flourished in the eighteenth century the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes of deception, the extensive field of his operations through almost every country of Europe, or the distinguished character and station of many of those whose credulity made them his victims. The history of Masonry in that century would not be complete without a reference to this prince of Masonic impostors. To write the history of Masonry in the eighteenth century and to leave out Cagliostro, would be like enacting the play of Hamlet and leaving out the part of the Prince of Denmark. And yet Carlyle has had occasion to complain of the paucity of materials for such a work. Indeed, of one so notorious as Cagliostro comparatively but little is to be found in print. The only works upon which he who would write his life must dedepend are a *Life* of him published in London, 1787; *Memoirs*, in Paris, 1786; and *Memoirs Authentiques*, Strasburg, 1786; a *Life*, in Germany, published at Berlin, 1787; another in Italian, published at Rome in 1791; and a few fugitive pieces, consisting chiefly of manifestoes of himself and his disciples.

Joseph Balsamo, subsequently known as Count Cagliostro, was the son of Peter Balsamo and Felicia Braconieri, both of mean extraction, who was born on the 8th of June, 1743, in the city of Palermo. Upon the death of his father, he was taken under the protection of his maternal uncles, who caused him to be instructed in the elements of religion and learning, by both of which he profited so little, that he eloped several times from the Seminary of St. Roch, near Palermo, where he had been placed for his instruction. At the age of thirteen he was carried to the Convent of the Good Brotherhood at Castiglione. There, having assumed the habit of a novice, he was placed under the tuition of the apothecary, from whom he learned the principles of chemistry and medicine. His brief residence at the convent was marked by violations of many of its rules; and finally, abandoning it altogether, he returned to Palermo. There he continued his vicious courses, and was frequently seized and imprisoned for infractions of the law. At length, having cheated a goldsmith, named Marano, of a large amount of gold, he was compelled to flee from his native country.

He then repaired to Messina, where he became acquainted with one Altotas, who pretended to be a great chemist. Together they proceeded to Alexandria in Egypt, where, by means of certain chemical, or perhaps rather by financial, operations, they succeeded in collecting a considerable amount of money. Their next appearance is in the island of Malta, where they worked for some time in the laboratory of the Grand Master Pinto. There Altotas died, and Balsamo, or — as I shall henceforth call him by the name which he subsequently assumed — Cagliostro, proceeded to visit Naples, under the protection of a Knight of Malta, to whom he had been recommended by the Grand Master. He subsequently united his fortunes to a Sicilian prince, who was addicted to the study of chemistry, and who carried him to visit his estates in Sicily. He took this opportunity of revisiting Messina, where he deserted his princely patron, and became the associate of a dissolute priest, with whom he went to Naples and Rome. In the latter place, which he visited for the first time, he assumed several characters, appearing sometimes in an ecclesiastical, and sometimes in a secular habit. His principal occupation at this period was that of filling up outlines of copperplate engravings with India ink, which he sold for pen-and-ink drawings. Cagliostro could do nothing without a mingling of imposture.

About this time he made the acquaintance of a young woman, Lorenza Feliciani, whom he married, and to whom her parents gave a trifling dower, but one which was proportioned to her condition. This woman subsequently made a principal figure in his history, partaking of his manifold adventures, aiding him in his impostures, and finally betraying his confidence, by becoming the chief witness against him on his trial at Rome.

I shall say nothing here or hereafter of the domestic life of this well-assorted couple, except that, by the woman's own confession, it was guided by the most immoral principles, and marked by the most licentious practices.

Soon after his marriage he became acquainted with a notorious adventurer — his countryman — called the Marquis Agliata, whose character strongly resembled his own, and with one Ottavio Nicastro, an accomplished villain, who subsequently finished his career on the gibbet.

This triumvirate of rogues occupied themselves in the manufacture of forged notes and bonds, with which they amassed considerable sums of money. But the course of roguery, like that of true love, "never does run smooth;" and, having quarrelled about a division of the spoils, Nicastro, finding himself cheated by his comrades, betrayed them to the police, who sought to arrest them. But Cagliostro and his wife, accompanied by the Marquis Agliata, learning the design, made their es-

cape, and travelled towards Venice. They stopped a short time at Bergamo, for the purpose of replenishing their exhausted purses by a resumption of their forgeries: the municipal authorities however, discovering their project, banished them from the city. The marquis fled alone, carrying with him the funds, and leaving Cagliostro and his wife in so destitute a condition, that they were compelled to beg their way as pilgrims through Sardinia and Genoa. At length they arrived at Antibes, in Spain. Here, by the practice of a little of his usual chicanery, the count was enabled to recruit his impoverished fortunes. Thence they travelled to Barcelona, where they remained six months, living upon those whom they could delude, and finally retired to Lisbon, whence they subsequently went to England.

In the year 1772 we find Cagliostro in London, where he remained about twelve months. During this period he attempted to practise his chemical secrets, but not, it appears, with much success; as he was compelled to sell some of his jewels to obtain the means of subsistence, and was at length thrown into the King's Bench prison by his creditors. Being released from confinement, he passed over into France, and was engaged for some years in visiting the different capitals of Europe, where he professed to be in possession of the Hermetic secrets for restoring youth, prolonging life, and transmuting the baser metals into gold. Dupes were not wanting, and Cagliostro seems to have been successful in his schemes for enriching himself by "obtaining money under false pretences." In 1776 Cagliostro again repaired to London. Here he appeared with renovated fortunes, and, taking a house in a fashionable neighborhood, attracted attention by the splendor of his domestic establishment.

In London, during this visit, Cagliostro became connected with the Order of Freemasonry. In the month of April he received the degrees in Esperance Lodge, No. 289, which then met at the King's Head Tavern. Cagliostro did not join the Order with disinterested motives, or at least he determined in a very short period after his initiation to use the Institution as an instrument for the advancement of his personal interests. Here he is said to have invented, in 1777, that grand scheme of imposture under the name of "Egyptian Masonry," by the propagation of which he subsequently became so famous as the great Masonic charlatan of his age.

London did not fail to furnish him with a fertile field for his impositions, and the English Masons seemed noways reluctant to become his dupes; but, being ambitious for the extension of his Rite, and anxious for the greater income which it promised, he again passed over to the Continent, where he justly anticipated abundant success in its propagation.

As this Egyptian Masonry constituted the great pursuit of the rest of his life, and was the instrument which he used for many years to make dupes of thousands of credulous persons, among whom not a few princes, nobles, and philosophers are to be counted, it is proper that, in any biography of this great charlatan, some account should be given of the so-called Masonic scheme of which he was the founder. This account is to be derived, as all accounts hitherto published on the same subject have been, from the book which came into the possession of the Inquisition at the trial of Cagliostro, and which purports to contain the rituals of his degrees. Of this work, which Carlyle calls in his rough style a "certain expository Masonic order-book of Cagliostro's," the author of the Italian biography,* who writes, however, in the interest of the Church, and with the sanction of the Apostolic Chamber, says, that the style is so elegant, that it could not have been composed by himself; but he admits that the materials were furnished by Cagliostro, and put into form by some other person of greater scholarship. Be this as it may, this book furnishes us with the only authentic account of the Masonry of Cagliostro, and to its contents we must resort, as very fully extracted in the *Compendio della Vita.*

Cagliostro states that in England he purchased some manuscripts from one George Coston, which treated of Egyptian Masonry, but with a system somewhat magical and superstitious. Upon this plan, however, he resolved to build up a new ritual of Masonry. Assuming the title of Grand Cophta, — a title derived from that of the high priests of Egypt, — Cagliostro promised his followers to conduct them to perfection by means of moral and physical regeneration: By the first, to make them find the primal matter, or philosopher's stone, and the acacia, which consolidates in man the powers of the most vigorous youth and renders him immortal; by the second, to teach him how to procure the pentagon, which restores man to his primitive state of innocence, forfeited by the original sin. He supposes Egyptian Masonry was instituted by Enoch and Elias, who propagated it in different parts of the world, but that with time it lost much of its purity and splendor. All Masonry but

* *Compendio della Vita e delle Gesta di Giuseppe Balsamo denominato il Conte Cagliostro, Roma*, 1791, p. 87.

his own he called mere buffoonery, and Adoptive Masonry he declares to have been almost destroyed. The object, therefore, of Egyptian Masonry was to restore to its original lustre the Masonry of either sex. The ceremonies were conducted with great splendor. The Grand Cophta was supposed to be invested with the faculty of commanding angels; he was invoked on all occasions, and everything was supposed to be accomplished through the force of his power, imparted to him by the Deity. Egyptian Masonry was very tolerant; men of all religions were admitted, provided they acknowledged the existence of God and the immortality of the soul, and had been previously initiated into the ordinary Masonry. There were three degrees, as in Ancient Craft Masonry, and men elevated to the rank of Masters took the names of the ancient prophets, while women assumed those of the Sybils. The oath exacted from the former was in the following words: "I promise, I engage, and I swear never to reveal the secrets which shall be imparted to me in this temple, and blindly to obey my superiors." The oath of the women differed slightly from this: "I swear, before the eternal God of the Grand Mistress, and of all who hear me, never to write, or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the Grand Founder and of all my superiors. I likewise promise the exact observance of the other six commandments imposed on me, that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow-creatures, an attachment without bounds for our Order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress."

In the ceremonial of admitting a woman to the degree of Apprentice, the Grand Mistress breathed upon the face of the recipiendary from the forehead to the chin, saying, "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters, according to the engagements that you have contracted. We create you a legitimate daughter of the true Egyptian adoption and of the Lodge N.; we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly, we impart to you the supreme pleasure of being, henceforth and forever, a Freemason."

In the admission of a man to the degree of Companion or Fellow-Craft, the Grand Master addressed the candidate in the following words: "By the power that I hold from the Grand Cophta, the founder of our Order, and by the grace of God, I confer upon you the degree of Companion, and constitute you a guardian of the new science, in which we are preparing to make you a participator, by the sacred names of Helios, Mene, Tetragrammaton."

In the admission of a disciple into the degree of Master, Cagliostro was careful to adopt a ceremonial which might make an impression of his own powers and those of his Rite upon the recipiendary. The inquisitorial biographer is lavish of the charges of immorality, sacrilege, and blasphemy, in his account of these ceremonies. Such charges were to be expected when the Church was dealing with Masonry, either in its pure, or its spurious form; for Masons had long before been excommunicated in a mass by repeated papal bulls. It is not surprising, therefore, that the description of the ritual gives no color to these charges. We find there, indeed, extravagant pretensions to powers not possessed, gaudy trappings, and solemn pageantry, which might impress the imaginations of the weak, and unfulfilled promises, which could only deceive the too confiding; but everything was done under the cloak of morality and religion: for Cagliostro was careful to declare in his patents, that he labored only, and wished his disciples to labor, "for the glory of the Eternal and for the benefit of humanity." This might have been, nay, undoubtedly was, hypocrisy; but it was certainly neither sacrilege nor blasphemy.

We proceed now to give a specimen from this "Inquisition biographer," to use a Carlylism, of the ritual of admission into the degree of Master.

A young girl (sometimes it was a boy) was taken in a state of innocence, who was called pupil or dove. Then the Master of the Lodge imparted to this child the power that he had received before the first fall, a power which more particularly consisted in commanding the pure spirits. These spirits were seven in number: they were said to surround the throne of the Deity, and to govern the seven planets; their names, according to Cagliostro's book, being Asael, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Anachiel. The dove was brought before the Master. The members addressed a prayer to Heaven, that it would vouchsafe the exercise of that power which it had granted to the Grand Cophta. The pupil, or dove, also prayed to obtain the grace of working according to the behests of the

Grand Master, and of serving as a mediator between him and the spirits, who on that account are called intermediates. Clothed in a long white robe, ornamented with blue ribbon and a red scarf, and, having received the sufflation, she was inclosed in the tabernacle, a place hung with white. It had an entrance door, a window through which the dove made herself heard, and within was a bench and a little table, whereon burned three tapers. The Master repeated his prayer, and began to exercise the power that he pretended to have received from the Grand Cophta, in virtue of which he summoned the seven angels to appear before the eyes of the pupil. When she announced that they were present, he charged her, by the power granted by God to the Grand Cophta, and by the Grand Cophta imparted to himself, that she ask the angel N. whether the candidate had the qualities and the merits requisite for the degree of Master. After having received an affirmative answer, he proceeded to the other ceremonies for completing the reception of the candidate.

There is but little in the ceremony of admitting women to the degree of Mistress. The dove being placed as we have just described, she was ordered to make one of the seven angels appear in the tabernacle, and to ask him whether it was permitted to lift the black veil with which the initiate was covered. Other superstitious ceremonies followed, and the Venerable ordered the dove to command the presence of the six other angels, and to address to them the following commandment: "By the power which the Grand Cophta has given to my Mistress, and by that which I hold from her, and by my innocence, I command you, primitive angels, to consecrate the ornaments, by passing them through your hands." These ornaments were the garments, the symbols of the Order, and a crown of artificial roses. When the dove had attested that the angel had performed the consecration, she was desired to cause Moses to appear, in order that he also might bless the ornaments, and might hold the crown of roses in his hand during the rest of the ceremonies; she afterwards passed through the window of the tabernacle the garments, the symbols, and the gloves, whereon was written, "I am man," and all were presented to the initiate. Other questions were now put to the dove; but above all to know whether Moses had held the crown in his hand the whole time, and when she answered "yes," it was placed upon the head of the initiate. Then, after other rites equally imposing, the dove was questioned anew, to learn if Moses and the seven angels had approved of this reception; finally, the presence of the Grand Cophta was invoked, that he might bless and confirm it; after which the Lodge was closed.

Cagliostro professed that the object of his Masonry was the perfecting of his disciples by moral and physical regeneration, and the ceremonies used to produce these results were of a character partly mesmeric and partly necromantic. They are too long for detail. It is sufficient to say, that they showed the ingenuity of their inventor, and proved his aptitude for the profession of a charlatan.

He borrowed, however, a great deal from ordinary Masonry. Lodges were consecrated with great solemnity, and were dedicated to Saint John the Evangelist, because, as he said, of the great affinity that exists between the Apocalypse and the working of his ritual.

The principal emblems used in the Rite were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the cubical stone, the rough stone, the triangular stone, the wooden bridge, Jacob's ladder, the phœnix, the globe, Time, and others, similar to those which have always been used in Ancient Craft Masonry.

Having instituted this new Rite, out of which he expected, as a never-failing mine, to extract a fortune, he passed over from London to the Hague, and thence to Italy, assuming at Venice the title of Marquis de Pellegrini, and afterwards into Germany, everywhere establishing Lodges and gaining disciples, many of whom are found in the highest ranks of the nobility: and thus he may be traced through Saxony, Germany, and Poland, arriving in the spring of 1780 at St. Petersburg, in Russia; whence, however, he was soon driven out by the police, and subsequently visited Vienna, Frankford, and Strasburg. In all these journeys, he affected a magnificence of display which was not without its effect upon the weak minds of his deluded followers. His Italian biographer thus describes the style of his travelling and living:

"The train he commonly took with him corresponded to the rest; he always travelled post, with a considerable suit: couriers, lackeys, body-servants, domestics of all sorts, sumptuously dressed, gave an air of reality to the high birth vaunted. The very liveries which were made in Paris cost twenty louis each. Apartments furnished in the height of the fashion, a magnificent table opened to numerous guests, rich dresses for himself and wife, corresponded to his luxurious way of life. His feigned generosity likewise made a great noise:

often he gratuitously doctored the poor, and even gave them alms."

In 1783, Cagliostro was at Strasburg, making converts, relieving the poor, and giving his panacea, the "Extract of Saturn," to the hospitals. Here he found the Cardinal Prince de Rohan, who expressed a wish to see him. Cagliostro's insolent reply is an instance of that boastful assurance which he always assumed, with the intention of forcing men into a belief of his lofty pretension: "If Monseigneur the cardinal is sick, let him come to me, and I will cure him; if he is well, he has no need of me, I none of him." This reply had the desired effect, and the imbecile cardinal sought the acquaintance which the charlatan had seemed so indifferent to cultivate.

Shortly after, Cagliostro visited Paris, where he became involved with the Cardinal de Rohan and the Countess de la Motte-Valois, in the celebrated swindling transaction of the diamond necklace, which attracted at the time the attention of all Europe, and still excites great interest among the learned.

The history, or, rather, the romance of this diamond necklace, is worth telling in brief words. Boehmer, the king's jeweller at Paris, had exhausted all his skill and resources in the construction of a diamond necklace, which he hoped to dispose of to the Duchess du Barry, one of the royal mistresses. But the necklace, when completed, was of such exorbitant value — not less than seventy thousand pounds, or almost half a million of dollars — as to be beyond the purchasing power of even a king's favorite. The necklace, therefore, remained on the jeweller's hands for three years, as so much dead and locked-up capital. In vain did he attempt to excite the cupidity of the queen, Marie Antoinette: she felt that it was a luxury in which she dared not indulge in the crippled condition of the French finances. But there were others who had seen and longed for the possession of the costly gaud. The Countess de Valois, an adventuress about the court, resolved upon a stupendous course of fraud, through which she might obtain the coveted prize and convert its gems into ready money. She invited to her assistance Cagliostro, who was then in Paris working at his Egyptian Masonry, and, through his influence over the Cardinal Rohan, secured the complicity, innocent or guilty as it may be, of the credulous prince. A woman named d'Oliva — some say it was Valois herself, of whose name Oliva was most probably the anagram — was engaged to personate the queen, and through a contract, to which the forged signature of Marie Antoinette was affixed, and through the guarantee afforded by the cardinal, — who, however, claimed that he was himself deceived, — Boehmer was induced to surrender the necklace to the countess for the queen, as he supposed, on terms of payment in instalments. But the first instalment, and then the second, remaining unpaid, the jeweller, becoming impatient for his money, made a personal application to the queen, when for the first time the fraud was discovered. In the meantime the necklace had disappeared. But it was known that the countess, from a state of indigence, had suddenly risen to the possession of wealth; that her husband, de la Motte, had been in England selling diamonds, — for the necklace, too costly to be sold as a whole, could be more readily disposed of when taken to pieces, — and that Cagliostro, too, was in possession of funds, for which hardly the income of his Egyptian Masonry would account. The Cardinal de Rohan alone appears to have derived no pecuniary advantage from the transaction. He was, however, arrested and placed in the Bastile, whither he was speedily followed by his two accomplices, the countess and Cagliostro. The cardinal, either because no evidence could be found of his guilt, — for he stoutly asserted his innocence, — or because of his ecclesiastical character, was soon liberated. But as a suspicion still hovered over him, he was banished from the court. The countess and Cagliostro endured a longer imprisonment, but were subsequently released from confinement and ordered to leave the kingdom. The countess proceeded to England, where she printed her vindication, and attempted to expose the queen. Count Cagliostro also repaired to England, to resume his adventures. There he published the memoirs of his life, in which he also seeks to vindicate himself in the affair of the diamond necklace. And hence, according to the account of the actors, nobody was guilty; for the queen asseverated her innocence as strongly as any, and perhaps with greater truth. Nothing is certain in the whole story except that Boehmer lost his necklace and his money, and the obscurity in which the transaction has been left has afforded an ample field of speculation for subsequent inquirers.

During Cagliostro's residence in England, on this last visit, he was attacked by the editor Morand, in the *Courier de l'Europe*, in a series of abusive articles, to which Cagliostro replied in a letter to the English people. But, although he had a few Egyptian Lodges in London under his government, he appears, perhaps from Morand's revelations of his character and life,

to have lost his popularity, and he left England permanently in May, 1787.

He went to Savoy, Sardinia, and other places in the south of Europe, and at last, in May, 1789, by an act of rash temerity, proceeded to Rome, where he organized an Egyptian Lodge under the very shadow of the Vatican. But this was more than the Church, which had been excommunicating Freemasonry for fifty years, was willing to endure. On the 27th of December of that year, on the festival of St. John the Evangelist, to whom he had dedicated his Lodges, the Holy Inquisition arrested him, and locked him up in the Castle of San Angelo. There, after such a trial as the Inquisition is wont to give to the accused — in which his wife is said to have been the principal witness against him — he was convicted of having formed "societies and conventicles of Freemasonry." His manuscript, entitled *Maçonnerie Egyptienne*, was ordered to be burned by the public executioner, and he himself was condemned to death; a sentence which the pope subsequently commuted for that of perpetual imprisonment. Cagliostro appealed to the French Constituent Assembly, but of course in vain. Thenceforth no more is seen of him. For four years this adventurer, who had filled during his life so large a space in the world's history, — the associate of princes, prelates, and philosophers; the inventor of a spurious Rite, which had, however, its thousands of disciples,—languished within the gloomy walls of the prison of St. Leo, in the Duchy of Urbino, and at length, in the year 1795, in a fit of apoplexy, bade the world adieu.

Cahier. French. A number of sheets of parchment or paper fastened together by one end. The word is used by French Masons to designate a small book printed, or in manuscript, containing the ritual of a degree. The word has been borrowed from French history, where it denotes the reports and proceedings of certain assemblies, such as the clergy, the States-General, etc.

Cairns. Celtic, carns. Heaps of stones of a conical form erected by the Druids. Some suppose them to have been sepulchral monuments, others altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them. These processions were analogous to the circumambulations in Masonry, and were conducted, like them, with reference to the apparent course of the sun. Thus, Toland, in his *Letters on the Celtic Religion*, (Let. II., xvii.,) says of these mystical processions, that the people of the Scottish islands "never come to the ancient sacrificing and fire-hallowing Carns but they walk three times round them from east to west, according to the course of the sun. This sanctified tour, or round by the south, is called *Deaseal*, as the unhallowed contrary one by the north, *Tuapholl;*" and he says that *Deaseal* is derived from "*Deas*, the *right* (understanding hand), and *soil*, one of the ancient names of the sun, the right hand in this round being ever next the heap." In all this the Mason will be reminded of the Masonic ceremony of circumambulation around the altar and the rules which govern it.

Calcott, Wellins. A distinguished Masonic writer of the eighteenth century, and the author of a work published in 1769, under the title of "A Candid Disquisition of the Principles and Practices of the Most Ancient and Honorable Society of Free and Accepted Masons, together with some Strictures on the Origin, Nature, and Design of that Institution," in which he has traced Masonry from its origin, explained its symbols and hieroglyphics, its social virtues and advantages, suggested the propriety of building halls for the peculiar and exclusive practice of Masonry, and reprehended its slanderers with great but judicious severity. This was the first extended effort to illustrate philosophically the science of Masonry, and was followed, a few years after, by Hutchinson's admirable work; so that Oliver justly says that "Calcott opened the mine of Masonry, and Hutchinson worked it."

Calendar. Freemasons, in affixing dates to their official documents, never make use of the common epoch or vulgar era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous.

Masons of the York, American, and French Rites, that is to say, the Masons of England, Scotland, Ireland, France, Germany, and America date from the creation of the world, calling it "Anno Lucis," which they abbreviate A.·. L.·., signifying *in the Year of Light*. Thus with them the year 1872 is A.·. L.·. 5872. This they do, not because they believe Freemasonry to be coeval with the creation, but with a symbolic reference to the light of Masonry.

In the Scotch Rite, the epoch also begins from the date of the creation, but Masons of that Rite, using the Jewish chronology, would call the year 1872 A.·. M.·. or Anno Mundi (in the Year of the World) 5632. They sometimes use the initials A.·. H.·., signifying Anno Hebraico, or, *in the Hebrew year*. They have also adopted the Hebrew months, and the year, therefore, begins with them

in the middle of September. See *Months, Hebrew.*

Masons of the York and American Rites begin the year on the first of January, but in the French Rite it commences on the first of March, and instead of the months receiving their usual names, they are designated numerically, as first, second, third, etc. Thus, the 1st of January, 1872, would be styled, in a French Masonic document, the "1st day of the 11th Masonic month, Anno Lucis, 5872." The French sometimes, instead of the initials A.·. L.·., use *L'an de la V.·. L.·.*, or *Vraie Lumiere*, that is, Year of True Light.

Royal Arch Masons commence their epoch with the year in which Zerubbabel began to build the second Temple, which was 530 years before Christ. Their style for the year 1872 is, therefore, A.·. Inv.·., that is, *Anno Inventionis*, or, in the Year of the Discovery, 2402.

Royal and Select Masters very often make use of the common Masonic date, *Anno Lucis*, but properly they should date from the year in which Solomon's Temple was completed; and their style would then be, *Anno Depositionis*, or, in the Year of the Deposite, and they would date the year 1872 as 2872.

Knights Templars use the epoch of the organization of their Order in 1118. Their style for the year 1872 is A.·. O.·., *Anno Ordinis*, or, in the Year of the Order, 754.

I subjoin, for the convenience of reference, the rules for discovering these different dates.

1. *To find the Ancient Craft date.* Add 4000 to the vulgar era. Thus 1872 and 4000 are 5872.

2. *To find the date of the Scotch Rite.* Add 3760 to the vulgar era. Thus 1872 and 3760 are 5632. After September add one year more.

3. *To find the date of Royal Arch Masonry.* Add 530 to the vulgar era. Thus 530 and 1872 are 2402.

4. *To find the Royal and Select Masters' date.* Add 1000 to the vulgar era. Thus 1000 and 1872 are 2872.

5. *To find the Knights Templars' date.* Subtract 1118 from the vulgar era. Thus 1118 from 1872 is 754.

The following will show, in one view, the date of the year 1872 in all the branches of the Order:

Year of the Lord, A. D. 1872—Vulgar era.

Year of Light, A.·. L.·. 5872—Ancient Craft Masonry.

Year of the World, A.·. M.·. 5632—Scotch Rite.

Year of the Discovery, A.·. I.·. 2402—Royal Arch Masonry.

Year of the Deposite, A.·. Dep.·. 2872—Royal and Select Masters.

Year of the Order, A.·. O.·. 754—Knights Templars.

California. The Grand Lodge of California was organized on the 19th of April, 1850, in the city of Sacramento, by the delegates of three legally constituted Lodges working, at the time, under charters from the Grand Lodges of the District of Columbia, Connecticut, and Missouri. Its present seat is at San Francisco, and there are 215 Lodges under its jurisdiction. The Grand Chapter and Grand Commandery were organized in 1854.

Calling Off. A technical term in Masonry, which signifies the temporary suspension of labor in a Lodge without passing through the formal ceremony of closing. The full form of the expression is to *call from labor to refreshment*, and it took its rise from the former custom of dividing the time spent in the Lodge between the work of Masonry and the moderate enjoyment of the banquet. The banquet formed in the last century an indispensable part of the arrangements of a Lodge meeting. "At a certain hour of the evening," says Brother Oliver, "with certain ceremonies, the Lodge was called from labor to refreshment, when the brethren enjoyed themselves with decent merriment." That custom no longer exists; and although in England almost always, and in this country occasionally, the labors of the Lodge are concluded with a banquet; yet the Lodge is formally closed before the brethren proceed to the table of refreshment. Calling off in American Lodges is now only used, except in a certain ceremony of the third degree, when it is desired to have another meeting at a short interval, and the Master desires to avoid the tediousness of closing and opening the Lodge. Thus, if the business of the Lodge at its regular meeting has so accumulated that it cannot be transacted in one evening, it has become the custom to call off until a subsequent evening, when the Lodge, instead of being opened with the usual ceremony, is simply "called on," and the latter meeting is considered as only a continuation of the former. This custom is very generally adopted in Grand Lodges at their Annual Communications, which are opened at the beginning of the session, called off from day to day, and finally closed at its end. I do not know that any objection has ever been advanced against this usage in Grand Lodges, because it seems necessary as a substitute for the adjournment, which is resorted to in other legislative bodies, but which is not admitted in Masonry. But much discussion has taken place in refer-

ence to the practice of calling off in Lodges, some authorities sustaining and others condemning it. Thus, twenty years ago, the Committee of Correspondence of the Grand Lodge of Mississippi proposed this question: "In case of excess of business, cannot the unfinished be laid over until the next or another day, and must the Lodge be closed in form, and opened the next, or the day designated for the transaction of that business?" To this question some authorities, and among others Brother C. W. Moore, (*Mag.*, Vol. XII., No. 10,) reply in the negative, while other equally good jurists differ from them in opinion.

The difficulty seems to be in this, that if the regular meeting of the Lodge is closed in form, the subsequent meeting becomes a special one, and many things which could be done at a regular communication cease to be admissible. The recommendation, therefore, of Brother Moore, that the Lodge should be closed, and, if the business be unfinished, that the Master shall call a special meeting to complete it, does not meet the difficulty, because it is a well-settled principle of Masonic law that a special meeting cannot interfere with the business of a preceding regular one.

As, then, the mode of briefly closing by adjournment is contrary to Masonic law and usage, and cannot, therefore, be resorted to, as there is no other way except by calling off to continue the character of a regular meeting, and as, during the period that the Lodge is called off, it is under the government of the Junior Warden, and Masonic discipline is thus continued, I am clearly of opinion that calling off from day to day for the purpose of continuing work or business is, as a matter of convenience, admissible. The practice may indeed be abused. But there is a well-known legal maxim which says, *Ex abusu non arguitar in usum.* "No argument can be drawn from the abuse of a thing against its use." Thus, a Lodge cannot be called off except for continuance of work and business, nor to an indefinite day, for there must be a good reason for the exercise of the practice, and the brethren present must be notified before dispersing of the time of re-assembling; nor can a Lodge at one regular meeting be called off until the next, for no regular meeting of a Lodge is permitted to run into another, but each must be closed before its successor can be opened.

Calling On. When a Lodge that is called off at a subsequent time resumes work or business, it is said to be "called on." The full expression is "called on from refreshment to labor."

Calumny. See *Back.*

Calvary. Mount Calvary is a small hill or eminence, situated due west from Mount Moriah, on which the Temple of Solomon was built. It was originally a hillock of notable eminence, but has, in more modern times, been greatly reduced by the excavations made in it for the construction of the Church of the Holy Sepulchre. There are several coincidences which identify Mount Calvary with the small hill where the "newly-made grave," referred to in the third degree, was discovered by the weary brother. Thus, Mount Calvary was a small hill; it was situated in a *westward direction* from the Temple, and *near Mount Moriah;* and it was on the direct road from Jerusalem to Joppa, and is the very spot where a *weary brother*, travelling on that road, would find it convenient to *sit down to rest and refresh himself;* it was *outside* the gate of the Temple; it has at least *one cleft in the rock*, or cave, which was the place which subsequently became the sepulchre of our Lord. Hence Mount Calvary has always retained an important place in the legendary history of Freemasonry, and there are many traditions connected with it that are highly interesting in their import.

One of these traditions is, that it was the burial-place of Adam, in order, says the old legend, that where he lay, who effected the ruin of mankind, there also might the Saviour of the world suffer, die, and be buried. Sir R. Torkington, who published a pilgrimage to Jerusalem in 1517, says that "under the Mount of Calvary is another chapel of our Blessed Lady and St. John the Evangelists, that was called Golgotha; and there, right under the mortise of the cross, was found the head of our forefather, Adam." Golgotha, it will be remembered, means, in Hebrew, "the place of a skull;" and there may be some connection between this tradition and the name of Golgotha, by which, the Evangelists inform us, in the time of Christ Mount Calvary was known. Calvary, or Calvaria, has the same signification in Latin.

Another tradition states that it was in the bowels of Mount Calvary that Enoch erected his nine-arched vault, and deposited on the foundation-stone of Masonry that Ineffable Name, whose investigation, as a symbol of divine truth, is the great object of Speculative Masonry.

A third tradition details the subsequent discovery of Enoch's deposit, by King Solomon, whilst making excavations in Mount Calvary during the building of the Temple.

On this hallowed spot was Christ the Redeemer slain and buried. It was there that, rising on the third day from his sepulchre, he gave, by that act, the demonstrative evidence of the resurrection of the body and the immortality of the soul.

And it is this spot that has been selected, in the legendary history of Freemasonry, to teach the same sublime truth, the development of which by a symbol evidently forms the design of the third or Master's degree.

Camp. A portion of the paraphernalia decorated with tents, flags, and pennons of a Consistory of Sublime Princes of the Royal Secret, or thirty-second degree of the Ancient and Accepted Scottish Rite. It constitutes the tracing board, and is worn on the apron of the degree. It is highly symbolic, and represents an imaginary Masonic camp. Its symbolism is altogether esoteric.

Campe, Joachim Heinrich. A Doctor of Theology, and Director of Schools in Dessau and Hamburg, who was born in 1746, and died Oct. 22, 1818. He was the author of many works on philosophy and education, and was a learned and zealous Mason, as is shown in his correspondence with Lessing.

Canada. The Grand Lodge of Canada was formed out of the Provincial Grand Lodge by a Convention of Lodges in the year 1855. It is formed upon the model of the Grand Lodge of England, having a Board of General Purposes, and similar regulations as to representation.

Candidate. An applicant for admission into Masonry is called a candidate. The Latin *candidatus* means clothed in white, *candidis vestibus indutus*. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe or *toga candida*, he was called *candidatus*, whence the word *candidate*. The derivation will serve to remind the Mason of the purity of conduct and character which should distinguish all those who are candidates for admission into the order. The qualifications of a candidate in Masonry are somewhat peculiar. He must be freeborn, under no bondage, of at least twenty-one years of age, in the possession of sound senses, free from any physical defect or dismemberment, and of irreproachable manners, or, as it is technically termed, "under the tongue of good report." No atheist, eunuch, or woman can be admitted. The requisites as to age, sex, and soundness of body have reference to the operative character of the Institution. We can only expect able workmen in able-bodied men. The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations. Not more than five candidates can be received at one time, except in urgent cases, when a dispensation may be granted by the Grand Master, and no applicant can receive more than two degrees on the same day. To the last rule there can be no exception.

Candidates, Advancement of. See *Advancement, Hurried.*

Candlestick, Golden. The golden candlestick of seven branches, which is a part of the furniture of a Royal Arch Chapter, is derived from "the holy candlestick" which Moses was instructed to construct of beaten gold for the use of the tabernacle. Smith (*Dict. of the Bible*) thus abbreviates Lightfoot's explanation of the description given in Exodus. "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches one on each side bowed, and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise, in sharp, scallop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss and two more shafts, and then on the shaft upwards were three golden scallop-cups, a knop, and a flower; so that the heads of the branches stood an equal height." In the tabernacle, the candlestick was placed opposite the table of shew-bread, which it was intended to illumine, in an oblique position, so that the lamps looked to the east and south. What became of the candlestick between the time of Moses and that of Solomon is unknown; but it does not appear to have been present in the first Temple, which was lighted by ten golden candlesticks similarly embossed, and which were connected by golden chains and formed a sort of railing before the veil.

These ten candlesticks became the spoil of the Chaldean conqueror at the time of the destruction of the Temple, and could not have been among the articles afterwards restored by Cyrus; for in the second Temple, built by Zerubbabel, we find only a single candlestick of seven branches, like that of the tabernacle. Its form has been perpetuated on the Arch of Titus, on which it was sculptured with other articles taken by that monarch, and carried to Rome as *spolia opima*, after he had destroyed the Herodian Temple. This is the candlestick which is represented as a decoration in a Royal Arch Chapter.

In Jewish symbolism, the seven branches

were supposed by some to refer to the seven planets, and by others to the seventh day or Sabbath. The primitive Christians made it allusive to Christ as the "light of the world," and in this sense it is a favorite symbol in early Christian art. In Masonry it seems to have no symbolic meaning, unless it be the general one of light; but is used in a Royal Arch Chapter simply to indicate that the room is a representation of the tabernacle erected near the ruins of the first Temple, for the purpose of temporary worship during the building of the second, and in which tabernacle this candlestick is supposed to have been present.

Canopy. Oliver says that in the Masonic processions of the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves, painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the Masters of private Lodges walk under canopies of light blue silk with silver tassels and fringes, borne by four members of their own respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar, and the silken covering ought to hang down two feet on each side. This is, properly speaking, a *Baldachin*. See that word.

Canopy, Clouded. The *clouded canopy*, or starry-decked heaven, is a symbol of the first degree, and is of such important significance that Lenning calls it a "fundamental symbol of Freemasonry." In the lectures of the York Rite, the clouded canopy is described as the covering of the Lodge, teaching us, as Krause says, "that the primitive Lodge is confined within no shut up building, but that it is universal, and reaches to heaven, and especially teaching that in every clime under heaven Freemasonry has its seat." And Gädicke says, "Every Freemason knows that by the clouded canopy we mean the heavens, and that it teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy." Hence, then, the German interpretation of the symbol is that it denotes the universality of Freemasonry, an interpretation that does not precisely accord with the English and American systems, in which the doctrine of universality is symbolized by the form and extent of the Lodge. The clouded canopy as the covering of the Lodge seems rather to teach the doctrine of aspiration for a higher sphere; it is thus defined in this work under the head of *Covering of the Lodge*, which see.

Canzler, Carl Christian. A librarian of Dresden, born Sept. 30, 1733, died Oct. 16, 1786. He was an earnest, learned Freemason, who published in a literary journal, conducted by himself and A. G. Meissner at Leipsic, in 1783–85, under the title of *Für ältere Litteratur und neuere Lectüre*, many interesting articles on the subject of Freemasonry.

Cape-Stone, or, as it would more correctly be called, the cope-stone, (but the former word has been consecrated to us by universal Masonic usage,) is the topmost stone of a building. To bring it forth, therefore, and to place it in its destined position, is significative that the building is completed, which event is celebrated, even by the operative Masons of the present day, with great signs of rejoicing. Flags are hoisted on the top of every edifice by the builders engaged in its construction, as soon as they have reached the topmost post, and thus finished their labors. This is the "celebration of the cape-stone," — the celebration of the completion of the building, — when tools are laid aside, and rest and refreshment succeed for a time to labor. This is the event in the history of the Temple which is commemorated in the degree of Most Excellent Master, the sixth in the American Rite. *The day set apart for the celebration of the cape-stone of the Temple* is the day devoted to rejoicing and thanksgiving for the completion of that glorious structure. Hence there seems to be an impropriety in the ordinary use of the Mark Master's keystone in the ritual of the Most Excellent Master. That keystone was deposited in silence and secrecy; while the cape-stone, as the legend and ceremonies tell us, was placed in its position in the presence of all the Craft.

Capitular Degrees. The degrees conferred under the charter of an American Royal Arch Chapter, which are Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The capitular degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. Most of these legends are of symbolic signification. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Masons appears to have been the primary design in the establishment of the higher degrees; and as the information intended to be com-

municated in these degrees is of an historical character, there can of course be but little room for symbols or for symbolic instruction; the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. These remarks refer exclusively to the Mark and Most Excellent Master's degree of the American Rite, but are not so applicable to the Royal Arch, which is eminently symbolic. The legends of the second Temple, and the lost word, the peculiar legends of that degree, are among the most prominent symbols of the Masonic system.

Capitular Masonry. The Masonry conferred in a Royal Arch Chapter of the York and American Rites. There are Chapters in the Ancient and Accepted, Scottish, and in the French and other Rites; but the Masonry therein conferred is not called capitular.

Captain General. The third officer in a Commandery of Knights Templars. He presides over the Commandery in the absence of his superiors, and is one of its representatives in the Grand Commandery. His duties are to see that the council chamber and asylum are duly prepared for the business of the meetings, and to communicate all orders issued by the Grand Council. His station is on the left of the Grand Commander, and his jewel is a level surmounted by a cock. See *Cock*.

Captain of the Guard. The sixth officer in a Council of Royal and Select Masters. In the latter degree he is said to represent Azariah, the son of Nathan, who had command of the twelve officers of the king's household, (1 Kings iv. 7.) His duties correspond in some measure with those of a Senior Deacon in the primary degrees. His post is, therefore, on the right of the throne, and his jewel is a trowel and battle-axe within a triangle.

Captain of the Host. The fourth officer in a Royal Arch Chapter. He represents the general or leader of the Jewish troops who returned from Babylon, and who was called "*Sar el hatzaba*," and was equivalent to a modern general. The word Host in the title means *army*. He sits on the right of the Council in front, and wears a white robe and cap or helmet, with a red sash, and is armed with a sword. His jewel is a triangular plate, on which an armed soldier is engraved.

Captivity. The Jews reckoned their national captivities as four, — the Babylonian, Medean, Grecian, and Roman. The present article will refer only to the first, when there was a forcible deportation of the inhabitants of Jerusalem by Nebuzaradan, the general of King Nebuchadnezzar, and their detention at Babylon until the reign of Cyrus, which alone is connected with the history of Masonry, and is commemorated in the Royal Arch degree.

Between that portion of the ritual of the Royal Arch which refers to the destruction of the first Temple, and that subsequent part which symbolizes the building of the second, there is an interregnum (if we may be allowed the term) in the ceremonial of the degree, which must be considered as a long interval in history, the filling up of which, like the interval between the acts of a play, must be left to the imagination of the spectator. This interval represents the time passed in the captivity of the Jews at Babylon. That captivity lasted for seventy years, — from the reign of Nebuchadnezzar until that of Cyrus, — although but fifty-two of these years are commemorated in the Royal Arch degree. This event took place in the year 588 B. C. It was not, however, the beginning of the "seventy years' captivity," which had been foretold by the prophet Jeremiah, which commenced eighteen years before. The captives were conducted to Babylon. What was the exact number removed we have no means of ascertaining. We are led to believe, from certain passages of Scripture, that the deportation was not complete. Calmet says that Nebuchadnezzar carried away only the principal inhabitants, the warriors and artisans of every kind, and that he left the husbandmen, the laborers, and, in general, the poorer classes, that constituted the great body of the people. Among the prisoners of distinction, Josephus mentions the high priest, Seraiah, and Zephaniah, the priest that was next to him, with the three rulers that guarded the Temple, the eunuch who was over the armed men, seven friends of Zedekiah, his scribe, and sixty other rulers. Zedekiah, the king, had attempted to escape previous to the termination of the siege, but being pursued, was captured and carried to Riblah, the headquarters of Nebuchadnezzar, where, having first been compelled to behold the slaughter of his children, his eyes were then put out, and he was conducted in chains to Babylon.

A Masonic tradition informs us that the captive Jews were bound by their conquerors with triangular chains, and that this was done by the Chaldeans as an additional insult, because the Jewish Masons were known to esteem the triangle as an emblem of the sacred name of God, and must have considered its appropriation to the form of their fetters as a desecration of the Tetragrammaton.

Notwithstanding the ignominious mode of their conveyance from Jerusalem. and

the vindictiveness displayed by their conqueror in the destruction of their city and Temple, they do not appear, on their arrival at Babylon, to have been subjected to any of the extreme rigors of slavery. They were distributed into various parts of the empire, some remaining in the city, while others were sent into the provinces. The latter probably devoted themselves to agricultural pursuits, while the former were engaged in commerce or in the labors of architecture. Smith says that the captives were treated not as slaves but as colonists. They were permitted to retain their personal property, and even to purchase lands and erect houses. Their civil and religious government was not utterly destroyed, for they kept up a regular succession of kings and high priests, one of each of whom returned with them, as will be seen hereafter, on their restoration. Some of the principal captives were advanced to offices of dignity and power in the royal palace, and were permitted to share in the councils of state. Their prophets, Daniel and Ezekiel, with their associates, preserved among their countrymen the pure doctrines of their religion. Although they had neither place nor time of national gathering, nor temple, and therefore offered no sacrifices, yet they observed the Mosaic laws with respect to the rite of circumcision. They preserved their tables of genealogy and the true succession to the throne of David. The rightful heir being called the Head of the Captivity,* Jehoiachin, who was the first king of Judea carried captive to Babylon, was succeeded by his son Shealtiel, and he by his son Zerubbabel, who was the Head of the Captivity, or nominal prince of Judea at the close of the captivity. The due succession of the high priesthood was also preserved, for Jehosadek, who was the high priest carried by Nebuchadnezzar to Babylon, where he died during the captivity, was succeeded by his eldest son, Joshua. The Jewish captivity terminated in the first year of the reign of Cyrus, B. C. 536. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Cyrus therefore issued a decree by which the Jews were permitted to return to their country. According to Milman, 42,360 besides servants availed themselves of this permission, and returned to Jerusalem under Zerubbabel their prince and Joshua their high priest, and thus ended the first or Babylonian captivity, the only one which has any connection with the legends of Freemasonry as commemorated in the Royal Arch degree.

*So says the Talmud, but Smith (*Dict. of the Bible*) affirms that the assertion is unsupported by proof. The Masonic legends conform to the Talmudic statement.

Carausius. A Roman emperor, who assumed the purple A. D. 287. Of him Preston gives the following account, which may or may not be deemed apocryphal, according to the taste and inclination of the reader. "By assuming the character of a Mason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, and improved the country in the civil arts. In order to establish an empire in Britain, he brought into his dominions the best workmen and artificers from all parts; all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favorites he enrolled the Masons: for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendent of their assemblies. Under his patronage, Lodges and conventions of the Fraternity were formed, and the rites of Masonry regularly practised. To enable the Masons to hold a general council, to establish their own government and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master." Anderson also gives the legend of Carausius in the second edition of his Constitutions, and adds that "this is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it." But the fact is that Anderson himself does not mention the tradition in his first edition, published in 1723, nor is any reference to Carausius to be found in any of the old manuscripts now extant. The legend is, it is true, inserted in Krause's Manuscript; but this document is of very little authority, having been, most probably, a production of the early part of the eighteenth century, and of a cotemporary of Anderson, written perhaps between 1723 and 1738, which would account for the omission of it in the first edition of the Book of Constitutions, and its insertion in the second. The reader may hence determine for himself what authenticity is to be given to the Carausian legend.

Carbonarism. A secret political so-

ciety which sprang up in Italy in the beginning of the nineteenth century. It is entitled to no place in a Masonic Encyclopædia, except that the word affords an opportunity of repudiating the theory that it was in any way connected with Freemasonry, although the Carbonari appear to have borrowed many of their forms from the Freemasons. The members called each other "cousins."

Carbuncle. In Hebrew, ברכת, *bareketh*, the third stone in the first row of the high priest's breastplate, according to the authorized version, but the first stone in the second row, according to the Septuagint. Braun, a writer on the sacerdotal vestments of the Hebrews, (Amsterdam, 1680,) supposes that the baraketh was a smaragdus or emerald, which view is sustained by Kalisch, and is in accordance with the Septuagint translation. The Talmudists derive *baraketh* from a word signifying "to shine with the brightness of fire," which would seem to indicate some stone of a coruscant color, and would apply to the bright green of the emerald as well as to the bright red of the carbuncle. The stone, whatever it was, was referred to the tribe of Judah. The carbuncle in Christian iconography signifies blood and suffering, and is symbolical of the Lord's passion. Five carbuncles placed on a cross symbolize the five wounds of Christ.

Cardinal Points. The north, west, east, and south are so called from the Latin *cardo*, a hinge, because they are the principal points of the compass on which all the others hinge or hang. Each of them has a symbolic signification in Masonry, which will be found under their respective heads. Dr. Brinton, in an interesting *Treatise on the Symbolism and Mythology of the Red Race of America*, has a chapter on the sacred number four; the only one, he says, that has any prominence in the religions of the red race, and which he traces to the four cardinal points. The reason, he declares, is to be "found in the *adoration of the cardinal points;*" and he attributes to this cause the prevalence of the cross as a symbol among the aborigines of America, the existence of which so surprised the Catholic missionaries that they "were in doubt whether to ascribe the fact to the pious labors of St. Thomas or the sacrilegious subtlety of Satan." The arms of the cross referred to the cardinal points, and represented the four winds, the bringers of rain. The theory is an interesting one, and the author supports it with many ingenious illustrations. In the symbolism of Freemasonry each of the cardinal points has a mystical meaning. The East represents Wisdom; the West, Strength; the South, Beauty; and the North, Darkness.

Cardinal Virtues. The pre-eminent or principal virtues on which all the others hinge or depend. They are temperance, fortitude, prudence, and justice. They are referred to in the ritual of the first degree, and will be found in this work under their respective heads. Oliver says (*Revelation of a Square*, ch. i.,) that in the eighteenth century the Masons delineated the symbols of the four cardinal virtues by an acute angle variously disposed. Thus, suppose you face the east, the angle symbolizing temperance will point to the south, >. It was called a Guttural. Fortitude was denoted by a saltire, or St. Andrew's Cross, ×. This was the Pectoral. The symbol of prudence was an acute angle pointing towards the south-east, 7, and was denominated a Manual; and justice had its angle towards the north, <, and was called a Pedestal or Pedal.

Carlile, Richard. A printer and bookseller of London, who in 1819 was fined and imprisoned for the publication of Paine's *Age of Reason*, and Palmer's *Light of Nature*. He also wrote and published several pretended expositions of Masonry, which, after his death, were collected, in 1845, in one volume, under the title of a *Manual of Freemasonry, in three parts*. Carlile was a professed Atheist, and, although a fanatical reformer of what he supposed to be the errors of the age, was a man of some ability. His Masonic works are interspersed with considerable learning, and are not as abusive of the Order as expositions generally are. He was born in 1790, and died in 1843, in London. For ten years before his death his religious opinions had been greatly modified.

Carpet. The chart or tracing board on which the emblems of a degree are depicted for the instruction of a candidate. "Carpets" were originally drawn on the floor with chalk or charcoal, and at the close of the Lodge obliterated. To avoid this trouble, they were subsequently painted on cloth, which was laid on the floor; hence they were called carpets. Carpets, or charts, as they are at the present time commonly designated, are now generally suspended from the wall, or from a framework in the Lodge.

Casmaran. The angel of air. Referred to in the degree of Scottish Knight of St. Andrew. The etymology is uncertain.

Cassia. A corruption of acacia, which undoubtedly arose from the common habit, among illiterate people, of sinking the sound of the letter A in the pronunciation of any word of which it constitutes the ini-

tial syllable, as *pothecary* for *apothecary*, and *prentice* for *apprentice*. The word *prentice*, by the way, is almost altogether used in the old records of Masonry, which were, for the most part, the productions of uneducated men. Unfortunately, however, the corruption of *acacia* into *cassia* has not always been confined to the illiterate; but the long employment of the corrupted form has at length introduced it, in some instances, among a few of our writers. Even Dr. Oliver has sometimes used the objectionable corruption, notwithstanding he has written so much upon the symbolism of the acacia.

There is a plant which was called by the ancients *cassia*, but it is entirely different from the acacia. The acacia was a sacred plant; the cassia an ignoble plant, having no sacred character. The former is in Masonry profoundly symbolic; the latter has no symbolism whatever. The cassia is only three times mentioned in Scripture, but always as an aromatic plant forming a portion of some perfume. There is, indeed, strong reason for believing that the cassia was only a coarse kind of cinnamon, and that it did not grow in Palestine, but was imported from the East. Cassia, therefore, has no rightful place in Masonic language, and its use should be avoided as a vulgar corruption.

Castellan. In Germany, the Superintendent or Steward of a Lodge building, in which he resides. He is either a serving brother or an actual member of the Lodge, and has the care of the building and its contents.

Casting Voice or Vote. The twelfth of the thirty-nine General Regulations prescribes that "all matters are to be determined in the Grand Lodge by a majority of votes. Each member having one vote and the Grand Master having two votes." From this law has arisen the universal usage of giving to the Master of the Lodge a casting vote in addition to his own when there is a tie. The custom is so universal, and has been so long practised, that, although I can find no specific law on the subject, the right may be considered as established by prescription. It may be remarked that the Masonic usage is probably derived from the custom of the London Livery Companies or Gilds, where the casting vote has always been given by the presiding officers in all cases of equality, a rule that has been recognized by Act of Parliament.

Catafalque. A temporary structure of wood, appropriately decorated with funereal symbols and representing a tomb or cenotaph. It forms a part of the decorations of a Sorrow Lodge, and is also used in the ceremonies of the third degree in Lodges of the French Rite.

Catch Questions. Questions not included in the Catechism, but adopted from an early period to try the pretensions of a stranger, such as this used by American Masons: "Where does the Master hang his hat?" and by the French, "Comment êtes-vous entré dans le Temple de Salomon?" Such as these are of course unsanctioned by authority. But Dr. Oliver, in an essay on this subject preliminary to the fourth volume of his *Golden Remains*, gives a long list of these "additional tests," which had been reduced to a kind of system, and were practised by the English Masons of the eighteenth century. Among them were such as these. What is the punishment of a cowan? What does this stone smell of? If a brother were lost, where would you look for him? How blows a Mason's wind? and many others of the same kind. Of these tests or catch questions, Dr. Oliver says, "that they were something like the conundrums of the present day—difficult of comprehension; admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the Institution." Catch questions in this country, at least, seem to be getting out of use, and some of the most learned Masons at the present day would find it difficult to answer them.

Catechism. From the earliest times the oral instructions of Masonry have been communicated in a catechetical form. Each degree has its peculiar catechism, the knowledge of which constitutes what is called a "bright Mason." The catechism, indeed, should be known to every Mason, for every aspirant should be thoroughly instructed in that of the degree to which he has attained before he is permitted to make further progress. The rule, however, is not rigidly observed; and many Masons, unfortunately, are very ignorant of all but the rudimentary parts of their catechism, which they derive only from hearing portions of it communicated at the opening and closing of the Lodge.

Catenarian Arch. If a rope be suspended loosely by its two ends, the curve into which it falls is called a catenarian curve, and this inverted forms the catenarian arch, which is said to be the strongest of all arches. As the form of a symbolic Lodge is an oblong square, that of a Royal Arch Chapter, according to the English ritual, is a catenarian arch.

Catharine II. Catharine the Great, Empress of Russia, in 1762, prohibited by an edict all Masonic meetings in her dominions. But subsequently better senti-

ments prevailed, and having learned the true character of the Institution, she not only revoked her order of prohibition, but invited the Masons to re-establish their Lodges and to constitute new ones, and went so far as to proclaim herself the Protectress of the Lodge of Clio, at Moscow. During the remainder of her reign Freemasonry was in a flourishing condition in Russia, and many of the nobles organized Lodges in their palaces. She died November 6, 1796, and the persecutions against the Order were renewed by her successor.

Caution. It was formerly the custom to bestow upon an Entered Apprentice, on his initiation, a new name, which was "caution." The custom is now very generally discontinued, although the principle which it inculcated should never be forgotten.

The Old Charges of 1723 impress upon a Mason the necessity, when in the presence of strangers not Masons, to be "cautious in his words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated;" as these Charges were particularly directed to Apprentices, who then constituted the great body of the Fraternity, it is evident that the "new name" gave rise to the Charge, or, more likely, that the Charge gave rise to the "new name."

Cavern. In the Pagan mysteries of antiquity the initiations were often performed in caverns, of which a few, like the cave of Elephanta in India, still remain to indicate by their form and extent the character of the rites that were then performed. The cavern of Elephanta, which was the most gorgeous temple in the world, is one hundred and thirty feet square, and eighteen feet high. It is supported by four massive pillars, and its walls are covered with statues and carved symbolic decorations. The sacellum, or sacred place, which contained the phallic symbol, was in the western extremity, and accessible only to the initiated. The caverns of Salsette, greatly exceeded in magnitude that of Elephanta, being three hundred in number, all adorned with symbolic figures, among which the phallic emblems were predominant, which were placed in the most secret caverns, accessible only by private entrances. In every cavern was a basin to contain the consecrated water of ablution, on the surface of which floated the sacred lotus flower. All these caverns were places of initiation into the Hindu mysteries, and every arrangement was made for the performance of the most impressive ceremonies.

Faber (*Mys. Cab.*, ii. 257,) says that "wherever the Cabiric Mysteries were practised, they were always in some manner or other connected with caverns;" and he mentions, among other instances, the cave Zirinthus, within whose dark recesses the most mysterious Rites of the Samothracian Cabiri were performed.

Maurice, (*Ind. Ant.*, iii. 536,) speaking of the subterranean passages of the Temple of Isis, in the island of Phile in the river Nile, says, "it was in these gloomy caverns that the grand and mystic arcana of the goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses."

Many of the ancient oracles, as, for instance, that of Trophonius in Bœotia, were delivered in caves. Hence, the cave—subterranean, dark, and silent—was mingled in the ancient mind with the idea of mystery.

In the ceremonies of Masonry, we find the cavern or vault in what is called the Cryptic Masonry of the American Rite, and also in the high degrees of the French and Scottish Rites, in which it is a symbol of the darkness of ignorance and crime impenetrable to the light of truth.

In reference to the practical purposes of the cavern, as recorded in the legend of these degrees, it may be mentioned that caverns, which abounded in Palestine in consequence of the geological structure of the country, are spoken of by Josephus as places of refuge for banditti; and Mr. Phillott says, in Smith's *Dictionary*, that it was the caves which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans.

Cedars of Lebanon. In scriptural symbology, the cedar-tree, says Wemyss, (*Symb. Lang. Scrip.*,) was the symbol of eternity, because its substance never decays nor rots. Hence, the Ark of the Covenant was made of cedar; and those are said to utter things worthy of cedar who write that which no time ought to obliterate.

The Cedars of Lebanon are frequently referred to in the legends of Masonry, especially in the higher degrees; not, however, on account of any symbolical signification, but rather because of the use made of them by Solomon and Zerubbabel in the construction of their respective Temples. Mr. Phillott (*Smith's Dict. Bible*) thus describes the grove so celebrated in scriptural and Masonic history

The grove of trees known as the Cedars of Lebanon consists of about four hundred trees, standing quite alone in a depression of the mountain with no trees near, about six thousand four hundred feet above the sea, and three thousand below the summit. About eleven or twelve are very large and

old, twenty-five large, fifty of middle size, and more than three hundred younger and smaller ones. The older trees have each several trunks and spread themselves widely round, but most of the others are of cone-like form, and do not send out wide, lateral branches. In 1550, there were twenty-eight old trees; in 1739, Pococke counted fifteen, but the number of trunks makes the operation of counting uncertain. They are regarded with much reverence by the native inhabitants as living records of Solomon's power, and the Maronite patriarch was formerly accustomed to celebrate there the festival of the Transfiguration at an altar of rough stones.

Celebration. The third degree of Fessler's Rite. See *Fessler's Rite.*

Celestial Alphabet. See *Alphabet of Angels.*

Celtic Mysteries. See *Druidism.*

Celts. The early inhabitants of Italy, Gaul, Spain, and Britain. They are supposed to have left Asia during one of the Aryan emigrations, and, having travelled in a westerly direction, to have spread over these countries of Europe. The Celtic Mysteries or the Sacred Rites which they instituted are known as *Druidism,* which see.

Cement. The cement which in Operative Masonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Masonry as a symbol to denote that brotherly love which binds the Masons of all countries in one common brotherhood. As this brotherhood is recognized as being perfected among Master Masons only, the symbol is very appropriately referred to the third degree.

Cemeteries, Masonic. The desire to select some suitable spot wherein to deposit the remains of our departed kindred and friends seems almost innate in the human breast. The stranger's field was bought with the accursed bribe of betrayal and treason, and there is an abhorrence to depositing our loved ones in places whose archetype was so desecrated by its purchase-money. The churchyard, to the man of sentiment, is as sacred as the church itself. The cemetery bears a hallowed character, and we adorn its graves with vernal flowers or with evergreens, to show that the dead, though away from our presence visibly, still live and bloom in our memories. The oldest of all the histories that time has saved to us contains an affecting story of this reverence of the living for the dead, when it tells us how Abraham, when Sarah, his beloved wife, had died in a strange land, reluctant to bury her among strangers, purchased from the sons of Heth the cave of Machpelah for a burial-place for his people.

It is not, then, surprising that Masons, actuated by this spirit, should have been desirous to consecrate certain spots as resting-places for themselves and for the strange brethren who should die among them. A writer in the *London Freemason's Magazine* for 1858 complained that there was not in England a Masonic cemetery, nor portion of an established cemetery especially dedicated to the interment of the brethren of the Craft. This neglect cannot be charged against the Masons of America, for there is scarcely a city or town of considerable size in which the Masons have not purchased and appropriated a suitable spot as a cemetery to be exclusively devoted to the use of the Fraternity. These cemeteries are often, and should always be, dedicated with impressive ceremonies; and it is to be regretted that our rituals have provided no sanctioned form of service for these occasions.

Censer. A small vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled by the priest in the Temple. Among the furniture of a Royal Arch Chapter is to be found the censer, which is placed upon the altar of incense within the sanctuary, as a symbol of the pure thoughts and grateful feelings which, in so holy a place, should be offered up as a fitting sacrifice to the great I AM. In a similar symbolic sense, the censer, under the name of the "*pot* of incense," is found among the emblems of the third degree. See *Pot of Incense.* The censer also constitutes a part of the Lodge furniture in many of the high degrees.

Censor. Gädicke says this is not an officer, but is now and then introduced into some of the Lodges of Germany. He is commonly found where the Lodge has its own private house, in which, on certain days, mixed assemblies are held of Freemasons and their families and friends. Of those assemblies the Censor has the superintendence.

Censure. In Masonic law, the mildest form of punishment that can be inflicted, and may be defined to be a formal expression of disapprobation, without other result than the effect produced upon the feelings of him who is censured. It is adopted by a resolution of the Lodge on a motion made at a regular communication; it requires only a bare majority of votes for its passage, does not affect the Masonic standing of the person censured, and may be revoked at any subsequent regular communication.

Centaine, Order of. A mystical

society of the last century which admitted females. It was organized at Bordeaux, in 1735. Lenning says that at a later period some of its adherents attempted to engraft it upon Freemasonry, but without effect.

Centennial. That which happens every hundred years. Masonic bodies that have lasted for that period very generally celebrate the occasion by a commemorative festival. On the 4th of November, 1852, almost all of the Lodges of the United States celebrated the centennial anniversary of the initiation of George Washington as a Freemason.

Centralists. A society which existed in Europe from 1770 to 1780. It made use of Masonic forms at its meeting simply to conceal its secrets. Lenning calls it an alchemical association, but says that it had religious and political tendencies. Gädicke thinks that its object was to propagate Jesuitism.

Central Point. See *Point within a Circle.*

Centre, Opening on the. In the English ritual, a Master Mason's Lodge is said to be opened on the centre, because the brethren present, being all Master Masons, are equally near and equally distant from that imaginary central point which among Masons constitutes perfection. Neither of the preliminary degrees can assert the same conditions, because the Lodge of an Entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either. An attempt was made, but without success, in the *Trestle Board*, published under the sanction of the Baltimore Masonic Convention, to introduce the custom into the American Lodges.

Cephas. A word which in the Syriac signifies a rock or stone, and is the name which was bestowed by Christ upon Simon, when he said to him, "Thou art a rock," which the Greeks rendered by Πέτρος, and the Latins by *Petrus*, both words meaning "a rock." It is used in the degree of Royal Master, and there alludes to the *Stone of Foundation.*

Ceremonies. The outer garments which cover and adorn Freemasonry as clothing does the human body. Although ceremonies give neither life nor truth to doctrines or principles, yet they have an admirable influence, since by their use certain things are made to acquire a sacred character which they would not otherwise have had; and hence, Lord Coke has most wisely said, that "prudent antiquity did, for more solemnity and better memory and observation of that which is to be done, express substances under ceremonies."

Ceremonies, Master of. See *Master of Ceremonies.*

Ceres. Among the Romans, the goddess of agriculture; but among the more poetic Greeks she was worshipped under the name of Demeter, as the symbol of the prolific earth. To her is attributed the institution of the Eleusinian Mysteries in Greece, the most popular of all the ancient initiations.

Cerneau, Joseph. A French jeweller, born at Villeblerin, in 1763, and who in the beginning of the nineteenth century removed to the city of New York, where in 1812 he established a spurious body under the title of "Sovereign Grand Consistory of the United States of America, its Territories and Dependencies." This Masonic charlatan, who claimed the right to organize bodies of the Ancient and Accepted Scottish Rite, was expelled and his pretensions denounced, in 1813, by the legal Supreme Council sitting at Charleston, South Carolina. Cerneau and his adherents gave much trouble in the Scottish Rite for many years, and the bodies which he had formed were not entirely dissolved until long after the establishment of a legal Supreme Council for the Northern Jurisdiction.

Certificate. A diploma issued by a Grand Lodge, or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty brother, and recommending him to the hospitality of the Fraternity abroad. The character of this instrument has sometimes been much misunderstood. It is by no means intended to act as a *voucher* for the bearer, nor can it be allowed to supersede the necessity of a *strict examination.* A stranger, however, having been tried and proved by a more unerring standard, his certificate then properly comes in as an auxiliary testimonial, and will be permitted to afford good evidence of his correct standing in his Lodge at home; for no body of Masons, true to the principles of their Order, would grant such an instrument to an unworthy brother, or to one who, they feared, might make an improper use of it. But though the presence of a Grand Lodge certificate be in general required as collateral evidence of worthiness to visit, or receive aid, its accidental absence, which may arise in various ways, as from fire, captivity, or shipwreck, should not debar a strange brother from the rights guaranteed to him by our Institution, provided he can offer other evidence of his good character. The Grand Lodge of New York has, upon this subject, taken the proper stand in the following regulation: "That no Mason be admitted to any subordinate Lodge under the juris-

diction of this Grand Lodge, or receive the charities of any Lodge, unless he shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, *except he is known to the Lodge to be a worthy brother.*"

The certificate system has been warmly discussed by the Grand Lodges of the United States, and considerable opposition to it has been made by some of them on the ground that it is an innovation. If it is an innovation, it certainly is not one of the present day, as we may learn from the Regulations made in General Assembly of the Masons of England, on St. John the Evangelist's day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows:

"That no person hereafter who shall be accepted a Freemason shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept."

Chaillou de Joinville. He played an important part in the Freemasonry of France about the middle of the last century, especially during the schisms which at that time existed in the Grand Lodge. In 1761, he was an active member of the Council of Emperors of the East and West, or Rite of Perfection, which had been established in 1758. Under the title of "Substitute General of the Order, Ven. Master of the First Lodge in France, called St. Anthony's, Chief of the Eminent Degrees, Commander, and Sublime Prince of the Royal Secret, etc., etc., etc.," he signed the Patent of Stephen Morin, authorizing him to extend the Royal Order in America, which was the first step that subsequently led to the establishment of the Ancient and Accepted Rite in the United States. In 1762, the Prince of Clermont, Grand Master of the Grand Lodge of France, removed the dancing-master Lacorne, whom he had previously appointed his Substitute General, and who had become distasteful to the respectable members of the Grand Lodge, and put Chaillou de Joinville in his place. This action created a schism in the Grand Lodge, during which De Joinville appears to have acted with considerable energy, but eventually he became almost as notorious as his predecessor, by issuing irregular charters and deputations. On the death of the Prince of Clermont, in 1771, the Lacornists regained much of their influence, and De Joinville appears quietly to have passed away from the field of French Masonry and Masonic intrigues.

Chain, Mystic. To form the mystic chain is for the brethren to make a circle, holding each other by the hands, as in surrounding a grave, etc. Each brother crosses his arms in front of his body, so as to give his right hand to his left hand neighbor, and his left hand to his right hand neighbor. The French call it *chaine d'union.* It is a symbol of the close connection of all Masons in one common brotherhood.

Chain of Flowers. In French Masonry, when a Lodge celebrates the day of its foundation, or the semi-centennial membership of one of the brethren, or at the initiation of a louveteau, the room is decorated with wreaths of flowers called "chaine de fleurs."

Chain of Union. See *Chain, Mystic.*

Chain, Triangular. One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound by triangular chains, which was intended as an additional insult, because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol.

Chair. A technical term signifying the office of Master of a Lodge. Thus, "he is eligible to the chair" is equivalent to "he is eligible to the office of Master." The word is applied in the same sense to the presiding office in other Masonic bodies.

Chairman. The presiding officer of a meeting or committee. In all committees of a Lodge, the Worshipful Master, if he chooses to attend, is *ex-officio* chairman; as is the Grand Master of any meeting of the Craft when he is present.

Chair, Master in the. The German Masons call the Worshipful Master, "der Meister im Stuhl," or the Master in the Chair.

Chair, Oriental. The seat or office of the Master of a Lodge is thus called — sometimes, more fully, the "Oriental Chair of King Solomon."

Chair, Passing the. The ceremony of inducting the Master elect of a Lodge into his office is called "passing the chair." He who has once presided over a Lodge as its Master, is said to have "passed the chair," hence the title "Past Master."

Chaldea. A large tract of country, lying in a nearly north-west and south-east direction for a distance of four hundred miles along the course of the rivers Euphrates and Tigris, with an average width of one hundred miles. The kingdom of Chaldea, of which Babylon was the chief city, is celebrated in Masonic history as the place where the Jewish captives were conducted after the destruction of Jerusalem. At that time Nebuchadnezzar was

the king. His successors, during the captivity, were Evilmerodach, Neriglissar, Labosordacus, and Belshazzar. In the seventeenth year of his reign, the city of Babylon was taken, and the Chaldean kingdom subverted by Cyrus, king of Persia, who terminated the captivity of the Jews, and restored them to their native country.

Chaldeans or Chaldees. The ancient—Diodorus Siculus says the "most ancient"—inhabitants of Babylonia. There was among them, as among the Egyptians, a true priestly caste, which was both exclusive and hereditary; for although not every Chaldean was a priest, yet no man could be a priest among them unless he were a Chaldean." "At Babylon," says Dr. Smith, (*Anc. Hist. of the East*, p. 398,) "they were in all respects the ruling order in the body politic, uniting in themselves the characters of the English sacerdotal and military classes. They filled all the highest offices of state under the king, who himself belonged to the order." The Chaldean priests were famous for their astronomical science, the study of which was particularly favored by the clear atmosphere and the cloudless skies of their country, and to which they were probably urged by their national worship of the sun and the heavenly hosts. Diodorus Siculus says that they passed their whole lives in meditating questions of philosophy, and acquired a great reputation for their astrology. They were addicted especially to the art of divination, and framed predictions of the future. They sought to avert evil and to insure good by purifications, sacrifices, and enchantments. They were versed in the arts of prophesying and explaining dreams and prodigies. All this learning among the Chaldeans was a family tradition; the son inheriting the profession and the knowledge of the priesthood from his father, and transmitting it to his descendants. The Chaldeans were settled throughout the whole country, but there were some special cities, such as Borsippa, Ur, Sippera, and Babylon, where they had regular colleges. The reputation of the Chaldeans for prophetic and magical knowledge was so great, that astrologers, and conjurers in general, were styled Babylonians and Chaldeans, just as the wandering fortune-tellers of modern times are called Egyptians or gypsies, and *Ars Chaldœorum* was the name given to all occult sciences.

Chalice. A cup used in religious rites. It forms a part of the furniture of a Commandery of Knights Templars, and of some of the higher degrees of the French and Scottish Rites. It should be made either of silver or of gilt metal. The stem of the chalice should be about four inches high, and the diameter from three to six.

Chalk, Charcoal, and Clay. By these three substances are beautifully symbolized the three qualifications for the servitude of an Entered Apprentice—freedom, fervency, and zeal. Chalk is the freest of all substances, because the slightest touch leaves a trace behind. Charcoal, the most fervent, because to it, when ignited, the most obdurate metals yield; and clay, the most zealous, because it is constantly employed in man's service, and is as constantly reminding us that from it we all came, and to it we must all return. In the earlier lectures of the last century, the symbols, with the same interpretation, were given as "Chalk, Charcoal, and Earthen Pau."

Chamber, Middle. See *Middle Chamber*.

Chamber of Reflection. In the French and Scottish Rites, a small room adjoining the Lodge, in which, preparatory to initiation, the candidate is enclosed for the purpose of indulging in those serious meditations which its sombre appearance, and the gloomy emblems with which it is furnished, are calculated to produce. It is also used in some of the high degrees for a similar purpose. Its employment is very appropriate, for, as Gädicke well observes, "it is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back."

Chancellor. An officer in a Council of Knights of the Red Cross, corresponding in some respects to the Senior Warden of a Symbolic Lodge.

Chancellor, Grand. An officer in the Supreme Councils and Grand Consistories of the Ancient and Accepted Scottish Rite, whose duties are somewhat similar to those of a Corresponding Secretary.

Chaos. A confused and shapeless mass, such as is supposed to have existed before God reduced creation into order. It is a Masonic symbol of the ignorance and intellectual darkness from which man is rescued by the light and truth of Masonry. Hence, *ordo ab chao*, or, "order out of chaos," is one of the mottoes of the Institution.

Chaos Disentangled. One of the names formerly given to the twenty-eighth degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun. It is likewise found in the collection of M. Pyron. Discrete and Wise Chaos are the forty-ninth and fiftieth degrees of the Rite of Mizraim.

Chapeau. The cocked hat worn in this country by Knights Templars. The

regulations of the Grand Encampment of the United States, in 1862, prescribes that it shall be "the military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side."

Chapel. The closets and anterooms so necessary and convenient to a Lodge for various purposes, are dignified by German Masons with the title of "Capelan, or chapels."

Chapel, St. Mary's. The oldest Lodge in Edinburgh, Scotland, whose minutes, according to Lawrie, extend as far back as the year 1598. They show that Thomas Boswell, Esq., of Auchinleck, was made a Warden of the Lodge in the year 1600, and that the Hon. Robert Moray, Quartermaster-General of the Army in Scotland, was created a Master Mason in 1641. These facts show that at that early period persons who were not operative Masons by profession were admitted into the Order.

Chapiter. The uppermost part of a column, pillar, or pilaster, serving as the head or crowning, and placed immediately over the shaft and under the entablature. The pillars which stood in front of the porch of King Solomon's Temple were adorned with chapiters of a peculiar construction, which are largely referred to, and their symbolism explained, in the Fellow Craft's degree. See *Pillars of the Porch.*

Chaplain. The office of Chaplain of a Lodge is one which is not recognized in the ritual of this country, although often conferred by courtesy. The Master of a Lodge in general performs the duties of a Chaplain.

Chaplain, Grand. An office in a Grand Lodge of very modern date. It was first instituted on the 1st of May, 1775, on the occasion of the laying of the corner-stone of the Freemasons' Hall in London. This office is now universally recognized by the Grand Lodges of this country. His duties are confined to offering up prayer at the communications of the Grand Lodge, and conducting its devotional exercises on public occasions.

Chapter. In early times the meetings of Masons were called not only Lodges, but Chapters and Congregations. Thus, the statute enacted in the third year of the reign of Henry VI., of England, A. D. 1425, declares that "Masons shall not confederate in Chapters and Congregations." The word is now exclusively appropriated to designate the bodies in which degrees higher than the symbolic are conferred. Thus, there are Chapters of Royal Arch Masons in the York and American Rites and Chapters of Rose Croix Masons in the Ancient and Accepted.

Chapter, General Grand. See *General Grand Chapter.*

Chapter, Grand. See *Grand Chapter.*

Chapter Mason. A colloquialism denoting a Royal Arch Mason.

Chapter Masonry. A colloquialism intended to denote the degrees conferred in a Royal Arch Chapter.

Chapter, Rose Croix. See *Rose Croix, Prince of.*

Chapter, Royal Arch. A convocation of Royal Arch Masons is called a Chapter. In Great Britain, Royal Arch Masonry is connected with and under the government of the Grand Lodge; but in America, the jurisdictions are separate. Here, a Chapter of Royal Arch Masons is empowered to give the preparatory degrees of Mark, Past, and Most Excellent Master; although, of course, the Chapter, when meeting in either of these degrees, is called a Lodge. In some Chapters, the degrees of Royal and Select Master are also given as preparatory degrees; but in most of the States, the control of these is conferred upon separate bodies, called "Councils of Royal and Select Masters."

The presiding officers of a Chapter are the High Priest, King, and Scribe, who are, respectively, representatives of Joshua, Zerubbabel, and Haggai. In the English Chapters, these officers are generally styled either by the founders' names, as above, or as First, Second, and Third Principals. In the Chapters of Ireland the order of the officers is King, High Priest, and Scribe. Chapters of Royal Arch Masons in this country are primarily under the jurisdiction of State Grand Chapters, as Lodges are under Grand Lodges; and secondly, under the General Grand Chapter of the United States, whose meetings are held triennially, and which exercises a general supervision over this branch of the Order throughout the Union. See *Royal Arch.*

Chapters, Irish. See *Irish Chapters.*

Characteristic Name. See *Order Name.*

Charcoal. See *Chalk, Charcoal, and Clay.*

Charge. So called from the "Old Charges," because, like them, it contains an epitome of duty. It is the admonition which is given by the presiding officer, at the close of the ceremony of initiation, to the candidate, and which the latter receives standing, as a token of respect. There is a charge for each degree, which is to be found in all the monitors and manuals from Preston onwards.

Charges. The "Masons' Constitu-

tions" are old records, containing a history, very often somewhat apocryphal, of the origin and progress of Masonry, and regulations for the government of the Craft. These regulations are called "Charges," and are generally the same in substance, although they differ in number, in the different documents. These charges are divided into "Articles" and "Points;" although it would be difficult to say in what the one section differs in character from the other, as each details the rules which should govern a Mason in his conduct towards his "lord," or employer, and to his brother workmen. The oldest of these charges is to be found in the York Constitutions, (if they are authentic,) and consists of Fifteen Articles and Fifteen Points. It was required by the Constitutions of the time of Edward III., "that, for the future, at the making or admission of a brother, the constitutions and charges should be read." This regulation is still preserved in form, in modern Lodges, by the reading of "the charge" by the Master to a candidate at the close of the ceremony of his reception into a degree.

Charges of 1722. The Fraternity had long been in possession of many records, containing the ancient regulations of the Order; when, in 1722, the Duke of Montague being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested, be annexed to the Book of Constitutions, then in course of publication under the superintendence of Dr. James Anderson. This was accordingly done, and the document now well-known under the title of *The Old Charges of the Free and Accepted Masons*, constitutes, by universal consent, a part of the fundamental law of our Order. The charges are divided into six general heads of duty, as follows: 1. Concerning God and religion. 2. Of the civil magistrate, supreme and subordinate. 3. Of Lodges. 4. Of Masters, Wardens, Fellows, and Apprentices. 5. Of the management of the Craft in working. 6. Of behavior under different circumstances, and in various conditions. These charges contain succinct directions for the proper discharge of a Mason's duties, in whatever position he may be placed, and are, as modern researches have shown, a collation of the charges contained in the Old Records, and from them have been abridged, or by them suggested, all those well-known directions found in our monitors, which Masters are accustomed to read to candidates on their reception. See *Records, Old.*

Charity. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and knowledge, and have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Corinth. xiii. 1, 2.) Such was the language of an eminent apostle of the Christian church, and such is the sentiment that constitutes the cementing bond of Freemasonry. The apostle, in comparing it with faith and hope, calls it the greatest of the three, and hence in Masonry it is made the topmost round of its mystic ladder. We must not fall into the too common error that charity is only that sentiment of commiseration which leads us to assist the poor with pecuniary donations. Its Masonic, as well as its Christian application is more noble and more extensive. The word used by the apostle is, in the original, *'αγάπη*, or *love*, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard towards others. John Wesley expressed his regret that the Greek had not been correctly translated as *love* instead of *charity*, so that the apostolic triad of virtues would have been, not "faith, hope, and charity," but "faith, hope, and love." Then would we have understood the comparison made by St. Paul, when he said, "Though I bestow all my goods to feed the *poor*, and though I give my body to be burned, and have not *love*, it profiteth me nothing." Guided by this sentiment, the true Mason will "suffer long and be kind." He will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ear to his slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal Lodge. For it is the boast of our Institution, that a Mason, destitute and worthy, may find in every clime a brother, and in every land a home.

Charity, Committee on. See *Committee on Charity.*

Charity Fund. Many Lodges and Grand Lodges have a fund especially appropriated to charitable purposes, and which is not used for the disbursement of the current expenses, but which is appropriated to the relief of indigent brethren,

their widows and orphans. The charity fund of the Grand Lodge of Pennsylvania, which was bequeathed to it by Stephen Girard, and which is the largest in this country, considerably exceeds fifty thousand dollars.

Charlatan. A charlatan is a babbling mountebank, who imposes on the populace by large pretensions and high sounding words. A charlatan in Masonry is one who seeks by a display of pompous ceremonial, and often by claims to supernatural powers, to pervert the institution of Masonry to the acquisition of gain, or the gratification of a paltry ambition. Every man, says a distinguished writer, is a charlatan who extorts money by charging for sixpenny trash the amount that should only be paid for works of science, and that, too, under the plea of conveying knowledge that cannot otherwise be obtained (*Lond. Freem. Mag.*, 1844, p. 505). The eighteenth century presented many examples of these Masonic charlatans, of whom by far the greatest was Cagliostro; nor has the nineteenth century been entirely without them.

Charlemagne. The great Charles, King of France, who ascended the throne in the year 768, is claimed by some Masonic writers as a patron of Masonry. This is perhaps because architecture flourished in France during his reign, and because he encouraged the arts by inviting the architects and travelling Freemasons, who were then principally confined to Italy, to visit France and engage in the construction of important edifices.

Charles Martel. He was the founder of the Carlovingian dynasty, and governed France with supreme power from 716 to 741, under the title of Duke of the Franks. He is claimed by the authors of the Old Records as one of the patrons of Masonry. Thus, the Landsdowne manuscript says: "There was one of the Royall Line of France called *Charles Marshall*, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that By the Grace of God he was elect to be the *King* of France, and when he was in his Estate he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeare to yeare to hold their Assembly when they would, and cherished them right well, and thus came this Noble Craft into France."

Rebold (*Hist. Gen.*) has accepted this legend as authentic, and says: "In 740, Charles Martel, who reigned in France under the title of Mayor of the Palace, at the request of the Anglo-Saxon kings, sent many workmen and Masters into England."

Charles I., and II. For their supposed connection with the origin of Freemasonry, see *Stuart Masonry*.

Charles XIII. The Duke of Südermanland was distinguished for his attachment to Masonry. In 1809 he ascended the throne of Sweden under the title of Charles XIII. Having established the Masonic order of knighthood of that name, he abdicated in favor of Charles John Bernadotte, but always remained an active and zealous member of the Order. There is no king on record so distinguished for his attachment to Freemasonry as Charles XIII., of Sweden, and to him the Swedish Masons are in a great measure indebted for the high position that the Order has maintained during the present century in that country.

Charles XIII., Order of. An order of knighthood instituted in 1811 by Charles XIII., King of Sweden, and which was to be conferred only on the principal dignitaries of the Masonic institution in his dominions. In the manifesto establishing the Order, the king says: "To give to this society (the Masonic) a proof of our gracious sentiments towards it, we will and ordain that its first dignitaries to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of Knights are twenty-seven, all Masons, and the King of Sweden is the perpetual Grand Master. The color of the ribbon is red, and the jewel a maltese cross pendent from an imperial crown.

Charleston. A city in the United States of America, and the metropolis of the State of South Carolina. It was there that the first Supreme Council of the Ancient and Accepted Scottish Rite was established in 1801, whence all other Supreme Councils have emanated, directly or indirectly. Hence, it has assumed the title of "Mother Council of the world." Its seat was removed in 1870 to the city of Washington. See *Scottish Rite*.

Charms, Magical. See *Talisman*.

Chart. 1. A map on which is delineated the emblems of a degree, to be used for the instruction of candidates, formerly called a *carpet*, which see. 2. The title given by Jeremy L. Cross to his *Hieroglyphic Monitor*, which acquired on its first appearance in the Lodges of America a popularity that it has not yet entirely lost. Hence the word chart is still sometimes used colloquially and improperly to designate any other Masonic manual of monitorial instruction.

Charter. Often used for *Warrant of Constitution*, which see.

Chartered Lodge. A Lodge working under the authority of a Charter or Warrant of Constitution issued by a Grand Lodge as distinguished from a Lodge working under a dispensation issued by a Grand Master. Chartered Lodges only are entitled to representation in the Grand Lodge. They alone can make by-laws, elect members, or have their officers installed. They are the constituent bodies of a jurisdiction, and by their representatives compose the Grand Lodge.

Charter Member. A Mason whose name is attached to the petition upon which a Charter or Warrant of Constitution has been granted to a Lodge, Chapter, or other subordinate body.

Charter of Cologne. See *Cologne, Charter of.*

Charter of Transmission. See *Transmission, Charter of.*

Chasidim. In Hebrew, חסידים, meaning *saints.* The name of a sect which existed in the time of the Maccabees, and which was organized for the purpose of opposing innovations upon the Jewish faith. Their essential principles were to observe all the ritual laws of purification, to meet frequently for devotion, to submit to acts of self-denial and mortification, to have all things in common, and sometimes to withdraw from society and to devote themselves to contemplation. Lawrie, who seeks to connect them with the Masonic institution as a continuation of the Masons of the Solomonic era, describes them as "a religious Fraternity, or an order of the KNIGHTS OF THE TEMPLE OF JERUSALEM, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the Temple."

Chastanier, Benedict. A French Mason, who in the year 1767 introduced into England a modification of the Rite of Pernetty, in nine degrees, and established a Lodge in London under the name of the "Illuminated Theosophists;" which, however, according to Lenning, soon abandoned the Masonic forms, and was converted into a mere theosophic sect, intended to propagate the religious system of Swedenborg. Mr. White, in his *Life of Emanuel Swedenborg,* (Lond., 1868, p. 683,) gives an account of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem by translating, printing, and publishing the theological writings of Emanuel Swedenborg." This society was formed in 1784, and met on Sundays and Thursdays at chambers in New Court, Middle Temple, for the discussion of Swedenborg's writings. Among the twenty-five persons mentioned by White as having either joined the society or sympathized with its object, we find the name of "Benedict Chastanier, French Surgeon, 62 Tottenham Court." The nine degrees of Chastanier's Rite of Illuminated Theosophists are as follows: 1, 2, and 3, Symbolic degrees; 4, 5, 6, Theosophic Apprentice, Fellow Craft, and Master; 7, Sublime Scottish Mason, or Celestial Jerusalem; 8, Blue Brother; and 9, Red Brother.

Chastity. In the Halliwell MS. of the Constitutions of Masonry, written not later than the latter part of the fourteenth century, and purporting to be a copy of the Regulations adopted at York in 926, the seventh point is in these words:

> "Thou schal not by thy maystres wyf ly,
> Ny by thy felows yn no manner wyse,
> Lest the Craft wolde the despyse;
> Ny by thy felows concubyne,
> No more thou woldest be dede by thyne."

Again, in the Constitutions known as the Matthew Cooke MS., the date of which is about the latter part of the fifteenth century, the same regulation is enforced in these words: "The 7th Point. That he covet not the wyfe ne the daughter of his masters, neither of his fellows but if [unless] it be in marriage." So all through the Old Constitutions and Charges, we find this admonition to respect the chastity of our brethren's wives and daughters; an admonition which, it is scarcely necessary to say, is continued to this day.

Chasuble. The outer dress worn by the priest at the altar service, and is an imitation of the old Roman toga. It is a circular cloth, which falls down over the body so as completely to cover it, with an aperture in the centre for the head to pass through. It is used in the ceremonies of the Rose Croix degree.

Checkered Floor. See *Mosaic Pavement.*

Chef-d'œuvre. It was a custom among many of the gilds, and especially among the *Compagnons du Devoir,* who sprung up in the sixteenth century in France, on the decay of Freemasonry in that kingdom, and as one of its results, to require every Apprentice, before he could be admitted to the freedom of the gild, to present a piece of finished work as a proof of his skill in the art in which he had been instructed. The piece of work was called his *chef-d'œuvre,* or masterpiece.

Chereau, Antoine Guilliaume. A painter in Paris, who published, in 1806,

two hermetico-philosophical brochures entitled, *Explication de la Pierre Cubique*, and *Explication de la Croix Philosophique;* or Explanations of the Cubical Stone and of the Philosophical Cross. These works are brief, but give much interesting information on the ritualism and symbolism of the high degrees. They have been republished by Tessier in his *Manuel General*, without, however, any acknowledgment to the original author.

Cherubim. The second order of the angelic hierarchy, the first being the seraphim. The two cherubim that overtopped the mercy-seat or covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God: "And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubim be." (Exod. xxv. 17, 19.) It was between these cherubim that the Shekinah or divine presence rested, and from which issued the Bathkol or voice of God. Of the form of these cherubim, we are ignorant. Josephus says, that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God; others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and St. John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals, with man, are the symbols of strength and wisdom. But all agree in this, that they had wings, and that these wings were extended. The cherubim were purely symbolic. But although there is great diversity of opinion as to their exact signification, yet there is a very general agreement that they allude to and symbolize the protecting and overshadowing power of the Deity. Reference is made to the *extended wings of the cherubim* in the degree of Royal Master.

Chesed. A word which is most generally corrupted into Hesed. It is the Hebrew חסד, and signifies *mercy*. Hence, it very appropriately refers to that act of kindness and compassion which is commemorated in the degree of Select Master of the American system. It is the fourth of the Kabbalistic Sephiroth, and is combined in a triad with *Beauty* and *Justice*.

Chevalier. Employed by the French Masons as the equivalent of *Knight* in the name of any degree in which the latter word is used by English Masons, as *Chevalier du Soleil*, for the Knight of the Sun, or *Chevalier de l' Orient* for Knight of the East. The German word is *Ritter*.

Chibbelum. A significant word used in the rituals of the last century, which define it to mean "a worthy Mason." It is a corruption of *Giblim*.

Chicago, Congress of. A convention of distinguished Masons of the United States, held at the city of Chicago in September, 1859, during the session of the Grand Encampment and General Grand Chapter, for the purpose of establishing a General Grand Lodge, or a Permanent Masonic Congress. Its results were not of a successful character; and the death of its moving spirit, Cyril Pearl, which occurred soon after, put an end to all future attempts to carry into effect any of its preliminary proceedings.

Chief of the Tabernacle. The twenty-third degree in the Ancient and Accepted Scottish Rite. It commemorates the institution of the order of the priesthood in Aaron and his sons Eleazar and Ithamar. Its principal officers are three, a Sovereign Sacrificer and two High Priests, now called by the Supreme Councils of America the Most Excellent High Priest and Excellent Priests, and the members of the "Hierarchy" or "Court," as the Lodge is now styled, are called Levites. The apron is white, lined with deep scarlet and bordered with red, blue, and purple ribbon. A golden chandelier of seven branches is painted or embroidered on the centre of the apron. The jewel, which is a thurible, is worn from a broad yellow, purple, blue, and scarlet sash from the left shoulder to the right hip.

Chief of the Twelve Tribes. (*Chef des douze Tribus.*) The eleventh degree of the Chapter of Emperors of the East and West. It is also called Illustrious Elect.

Chiefs of Masonry. A title formerly given in the Ancient and Accepted Scottish Rite to Princes of Jerusalem. It seems now to be more appropriate to Inspectors General of the thirty-third degree.

Chili. Freemasonry was introduced into Chili, in 1841, by the Grand Orient of France. Lodges were subsequently organized in 1850 and 1851 by the Grand Lodges of Massachusetts and California. On the 20th of April a Grand Lodge was formed, and a Grand Chapter soon after.

China. Masonry was introduced many years ago into China by the Grand Lodge of England. A Provincial Grand Lodge exists at Hong-Kong, and several Lodges. These are mainly supported by the foreign population. There are also Chapters and an Encampment of Knights Templars, under the English authority.

Chinese Secret Societies. In China, as in all other countries, secret societies have existed, such as the Tien-tee-whee, or Association of Heaven and Earth, and the Tien-lee, or Society of Celestial Reason. But the attempt to trace any analogy between them and Freemasonry is a mistaken one. These societies have in general been of a political character, with revolutionary tendencies, and as such have been prohibited by the government, sometimes under the penalty of the death or banishment of their members. Their similarity to Masonry consists only in these points: that they have forms of initiation, an esoteric instruction, and secret modes of recognition. Beyond these all further resemblance fails.

Chisel. In the American Rite the chisel is one of the working tools of a Mark Master, and symbolizes the effects of education on the human mind. For as the artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas and by polishing the rude thoughts, transforms the ignorant savage into the civilized being.

In the English ritual, the chisel is one of the working tools of the Entered Apprentice, with the same reference to the advantages of education. Preston (B. II., Sect. vi.,) thus elaborates its symbolism as one of the implements of Masonry: "The chisel demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is unpolished; but as the effects of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, — our duty to God and to man." But the idea is not original with Preston. It is found in Hutchinson, who, however, does not claim it as his own. It formed, most probably, a portion of the lectures of the period. In the French system, the chisel is placed on the tracing board of the Fellow Craft as an implement with which to work upon and polish the Rough Ashlar. It has, therefore, there the same symbolic signification.

Chivalry. The origin of chivalry is involved in very great obscurity. Almost every author who has written on this subject has adopted an hypothesis of his own. Some derive the institution from the equestrian order of ancient Rome, while others trace it to the tribes who, under the name of Northmen, about the ninth century, invaded the southern parts of Europe. Warburton ascribes the origin of chivalry to the Arabians; Pinkerton, Mallet, and Percy, to the Scandinavians. Clavel derives it from the secret societies of the Persians, which were the remains of the mysteries of Mithras. In Christendom, it gave rise to the orders of knighthood, some of which have been incorporated into the Masonic system. See *Knighthood.*

Christ, Order of. After the overthrow of the Order of Knights Templars throughout Europe, Dennis I., King of Portugal, in 1317 solicited of Pope John XXII. permission to re-establish the Order of the Temple in his dominions under the name of the Order of Christ, and to restore to it the possessions which had been wrested from the Templars. The pope consented, approved the statutes which had been submitted to him, and, in 1319, confirmed the institution, reserving to himself and to his successors the right of creating knights, which has given rise to the pontifical branch of the Order which exists at Rome. The knights follow the rule of St. Benedict, and conform in all points to the statutes of the Order of the Temple. The Grand Mastership is vested in the king of Portugal, and the Order having been secularized in 1789, the members were divided into the three classes of six Grand Crosses, four hundred and fifty Commanders, and an unlimited number of knights. It was designated the Most Noble Order, and none but those *nobly descended*, of unsullied character, could be admitted. That the grandfather had been a mechanic was an impediment to the exaltation even of knights of the third class. The Grand Crosses and Commanders had generally valuable grants and great privileges; the latter were also enjoyed by the knights, with pensions with reversion to their wives.

Christianization of Freemasonry. The interpretation of the symbols of Freemasonry from a Christian point of view is a theory adopted by some of the most distinguished Masonic writers of England and this country, but one which I think does not belong to the ancient system. Hutchinson, and after him Oliver, — profoundly philosophical as are the Masonic speculations of both, — have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Chris-

tianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.

Yet it cannot be denied that since the advent of Christianity a Christian element has been almost imperceptibly infused into the Masonic system, at least among Christian Masons. This has been a necessity; for it is the tendency of every predominant religion to pervade with its influence all that surrounds it or is about it, whether religious, political, or social. This arises from a need of the human heart. To the man deeply imbued with the spirit of his religion, there is an almost unconscious desire to accommodate and adapt all the business and the amusements of life, — the labors and the employments of his everyday existence, — to the in-dwelling faith of his soul.

The Christian Mason, therefore, while acknowledging and appreciating the great doctrines taught in Masonry, and also while grateful that these doctrines were preserved in the bosom of his ancient Order at a time when they were unknown to the multitudes of the surrounding nations, is still anxious to give to them a Christian character; to invest them, in some measure, with the peculiarities of his own creed, and to bring the interpretation of their symbolism more nearly home to his own religious sentiments.

The feeling is an instinctive one, belonging to the noblest aspirations of our human nature; and hence we find Christian Masonic writers indulging in it to an almost unwarrantable excess, and, by the extent of their sectarian interpretations, materially affecting the cosmopolitan character of the Institution.

This tendency to Christianization has, in some instances, been so universal, and has prevailed for so long a period, that certain symbols and myths have been, in this way, so deeply and thoroughly imbued with the Christian element as to leave those who have not penetrated into the cause of this peculiarity, in doubt whether they should attribute to the symbol an ancient or a modern and Christian origin.

Church, Freemasons of the. An Architectural College was organized in London, in the year 1842, under the name of "Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture." The founders announced their objects to be "the rediscovery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the most proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the College upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession." *The Builder*, vol. i., p. 23.

One of their own members has said that "the title was not intended to express any conformity with the general body of Freemasons, but rather as indicative of the professed views of the College, namely, the recovery, maintenance, and furtherance of the free principles and practice of architecture." And that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building gilds of the Middle Ages, that any investigations into the condition of mediæval architecture must throw light on Masonic history.

Cipher Writing. Cryptography, or the art of writing in cipher, so as to conceal the meaning of what is written from all except those who possess the key, may be traced to remote antiquity. De la Guilletiere (*Lacedæmon*) attributes its origin to the Spartans, and Polybius says that more than two thousand years ago Æneas Tacitus had collected more than twenty different kinds of cipher which were then in use. Kings and generals communicated their messages to officers in distant provinces, by means of a preconcerted cipher; and the system has always been employed wherever there was a desire or a necessity to conceal from all but those who were entitled to the knowledge the meaning of a written document.

The Druids, who were not permitted by the rules of their Order to commit any part of their ritual to ordinary writing, preserved the memory of it by the use of the letters of the Greek alphabet. The Kab-

balists concealed many words by writing them backwards: a method which is still pursued by the French Masons. The old alchemists also made use of cipher writing, in order to conceal those processes the knowledge of which was intended only for the adepts. Thus Roger Bacon, who discovered the composition of gunpowder, is said to have concealed the names of the ingredients under a cipher made by a transposition of the letters.

Cornelius Agrippa tells us, in his *Occult Philosophy*, that the ancients accounted it unlawful to write the mysteries of God with those characters with which profane and vulgar things were written; and he cites Porphyry as saying that the ancients desired to conceal God, and divine virtues, by sensible figures which were visible, yet signified invisible things, and therefore delivered their great mysteries in sacred letters, and explained them by symbolical representations. Porphyry here, undoubtedly, referred to the invention and use of hieroglyphics by the Egyptian priests; but these hieroglyphic characters were in fact nothing else but a form of cipher intended to conceal their instructions from the uninitiated profane.

Peter Aponas, an astrological writer of the thirteenth century, gives us some of the old ciphers which were used by the Kabbalists, and among others one alphabet called "the passing of the river," which is referred to in some of the high degrees of Masonry.

But we obtain from Agrippa one alphabet in cipher which is of interest to Masons, and which he says was once in great esteem among the Kabbalists, but which has now, he adds, become so common as to be placed among profane things. He describes this cipher as follows, (*Philos. Occult.*, lib. iii., cap. 3.) The twenty-seven characters (including the finals) of the Hebrew alphabet were divided into three classes of nine in each, and these were distributed into nine squares, made by the intersection of two horizontal and two vertical lines, forming, the following figure:

3	2	1
6	5	4
9	8	7

In each of these compartments three letters were placed; as, for instance, in the first compartment, the first, tenth, and nineteenth letters of the alphabet; in the second compartment, the second, eleventh, and nineteenth, and so on. The three letters in each compartment were distinguished from each other by dots or accents. Thus, the first compartment, or ל, represented the first letter, or א; the same compartment with a dot, thus, ל, represented the tenth letter, or י; or with two dots, thus, ל, it represented the nineteenth letter, or ק; and so with the other compartments; the ninth or last representing the ninth, eighteenth, and twenty-seventh letters, ט, צ, or ע, accordingly as it was figured ך, ך or ך, without a dot in the centre or with one or two.

About the middle of the last century, the French Masons adopted a cipher similar to this in principle, but varied in the details, among which was the addition of four compartments, made by the oblique intersection of two lines in the form of a St. Andrew's Cross. This cipher was never officially adopted by the Masons of any other country, but was at one time assumed by the American Royal Arch; although it is now becoming obsolete there. It is, however, still recognized in all the "Tuilleurs" of the French Rite. It has become so common as to be placed, as Agrippa said of the original scheme, "among profane things." Its use would certainly no longer subserve any purpose of concealment. Rockwell openly printed it in his Ahiman Rezon of Georgia; and it is often used by those who are not initiated, as a means of amusement.

There is, therefore, really no recognized cipher in use in Ancient Craft Masonry. Brown and Finch, who printed rituals intended only for the use of Masons, and not as expositions, invented ciphers for their own use, and supplied their initiated readers with the key. Without a key, their works are unintelligible, except by the art of the decipherer.

Although not used in symbolic Masonry, the cipher is common in the high degrees, of which there is scarcely one which has not its peculiar cipher. But for the purposes of concealment, the cipher is no longer of any practical use. The art of deciphering has been brought to so great a state of perfection that there is no cipher so complicated as to bid defiance for many hours to the penetrating skill of the experienced decipherer. Hence, the cipher has gone out of use in Masonry as it has among diplomatists, who are compelled to communicate with their respective countries by methods more secret than any that can be supplied by a despatch written in cipher. Edgar A. Poe has justly said, in his story of *The Gold Bug*, that "it may well be doubted whether human ingenuity can con-

struct an enigma of the kind, which human ingenuity may not, by proper application, resolve."

Circle. The circle being a figure which returns into itself, and having therefore neither beginning nor end, it has been adopted in the symbology of all countries and times as a symbol sometimes of the universe and sometimes of eternity. With this idea in the Zoroasteric mysteries of Persia, and frequently in the Celtic mysteries of Druidism, the temple of initiation was circular. In the obsolete lectures of the old English system, it was said that "the circle has ever been considered symbolical of the Deity; for as a circle appears to have neither beginning nor end, it may be justly considered a type of God, without either beginning of days or ending of years. It also reminds us of a future state, where we hope to enjoy everlasting happiness and joy." But whatever refers especially to the Masonic symbolism of the circle will be more appropriately contained in the article on the *Point within a Circle*.

Circular Temples. These were used in the initiations of the religion of Zoroaster. Like the square temples of Masonry, and the other mysteries, they were symbolic of the world; and the symbol was completed by making the circumference of the circle a representation of the zodiac. In the mysteries of Druidism also, the temples were sometimes circular.

Circumambulation, Rite of. Circumambulation is the name given by sacred archæologists to that religious rite in the ancient initiations which consisted in a formal procession around the altar, or other holy and consecrated object. The same Rite exists in Freemasonry.

In ancient Greece, when the priests were engaged in the rite of sacrifice, they and the people always walked three times round the altar while singing a sacred hymn. In making this procession, great care was taken to move in imitation of the course of the sun. For this purpose, they commenced at the east, and passing on by the way of the south to the west and thence by the north, they arrived at the east again.* By this means, as it will be observed, the right hand was always placed to the altar.†

This ceremony the Greeks called moving εκ δεξια εν δεξια, *from the right to the right*, which was the direction of the motion, and the Romans applied to it the term *dextrovorsum*, or *dextrorsum*, which signifies the same thing. Thus, Plautus (*Curcul.* I., i. 70,) makes Palinurus, a character in his comedy of *Curculio*, say: "If you would do reverence to the gods, you must turn to the right hand." *Si deos salutas dextroversum censeo.* Gronovius, in commenting on this passage of Plautus, says: "In worshipping and praying to the gods, they were accustomed to *turn to the right hand*."

A hymn of Callimachus has been preserved, which is said to have been chanted by the priests of Apollo at Delos, while performing this ceremony of circumambulation, the substance of which is "we imitate the example of the sun, and follow his benevolent course."

Among the Romans, the ceremony of circumambulation was always used in the rites of sacrifice, of expiation or purification. Thus Virgil (*Æn.*, vi. 229,) describes Chorinæus as purifying his companions at the funeral of Misenus, by passing three times around them while aspersing them with the lustral waters; and to do so conveniently, it was necessary that he should have moved with his right hand towards them.

> "Idem ter socios pura circumtulit unda,
> Spargens rore levi et ramo felicis olivæ."

That is:

Thrice with pure water compass'd he the crew,
Sprinkling, with olive branch, the gentle dew.

In fact, so common was it to unite the ceremony of circumambulation with that of expiation or purification, or, in other words, to make a circuitous procession in performing the latter rite, that the term *lustrare*, whose primitive meaning is "to purify," came at last to be synonymous with *circuire*, to walk round anything, and hence a purification and a circumambulation were often expressed by the same word.

Among the Hindus, the same rite of circumambulation has always been practised. As an instance, we may cite the ceremonies which are to be performed by a Brahman, upon first rising from bed in the morning, an accurate account of which has been given by Mr. Colebrooke in the sixth volume of the *Asiatic Researches*. The priest having first adored the sun, while directing his face to the east, then walks towards the west by the way of the south, saying, at the same time, "I follow the course of the sun," which he thus explains: "As the sun in his course moves round the world by way of the south, so do I follow that

* The *strophe* of the ancient hymn was sung in going from the east to the west; the *antistrophe* in returning to the east, and the *epode* while standing still.

† "After this," says Potter, "they stood about the altar, and the priest, turning towards the right hand, went round it and sprinkled it with meal and holy water."—*Antiquities of Greece*, B. II., ch. iv., p. 206.

luminary, to obtain the benefit arising from a journey round the earth by the way of the south."

Lastly, we may refer to the preservation of this Rite among the Druids, whose "mystical dance" around the *cairn*, or sacred stones, was nothing more nor less than the Rite of circumambulation. On these occasions, the priest always made three circuits from east to west, by the right hand, around the altar or cairn, accompanied by all the worshippers. And so sacred was the rite once considered, that we learn from Toland (*Celt. Rel. and Learn.*, II., xvii.,) that in the Scottish Isles, once a principal seat of the Druidical religion, the people "never come to the ancient sacrificing and fire-hallowing *cairns*, but they walk three times around them, from east to west, according to the course of the sun." This sanctified tour, or round by the south, he observes, is called *Deaseal*, as the contrary, or unhallowed one by the north, is called *Tuapholl*. And, he further remarks, that this word *Deaseal* was derived "from *Deas*, the *right* (understanding *hand*) and *soil*, one of the ancient names of the sun; the right hand in this round being ever next the heap."

This Rite of circumambulation undoubtedly refers to the doctrine of sun-worship, because the circumambulation was always made around the sacred place, just as the sun was supposed to move around the earth; and although the dogma of sun-worship does not of course exist in Freemasonry, we find an allusion to it in the Rite of circumambulation, which it preserves, as well as in the position of the officers of a Lodge and in the symbol of a point within a circle.

Circumspection. A necessary watchfulness is recommended to every man, but in a Mason it becomes a positive duty, and the neglect of it constitutes a heinous crime. On this subject, the Old Charges of 1722 (vi. 4,) are explicit. "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated; and sometimes you shall divert a discourse and manage it prudently for the honor of the Worshipful Fraternity."

City of David. A section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood, which David reduced, and where he built a new palace and city, to which he gave his own name.

City of the Great King. Jerusalem, so called in Psalm xlviii. 2, and by the Saviour in Matt. v. 35.

Civilization and Freemasonry. Those who investigate in the proper spirit the history of Speculative Masonry, will be strongly impressed with the peculiar relations that exist between the history of Masonry and that of civilization. They will find these facts to be patent: that Freemasonry has ever been the result of civilization; that in the most ancient times the spirit of Masonry and the spirit of civilization have always gone together; that the progress of both has been with equal strides; that where there has been no appearance of civilization there has been no trace of Masonry; and, finally, that wherever Masonry has existed in any of its forms, there it has been surrounded and sustained by civilization, which social condition it in turn elevated and purified.

Speculative Masonry, therefore, seems to have been a necessary result of civilization. It is, even in its primitive and most simple forms, to be found among no barbarous or savage people. Such a state of society has never been capable of introducing or maintaining its abstract principles of Divine truth.

But while Speculative Masonry is the result of civilization, existing only in its bosom and never found among barbarous or savage races, it has, by a reactionary law of sociology, proved the means of extending and elevating the civilization to which it originally owed its birth. Civilization has always been progressive. That of Pelasgic Greece was far behind that which distinguished the Hellenic period of the same country. The civilization of the ancient world was inferior to that of the modern, and every century shows an advancement in the moral, intellectual, and social condition of mankind. But in this progress from imperfection to perfection the influence of those speculative systems that are identical with Freemasonry has always been seen and felt. Let us, for an example, look at the ancient heathen world and its impure religions. While the people of Paganism bowed, in their ignorance, to a many-headed god, or, rather, worshipped at the shrines of many gods, whose mythological history and character must have exercised a pernicious effect on the moral purity of their worshippers, Speculative Philosophy, in the form of the "Ancient Mysteries," was exercising its influence upon a large class of neophytes and disciples, by giving this true symbolic interpretation of the old religious myths. In the adyta of their temples in Greece and Rome and Egypt, in the sacred caves of India, and in the consecrated groves of Scandinavia and Gaul and Britain, these ancient sages were secretly divesting the pagan faith of its polytheism and of its anthropomor-

phic deities, and were establishing a pure monotheism in its place, and illustrating, by a peculiar symbolism, the great dogmas —since taught in Freemasonry — of the unity of God and the immortality of the soul. And in modern times, when the religious thought of mankind, under a better dispensation, has not required this purification, Masonry still, in other ways, exerts its influence in elevating the tone of civilization; for through its working the social feelings have been strengthened, the amenities and charities of life been refined and extended, and, as we have had recent reason to know and see, the very bitterness of strife and the blood-guiltiness of war have been softened and oftentimes obliterated.

We then arrive at these conclusions, namely, that Speculative Masonry is a result of civilization, for it exists in no savage or barbarous state of society, but has always appeared with the advent in any country of a condition of civilization, "grown with its growth and strengthened with its strength;" and, in return, has proved, by a reactionary influence, a potent instrument in extending, elevating, and refining the civilization which gave it birth, by advancing its moral, intellectual, and religious character.

Clandestine. The ordinary meaning of this word is secret, hidden. The French word *clandestin*, from which it is derived, is defined by Boiste to be something "fait en cachette et contre les lois," done in a hiding-place and against the laws, which better suits the Masonic signification, which is *illegal, not authorized.*

Clandestine Lodge. A body of Masons uniting in a Lodge without the consent of a Grand Lodge. or, although originally legally constituted, continuing to work after its charter has been revoked, is styled a "Clandestine Lodge." Neither Anderson nor Entick employ the word. It was first used in the Book of Constitutions in a note by Noorthouck, on page 239 of his edition.

Clandestine Mason. One made in or affiliated with a clandestine Lodge. With clandestine Lodges or Masons, regular Masons are forbidden to associate or converse on Masonic subjects.

Clare, Martin. A celebrated Mason of England in the last century. He was a man of some distinction in literary circles, for he was a Fellow of the Royal Society. In 1732 he was appointed by the Grand Lodge to revise the system of lectures, which at this time was the one that had been prepared by Anderson and Desaguliers. In 1735 he was appointed Junior Grand Warden, and in 1741, Deputy Grand Master. He was distinguished for zeal and intelligence in Masonry, and made several improvements in the ritual. He translated into English a work which had been published the preceding year, in Dublin, under the title of *Relation Apologique et Historique de la Societé des Franc-Maçons.* In 1735, he delivered an address before the Grand Lodge, which was translated into French and German. Clare's lectures were a great improvement on those which preceded them, and continued to be a standard of English ritualism until superseded in or about 1770 by the still better system of Dunckerley.

Classification of Masons. Oliver says, in his *Landmarks* and in his *Dictionary*, that ancient Masonic tradition informs us that the speculative and operative Masons who were assembled at the building of the Temple were arranged in nine classes, under their respective Grand Masters; viz., 30,000 Entered Apprentices, under their Grand Master Adoniram; 80,000 Fellow Crafts, under Hiram Abif; 2000 Mark Men, under Stolkyn; 1000 Master Masons, under Mohabin; 600 Mark Masters, under Ghiblim; 24 Architects, under Joabert; 12 Grand Architects, under Adoniram; 45 Excellent Masons, under Hiram Abif; 9 Super-Excellent Masons, under Tito Zadok; besides the Ish Sabbal, or laborers. The tradition is, however, rather apocryphal.

Clay Ground. In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, as well as the pillars of the porch. This spot was about thirty-five miles in a north-east direction from Jerusalem; and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making moulds. The Masonic tradition on this subject is sustained by the authority of Scripture. See 1 Kings vii. 46, and 2 Chron. iv. 17. Morris, in his *Freemasonry in the Holy Land*, gives the following interesting facts in reference to this locality. "A singular fact came to light under the investigations of my assistant at Jerusalem. He discovered that the jewellers of that city, at the present day, use a particular species of *brown, arenaceous clay* in making moulds for casting small pieces in brass, etc. Inquiring whence this clay comes, they reply, 'From *Seikoot*, about two days' journey north-east of Jerusalem.' Here, then, is a satisfactory reply to the question, Where was the 'clay ground' of Hiram's foundries? It is the best matrix-clay existing within reach of Hiram Abif, and it is found only in 'the clay ground between Succoth and Zeredatha;' and considerable as was the distance, and

extremely inconvenient as was the locality, so important did that master-workman deem it, to secure a sharp and perfect mould for his castings, that, as the Biblical record informs us, he established his furnaces there."

Clean Hands. Clean hands are a symbol of purity. The psalmist says, "that he only shall ascend into the hill of the Lord, or shall stand in his holy place, who hath clean hands and a pure heart." Hence, the washing of the hands is an outward sign of an internal purification; and the psalmist says in another place, "I will wash my hands in innocence. And I will encompass thine altar, Jehovah." In the Ancient Mysteries the washing of the hands was always an introductory ceremony to the initiation; and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence, on a temple in the Island of Crete, this inscription was placed: "Cleanse your feet, wash your hands, and then enter." Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer makes Hector say:

> "Χερσὶ δ' ανίπτοισιν Διὶ λείβειν αίθοπα οἶνον
> Αζομαι." *Iliad*, vi. 266.

> "I dread with unwashed hands to bring
> My incensed wine to Jove an offering."

In a similar spirit of religion, Æneas, when leaving burning Troy, refuses to enter the Temple of Ceres until his hands, polluted by recent strife, had been washed in the living stream.

> "Me bello e tanto digressum et cœde recenti,
> Attractare nefas, donec me flumine vivo
> Abluero." (*Æn.*, ii. 718.)

> "In me, now fresh from war and recent strife,
> 'T is impious the sacred things to touch,
> Till in the living stream myself I bathe."

The same practice prevailed among the Jews, and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man, see ye to it."

The white gloves worn by Masons as a part of their clothing, allnded to this symbolizing of clean hands; and what in some of the high degrees has been called "Masonic Baptism" is nothing else but the symbolizing, by a ceremony, this doctrine of clean hands as the sign of a pure heart.

Cleave. The word to cleave is twice used in Masonry, and each time in an opposite sense. First, in the sense of adhering, where the sentence in which it is employed is in the Past Master's degree, and is taken from the 37th Psalm: "Let my tongue cleave to the roof of my mouth;" second, in the Master's degree, where, in the expression, "The flesh cleaves from the bone," it has the intransitive meaning of to separate, and is equivalent to "the flesh parts, or separates, itself from the bone." In this latter use the word is obsolete, and used only technically as a Masonic term.

Clefts of the Rocks. The whole of Palestine is very mountainous, and these mountains abound in deep clefts or caves, which were anciently places of refuge to the inhabitants in time of war, and were often used as lurking places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement, in relation to the concealment of certain persons in the clefts of the rocks, is made in the third degree. See the latter part of the article *Caverns*.

Clement XII. A pope who assumed the pontificate on the 12th of August, 1730, and died on the 6th of February, 1740. On the 28th of April, 1738, he published his celebrated bull of excommunication, entitled *in Eminenti Apostolatus Specula*, in which we find these words, "For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses or palaces, or elsewhere, under pain of excommunication *ipso facto*, for all acting in contradiction to this, and from which the pope only can absolve the dying." Clement was a bitter persecutor of the Masonic Order, and hence he caused his Secretary of State, the Cardinal Firrao, to issue on the 14th of January, 1739, a still more stringent edict for the Papal States, in which death and confiscation of property, without hope of mercy, was the penalty, or, as the original has it, "sotto Pena della morte, e confiscazione de beni da incorressi, irremissibilmente senz a speranza di grazia."

Clerks of Strict Observance. Known also as the Spiritual Branch of the Templars, or Clerici Ordinis Templarii. This was a schism from the Order or Rite of Strict Observance, and was founded by Starck in 1767. The members of this Rite established it as a rival of the latter system. They claimed a pre-eminence not

only over the Rite of Strict Observance, but also over all the Lodges of ordinary Masonry, and asserted that they alone possessed the true secrets of the Order, and knew the place where the treasures of the Templars were deposited. For a further history of this Rite, see the word *Starck*. The Rite consisted of seven degrees, viz., 1, 2, and 3. Symbolic Masonry. 4. Junior Scottish Mason, or Jungschotte. 5. Scottish Master, or Knight of St. Andrew. 6. Provincial Capitular of the Red Cross. 7. Magus, or Knight of Purity and Light. This last was subdivided into five sections, as follows: I. Knight Novice of the third year. II. Knight Novice of the fifth year. III. Knight Novice of the seventh year. IV. Levite, and V. Priest. Ragon errs in calling this the Rite of Lax Observance.

Clermont, Chapter of. On the 24th of November, 1754, the Chevalier de Bonneville established in Paris a Chapter of the high degrees under this name, which was derived from the Jesuitical Chapter of Clermont. This society was composed of many distinguished persons of the court and city, who, disgusted with the dissensions of the Parisian Lodges, determined to separate from them. They adopted the Templar system, which had been created at Lyons, in 1743, after the reform of Ramsay, and their Rite consisted at first of but six degrees, viz., 1, 2, 3. St. John's Masonry. 4. Knight of the Eagle. 5. Illustrious Knight or Templar. 6. Sublime Illustrious Knight. But soon after the number of these degrees was greatly extended. The Baron de Hund received the high degrees in this Chapter, and derived from them the idea of the Rite of Strict Observance, which he subsequently established in Germany.

Clermont, College of. A college of Jesuits in Paris, where James II., after his flight from England, in 1688, resided until his removal to St. Germains. During his residence there, he is said to have sought the establishment of a system of Freemasonry, the object of which should be the restoration of the House of Stuart to the throne of England. Relics of this attempted system are still to be found in many of the high degrees, and the Chapter of Clermont, subsequently organized in Paris, appears to have had some reference to it.

Clermont, Count of. Louis of Bourbon, prince of the blood and Count of Clermont, was elected by sixteen of the Paris Lodges perpetual Grand Master, for the purpose of correcting the numerous abuses which had crept into French Masonry. He did not, however, fulfil the expectations of the French Masons; for the next year he abandoned the supervision of the Lodges, and new disorders arose. He still, however, retained the Grand Mastership, and died in 1771, being succeeded by his nephew, the Duke of Chartres.

Clinton, De Witt. A distinguished statesman, who was born at Little Britain, New York, March 2, 1769, and died on the 11th February, 1828. He entered the Masonic Order in 1793, and the next year was elected Master of his Lodge. In 1806, he was elevated to the position of Grand Master of the Grand Lodge of New York, and in 1814, to that of Grand Master of the Grand Encampment. In 1816, he was elected General Grand High Priest of the General Grand Chapter of the United States. In 1813, he became unwittingly complicated with the Spurious Consistory, established by Joseph Cerneau in the city of New York, but he took no active part in its proceedings, and soon withdrew from all connection with it. When the anti-Masonic excitement arose in this country in 1826, in consequence of the affair of William Morgan, whom the Masons were accused of having put to death, Mr. Clinton was Governor of the State of New York, and took all the necessary measures for the arrest of the supposed criminals. But, although he offered a liberal reward for their detection, he was charged by the anti-Masons with official neglect and indifference, charges which were undoubtedly false and malicious. Spenser, the special attorney of the State, employed for the prosecution of the offenders, went so far as to resign his office, and to assign, as a reason for his resignation, the want of sympathy and support on the part of the Executive. But all of the accusations and insinuations are properly to be attributed to political excitement, anti-Masonry having been adopted soon after its origin by the politicians as an engine for their advancement to office. Clinton was an honorable man and a true patriot. He was also an ardent and devoted Mason.

Closing. The duty of closing the Lodge is as imperative, and the ceremony as solemn, as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste, but everything should be performed with order and precision, so that no brother shall go away dissatisfied. From the very nature of our constitution, a Lodge cannot properly be adjourned. It must be closed either in due form, or the brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to the Order. The Master can alone dismiss the brethren, and that dismission must take place after a settled usage. In Grand Lodges which meet for several days successively, the session is generally continued from day to

day, by calling to refreshment at the termination of each day's sitting.

Clothed. A Mason is said to be properly clothed when he wears white leather gloves, a white apron, and the jewel of his Masonic rank. The gloves are now often, but improperly, dispensed with, except on public occasions. "No Mason is permitted to enter a Lodge or join in its labors unless he is properly clothed." Lenning, speaking of Continental Masonry, under the article *Kleidung* in his *Lexicon*, says, that the clothing of a Freemason consists of apron, gloves, sword, and hat. In the York and American Rites, the sword and hat are used only in the degrees of chivalry. In the earliest code of lectures arranged by Anderson and Desaguliers, at the revival in 1717, the symbolical clothing of a Master Mason was said to be "skull-cap and jacket yellow, and nether garments blue," in allusion to the brass top and steel legs of a pair of compasses. After the middle of the century, he was said to be "clothed in the old colors, viz., purple, crimson, and blue;" and the reason assigned for it was, "because they are royal, and such as the ancient kings and princes used to wear." The actual dress of a Master Mason was, however, a full suit of black, with white neckcloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. For the clothing and decorations of the different degrees, see *Regalia*.

Clothing the Lodge. In the "General Regulations," approved by the Grand Lodge of England in 1721, it is provided in article seven that "Every *new* Brother at his making is decently to *cloath* the *Lodge*, that is, all the Brethren present; and to deposit something for the relief of indigent and decayed Brethren." By "clothing the Lodge" was meant furnishing the Brethren with gloves and aprons. The regulation no longer exists. It is strange that Oliver should have quoted as the authority for this usage a subsequent regulation of 1767.

Clouded Canopy. See *Canopy, Clouded*.

Cloud, Pillar of. See *Pillar of Fire and Cloud*.

Cloudy. A word sometimes improperly used by the Wardens of a Lodge when reporting an unfavorable result of the ballot. The proper word is *foul*.

Clubs. The eighteenth century was distinguished in England by the existence of numerous local and ephemeral associations under the name of *clubs*, where men of different classes of society met for amusement and recreation. Each profession and trade had its club, and "whatever might be a man's character or disposition," says Oliver, "he would find in London a club that would square with his ideas." Addison, in his paper on the origin of clubs (*Spectator* No. 9), remarks: "Man is said to be a social animal, and as an instance of it we may observe that we take all occasions and pretences of forming ourselves into those little nocturnal assemblies which are commonly known by the name of clubs. When a set of men find themselves agree in any particular, though never so trivial, they establish themselves into a kind of fraternity and meet once or twice a week, upon the account of such a fantastic resemblance." Hard drinking was characteristic of those times, and excesses too often marked the meetings of these societies. It was at this time that the institution of Freemasonry underwent its revival commonly known as the revival of 1717, and it is not strange that its social character was somewhat affected by the customs of the day. The Lodges therefore assumed at that time too much of a convivial character, derived from the customs of the existing clubs and coteries; but the moral and religious principles upon which the Institution was founded prevented any undue indulgence; and although the members were permitted the enjoyment of decent refreshment, there was a standing law which provided against all excess.

Coat of the Tiler. In olden times it was deemed proper that the Tiler of a Lodge, like the beadle of a parish, — whose functions were in some respects similar, — should be distinguished by a tawdry dress. In a schedule of the regalia, records, etc., of the Grand Lodge of all England, taken at York in 1779, to be found in Hughan's *Masonic Sketches and Reprints*, (p. 33,) we find the following item: "a blue cloth coat with a red collar for the Tyler."

Cochleus. A very corrupt word in the fourth degree of the Scottish Rite; there said to signify *in the form of a screw*, and to be the name of the winding staircase which led to the middle chamber. The true Latin word is *cochlea*. But the matter is so historically absurd that the word ought to be and is rejected in the modern rituals.

Cock. The ancients made the cock a symbol of courage, and consecrated him to Mars, Pallas, and Bellona, deities of war. Some have supposed that it is in reference to this quality that the cock is used in the jewel of the Captain-General of an Encampment of Knights Templars.

Reghellini, however, gives a different explanation of this symbol. He says that the cock was the emblem of the sun and of life, and that as the ancient Christians

allegorically deplored the death of the solar orb in Christ, the cock recalled its life and resurrection. The cock, we know, was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome. Hence I am induced to believe that we should give a Christian interpretation to the jewel of a Knight Templar as symbolic of the resurrection.

Cockade. Some few of the German Lodges have a custom of permitting their members to wear a blue cockade in the hat as a symbol of equality and freedom — a symbolism which, as Lenning says, it is difficult to understand, and the decoration is inappropriate as a part of the clothing of a Mason. Yet it is probable that it was a conception of this kind that induced Cagliostro to prescribe the cockade as a part of the investiture of a female candidate in the initiation of his Lodges. Clavel says the Venerable or Master of a French Lodge wears a black cockade.

Cockle Shell. The cockle shell was worn by pilgrims in their hats as a token of their profession; now used in the ceremonies of Templarism. See *Scollop Shell.*

Cœtus. Latin. An assembly. It is incorrectly used in some old Latin Masonic diplomas for a Lodge. It is used by Laurence Dermott in a diploma dated Sept. 10, 1764, where he signs himself "Sec. M. Cœtus," or Secretary of the Grand Lodge.

Coffin. In the Ancient Mysteries the aspirant could not claim a participation in the highest secrets until he had been placed in the Pastos, bed or coffin. The placing him in the coffin was called the symbolical death of the mysteries, and his deliverance was termed a raising from the dead. Hence arose a peculiarity in the Greek verb *teleutao*, which, in the active voice, signified "I die," and in the middle voice, "I am initiated." "The mind," says an ancient writer, quoted by Stobæus, "is affected in *death* just as it is in the *initiation* into the mysteries. And word answers to word, as well as thing to thing; for τελευταν is *to die*, and τελεισθαι, *to be initiated.*" The coffin in Masonry is found on tracing boards of the early part of the last century, and has always constituted a part of the symbolism of the third degree, where the reference is precisely the same as that of the Pastos in the Ancient Mysteries.

Cohen. כהן. A Hebrew word signifying a priest. The French Masonic writers, indulging in a Gallic custom of misspelling all names derived from other languages, universally spell it *coën.*

Cohens, Elected. See *Pascalis, Martin.*

Cole, Benjamin. He published at London, in 1728, and again in 1731, the Old Constitutions, engraved on thirty copper plates, under the title of *A Book of the Ancient Constitutions of the Free and Accepted Masons.* In 1751, Cole printed a third edition, with the title of "The Ancient Constitutions and Charges of Freemasons, with a true representation of their noble Art in several Lectures or Speeches." Subsequent editions were published up to 1794. Brother Richard Spencer, the well-known Masonic bibliographer, says that Cole engraved his plates from a MS. which he calls the "Constitutions of 1726," or from a similar MS. by the same scribe. Brother Hughan published in 1869, in a limited edition of seventy copies, a lithograph fac-simile of the 1729 edition of Cole.

Cole, Samuel. He was at one time the Grand Secretary of the Grand Lodge of Maryland, and the author of a work entitled *The Freemason's Library, or General Ahiman Rezon*, the first edition of which appeared in 1817, and the second in 1826. It is something more than a mere monitor or manual of the degrees, and greatly excels in literary pretensions the contemporary works of Webb and Cross.

Cole's Manuscript. The MS. from which Cole is supposed to have made his engraved Constitutions. It is in the possession of Bro. Richard Spencer, who published it 1871, under the title of *A Book of the Ancient Constitutions of the Free and Accepted Masons. Anno Dom.*, 1726. The sub-title is "The Beginning and First Foundation of the Most Worthy Craft of Masonry, with the charges thereunto belonging." In 1739, a tract was published by Mrs. Dodd with this latter title, to which is added, "By a deceased Brother, for the benefit of his widow." Spencer, who has a copy of it, thinks that it is the same as the MS. of 1726, from which Cole took his engraved work.

Collar. An ornament worn around the neck by the officers of Lodges, to which is suspended a jewel indicative of the wearer's rank. The color of the collar varies in the different grades of Masonry. That of a symbolic Lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret Master, white bordered with black; of a Perfect Master, green, etc. These colors are not arbitrary, but are each accompanied with a symbolic signification.

In the United States, the collar worn by Grand officers in the Grand Lodge is, properly, purple edged with gold. In the Grand Lodge of England, the Grand officers wear chains of gold or metal gilt instead of collars, but on other occasions, collars of rib-

bon, garter blue, four inches broad, embroidered or plain.

The use of the collar in Masonry, as an official decoration, is of very old date. It is a regulation that its form should be triangular; that is, that it should terminate on the breast in a point. The symbolical reference is evident. The Masonic collar is derived from the practices of heraldry; collars are worn not only by municipal officers and officers of State, but also by knights of the different orders as a part of their investiture.

Colleges, Masonic. There was at one time a great disposition exhibited by the Fraternity of the United States to establish colleges, to be placed under the supervision of Grand Lodges. The first one ever endowed in this country was that at Lexington, in Missouri, established by the Grand Lodge of that State, in October, 1841, which for some time pursued a prosperous career. Other Grand Lodges, such as those of Kentucky, Mississippi, Arkansas, North Carolina, Florida, and a few others, subsequently either actually organized or took the preliminary steps for organizing Masonic colleges in their respective jurisdictions. But experience has shown that there is an incongruity between the official labors of a Grand Lodge as the Masonic head of the Order, and the superintendence and support of a college. Hence, these institutions have been very generally discontinued, and the care of providing for the education of indigent children of the Craft has been wisely committed to the subordinate Lodges.

The late Thomas Brown, the distinguished Grand Master of Florida, thus expressed the following correct views on this subject.

"We question if the endowment of colleges and large seminaries of learning, under the auspices and patronage of Masonic bodies, be the wisest plan for the accomplishment of the great design, or is in accordance with the character and principles of the Fraternity. Such institutions savor more of pageantry than utility; and as large funds, amassed for such purposes, must of necessity be placed under the control and management of comparatively few, it will have a corrupting influence, promote discord, and bring reproach upon the Craft. The principles of Masonry do not sympathize with speculations in stock and exchange brokerage. Such, we fear, will be the evils attendant on such institutions, to say nothing of the questionable right and policy of drawing funds from the subordinate Lodges, which could be appropriated by their proper officers more judiciously, economically, and faithfully to the accomplishment of the same great and desirable object in the true Masonic spirit of charity, which is the bond of peace."

Collegia Artificum. Colleges of Artificers. See *Roman Colleges of Artificers.*

Collegium. In Roman jurisprudence, a collegium, or college, expressed the idea of several persons united together in any office or for any common purpose. It required not less than three to constitute a college, according to the law maxim, "Tres faciunt collegium," and hence, perhaps, the Masonic rule that not fewer than three Master Masons can form a Lodge.

Cologne, Cathedral of. The city of Cologne, on the banks of the Rhine, is memorable in the history of Freemasonry for the connection of its celebrated Cathedral with the labors of the Steinmetzen of Germany in the Middle Ages, whence it became the seat of one of the most important Lodges of that period. It has been asserted that Albertus Magnus designed the plan, and that he there also altered the Constitution of the Fraternity, and gave it a new code of laws. It is at least clear that in this Cathedral the symbolic principles of Gothic architecture, the distinguishing style of the Travelling Freemasons, were carried out in deeper significance than in any other building of the time. Whether the document known as the *Charter of Cologne* be authentic or not, the fact that it is claimed to have emanated from the Lodge of that place, gives to the Cathedral an importance in the views of the Masonic student.

The Cathedral of Cologne is one of the most beautiful religious edifices in the world, and the vastest construction of Gothic architecture. The primitive Cathedral, which was consecrated in 873, was burned in 1248. The present one was commenced in 1249, and the work upon it continued until 1509. But during that long period the labors were often interrupted by the sanguinary contests which raged between the city and its archbishops, so that only the choir and the chapels which surrounded it were finished. In the eighteenth century it suffered much from the ignorance of its own canons, who subjected it to unworthy mutilations, and during the French revolution it was used as a military depôt. In 1820, this edifice, ravaged by men and mutilated by time, began to excite serious anxieties for the solidity of its finished portions. The *débris* of the venerable pile were even about to be overthrown, when archæologic zeal and religious devotion came to the rescue. Societies were formed for its restoration by the aid of permanent subscriptions, which were liberally supplied; and it was resolved to finish the gigantic structure according to the original plans which had been conceived by Gerhard de Saint

Trond, the ancient master of the works. The works were renewed under the direction of M. Zwiner. The building is not yet completed; but even in its unfinished condition is, says Mr. Seddon (*Ramb. on the Rhine*, p. 16), "without question, one of the most stupendous structures ever conceived."

Cologne, Charter of. This is an interesting Masonic document, originally written in Latin, and purporting to have been issued in 1535. Its history, as given by those who first offered it to the public, and who claim that it is authentic, is as follows. From the year 1519 to 1601, there existed in the city of Amsterdam, in Holland, a Lodge whose name was Het Vredendall, or The Valley of Peace. In the latter year, circumstances caused the Lodge to be closed, but in 1637 it was revived, by four of its surviving members, under the name of Frederick's Vredendall, or Frederick's Valley of Peace. In this Lodge, at the time of its restoration, there was found a chest, bound with brass and secured by three locks and three seals, which, according to a protocol published on the 29th of January, 1637, contained the following documents:

1. The original warrant of constitution of the Lodge Het Vredendall, written in the English language. 2. A roll of all the members of the Lodge from 1519 to 1601. 3. The original charter given to the brotherhood at the city of Cologne, and which is now known among Masonic historians as the Charter of Cologne.

It is not known how long these documents remained in possession of the Lodge at Amsterdam. But they were subsequently remitted to the charge of Bro. James Van Vasner, Lord of Opdem, whose signature is appended to the last attestation of the Hague register, under the date of the 2d of February, 1638. After his death, they remained among the papers of his family until 1790, when M. Walpenaer, one of his descendants, presented them to Brother Van Boetzelaer, who was then the Grand Master of the Lodges of Holland. Subsequently they fell into the hands of some person whose name is unknown, but who, in 1816, delivered them to Prince Frederick.

There is a story that the prince received these documents accompanied by a letter, written in a female hand, and signed "C., child of V. J." In this letter the writer states that she had found the documents among the papers of her father, who had received them from Mr. Van Boetzelaer. It is suspected that the authoress of the letter was the daughter of Brother Van Jeylinger, who was the successor of Van Boetzelaer as Grand Master of Holland.

There is another version of the history which states that these documents had long been in the possession of the family of Wassenaer Van Opdem, by a member of which they were presented to Van Boetzelaer, who subsequently gave them to Van Jeylinger, with strict injunctions to preserve them until the restitution of the Orange regency. The originals are now, or were very lately, deposited in the archives of a Lodge at Namur, on the Meuse; but copies of the charter were given to the Fraternity under the following circumstances:

In the year 1819, Prince Frederick of Nassau, who was then the Grand Master of the National Grand Lodge of Holland, contemplating a reformation in Masonry, addressed a circular on this subject to all the Lodges under his jurisdiction, for the purpose of enlisting them in behalf of his project, and accompanied this circular with copies of the charter, which he had caused to be taken in *fac-simile*, and also of the register of the Amsterdam Lodge, Valley of Peace, to which I have already referred as contained in the brass-mounted chest. A transcript of the charter in the original Latin, with all its errors, was published, in 1818, in the *Annales Maçonniques*. The document was also presented to the public in a German version, in 1819, by Dr. Fred. Heldmann; but his translation has been proved, by Lenning and others, to be exceedingly incorrect. In 1821, Dr. Krause published it in his celebrated work entitled, *The Three Oldest Masonic Documents*. It has been frequently published since in a German translation, in whole or in part, but is accessible to the English reader only in Burnes' *Sketch of the History of the Knights Templars:* London, 1840, in D. Murray Lyons' translation of Findel's *History of Freemasonry*, and in the *American Quarterly Review of Freemasonry*, where it was published with copious notes by the author of the present work. P. J. Schouten, a Dutch writer on the history of Freemasonry, who had undoubtedly seen the original document, describes it as being written on parchment in Masonic cipher, in the Latin language, the characters uninjured by time, and the subscription of the names not in cipher, but in the ordinary cursive character. The Latin is that of the Middle Ages, and is distinguished by many incorrectly spelled words, and frequent grammatical solecisms. Thus, we find "bagistri" for "magistri," "trigesimo" for "tricesimo," "ad nostris ordinem" for "ad nostrum ordinem," etc.

Of the authenticity of this document, it is but fair to say that there are well-founded doubts among many Masonic writers. The learned antiquaries of the University of

Leyden have testified that the paper on which the register of the Lodge at the Hague is written, is of the same kind that was used in Holland at the commencement of the seventeenth century, which purports to be its date, and that the characters in which it is composed are of the same period. This register, it will be remembered, refers to the charter of Cologne as existing at that time; so that if the learned men of Leyden have not been deceived, the fraud — supposing that there is one in the charter — must be more than two centuries old.

Dr. Burnes professes to have no faith in the document, and the editors of the *Hermes* at once declare it to be surreptitious. But the condemnation of Burnes is too sweeping in its character, as it includes with the charter all other German documents on Freemasonry; and the opinion of the editors of the *Hermes* must be taken with some grains of allowance, as they were at the time engaged in a controversy with the Grand Master of Holland, and in the defence of the high degrees, whose claims to antiquity this charter would materially impair. Dr. Oliver, on the other hand, quotes it unreservedly, in his *Landmarks*, as an historical document worthy of credit; and Reghellini treats it as authentic. In Germany, the Masonic authorities of the highest reputation, such as Heldermann, Morsdorf, Kloss, and many others, have repudiated it as a spurious production, most probably of the beginning of the present century. Kloss objects to the document, that customs are referred to in it that were not known in the rituals of initiation until 1731; that the higher degrees were nowhere known until 1725; that none of the eighteen copied documents have been found; that the declaimer against Templar Masonry was unnecessary in 1535, as no Templar degrees existed until 1741; that some of the Latin expressions are not such as were likely to have been used; and a few other objections of a similar character. Bobrik, who published, in 1840, the *Text, Translation, and Examination of the Cologne Document*, also advances some strong critical arguments against its authenticity. On the whole, the arguments to disprove the genuineness of the charter appear to be very convincing, and are strong enough to throw at least great doubt upon it as being anything else but a modern forgery.

Cologne, Congress of. A Congress which is said to have been convened in 1525, by the most distinguished Masons of the time, in the city of Cologne, as the representatives of nineteen Grand Lodges, and who issued the celebrated manifesto, in defence of the character and aims of the Institution, known as the Charter of Cologne. Whether this Congress was ever held is a mooted point among Masonic writers, most of them contending that it never was, and that it is simply an invention of the early part of the present century. See *Cologne, Charter of.*

Colonial Lodges. Lodges in the colonies of Great Britain are under the immediate supervision and jurisdiction of Provincial Grand Lodges, to which title the reader is referred.

Colorado. Freemasonry was introduced into the territory of Colorado in 1860, in which year the Grand Lodge of Kansas chartered Golden City Lodge at Golden City. In 1861 two other Lodges, Rocky Mountain at Gold Hill and Summit Lodge at Parkville, were chartered by the Grand Lodge of Nebraska. On August 2, 1861, representatives from these three Lodges met in convention at Golden City, and organized the Grand Lodge of Colorado, the Grand East of which was placed at Denver. J. M. Chivington was elected first Grand Master. Chapters of Royal Arch Masons and a Commandery of Knights Templars were subsequently introduced.

Colors, Symbolism of. Wemyss, in his *Clavis Symbolica*, says: "Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature." This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system.

Frederic Portal, a French archæologist, has written a valuable treatise on the symbolism of colors, under the title of *Des Couleurs Symboliques dans l'antiquite, le moyen âge et les temps modernes*, which is well worth the attention of Masonic students. The Masonic colors are seven in number, namely: 1. blue; 2, purple; 3, red; 4, white; 5, black; 6, green; 7, yellow; 8, violet. See those respective titles.

Columbia, British. Freemasonry was introduced into British Columbia by the Grand Lodges of England and Scotland. On October 21st, 1871, a convention was held, with the consent of the Provincial Grand Master, for the purpose of preliminary action. On the 26th of December following, a Lodge of Master Masons was opened, and an independent Grand Lodge

organized, with the title of "The Grand Lodge of Ancient, Free, and Accepted Masons for the Province of British Columbia."

Columbia, District of. The Grand Lodge of the District of Columbia was organized Dec. 11th, 1810, by Lodges having warrants from Maryland and Virginia, and Valentine Reintzel was elected Grand Master. The Grand Chapter formed, originally, a component part of the Grand Chapter of Maryland and the District of Columbia; but the connection was dissevered in 1867, and an independent Grand Chapter formed, which has now five Chapters under its jurisdiction. There is neither a Grand Commandery nor Grand Council in the Territory, but several Commanderies subordinate to the Grand Encampment of the United States, and a Council of Royal and Select Masters chartered by the Grand Council of Massachusetts. The Scottish Rite, has also been successfully cultivated, and there are in operation a Lodge of Perfection and a Chapter of Rose Croix.

Column. A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture. In Masonry, columns have a symbolic signification as the supports of a Lodge, and are known as the Columns of Wisdom, Strength, and Beauty. The broken column is also a symbol in Masonry. See the titles *Supports of a Lodge*, and *Broken Column*.

Combination of Masons. The combination of the Freemasons in the fourteenth and fifteenth centuries to demand a higher rate of wages, which eventually gave rise to the enactment of the Statutes of Laborers, is thus described by a writer in the *Gentleman's Magazine*, (Jan. 1740, p. 17:) "King Edward III. took so great an affection to Windsor, the place of his birth, that he instituted the Order of the Garter there, and rebuilt and enlarged the castle, with the church and chapel of St. George. This was a great work and required a great many hands; and for the carrying of it on writs were directed to the sheriffs of several counties to send thither, under the penalty of £100 each, such a number of masons by a day appointed. London sent forty, so did Devon, Somerset, and several other counties; but several dying of the plague, and others deserting the service, new writs were issued to send up supplies. Yorkshire sent sixty, and other counties proportionably, and orders were given that no one should entertain any of these runaway masons, under pain of forfeiture of all their goods. Hereupon, the masons entered into a combination not to work, unless at higher wages. They agreed upon tokens, etc., to know one another by, and to assist one another against being impressed, and not to work unless *free* and on their own terms. Hence they called themselves Freemasons; and this combination continued during the carrying on of these buildings for several years. The wars between the two Houses coming on in the next reign, the discontented herded together in the same manner, and the gentry also underhand supporting the malcontents, occasioned several Acts of Parliament against the combination of masons and other persons under that denomination, the titles of which Acts are still to be seen in the printed statutes of those reigns." Ashmole, in his *History of the Order of the Garter*, (p. 80,) confirms the fact of the impressment of workmen by King Edward; and the combination that followed seems but a natural consequence of this oppressive act; but the assertion that the origin of Freemasonry as an organized institution of builders is to be traced to such a combination, is not supported by the facts of history, and, indeed, the writer himself admits that the Masons denied its truth.

Commander. 1. The presiding officer in a Commandery of Knights Templars. His style is "Eminent," and the jewel of his office is a cross, from which issue rays of light. 2. The Superintendent of a Commandery, as a house or residence of the Ancient Knights of Malta, was so called.

Commander, Grand. See *Grand Commander*.

Commander-in-Chief. The presiding officer in a Consistory of Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite. His style is "Illustrious." In a Grand Consistory the presiding officer is a Grand Commander-in-Chief, and he is styled "Very Illustrious."

Commandery. 1. In the United States all regular assemblies of Knights Templars are called Commanderies, and must consist of the following officers: Eminent Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard Bearer, Sword Bearer, and Sentinel. These Commanderies derive their warrants of Constitution from a Grand Commandery, or, if there is no such body in the State in which they are organized, from the Grand Encampment of the United States. They confer the degrees of Knight of the Red Cross, Knight Templar, and Knight of Malta.

In a Commandery of Knights Templars, the throne is situated in the East. Above it are suspended three banners: the centre one bearing a cross, surmounted by a glory; the left one having inscribed on it the em-

blems of the Order, and the right one, a paschal lamb. The Eminent Commander is seated on the throne; the Generalissimo, Prelate, and Past Commanders on his right; the Captain General on his left; the Treasurer and Recorder, as in a Symbolic Lodge; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division; the Standard Bearer in the West, between the Sword Bearer on his right, and the Warder on his left; and in front of him is a stall for the initiate. The Knights are arranged in equal numbers on each side, and in front of the throne.

2. The houses or residences of the Knights of Malta were called Commanderies, and the aggregation of them in a nation was called a Priory or Grand Priory.

Commandery, Grand. When three or more Commanderies are instituted in a State, they may unite and form a Grand Commandery, under the regulations prescribed by the Grand Encampment of the United States. They have the superintendence of all Commanderies of Knights Templars that are holden in their respective jurisdictions.

A Grand Commandery meets, at least, annually, and its officers consist of a Grand Commander, Deputy Grand Commander, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior and Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard Bearer, and Grand Sword Bearer.

Committee. To facilitate the transaction of business, a Lodge or Grand Lodge often refers a subject to a particular committee for investigation, and report. By the usages of Masonry, committees of this character are always appointed by the presiding officer; and the Master of a Lodge, when present at the meeting of a committee, may act, if he thinks proper, as its chairman; for the Master presides over any assemblage of the Craft in his jurisdiction.

Committee, General. By the Constitution of the Grand Lodge of England, all matters of business to be brought under the consideration of the Grand Lodge must previously be presented to a General Committee, consisting of the Present and Past Grand Officers, and the Master of every regular Lodge, who meet on the Wednesday immediately preceding each quarterly communication. No such regulation exists in any of the Grand Lodges of this country.

Committee of Charity. In most Lodges there is a standing Committee of Charity, appointed at the beginning of the year, to which, in general, applications for relief are referred by the Lodge. In cases where the Lodge does not itself take immediate action, the committee is also invested with the power to grant relief to a limited amount during the recess of the Lodge.

Committee of Finance. In many Lodges the Master, Wardens, Treasurer, and Secretary constitute a Committee of Finance, to which is referred the general supervision of the finances of the Lodge.

Committee on Foreign Correspondence. In none of the Grand Lodges of this country, forty years ago, was such a committee as that on foreign correspondence ever appointed. A few of them had corresponding secretaries, to whom were intrusted the duty of attending to the correspondence of the body: a duty which was very generally neglected. A report on the proceedings of other bodies was altogether unknown. Grand Lodges met and transacted the local business of their own jurisdictions without any reference to what was passing abroad."

But within the last twenty or thirty years, improvements in this respect began to show themselves. Intelligent Masons saw that it would no longer do to isolate themselves from the Fraternity in other countries, and that, if any moral or intellectual advancement was to be expected, it must be derived from the intercommunication and collision of ideas; and the first step towards this advancement was the appointment in every Grand Lodge of a committee, whose duty it should be to collate the proceedings of other jurisdictions, and to eliminate from them the most important items. These committees were, however, very slow in assuming the functions which devolved upon them, and in coming up to the full measure of their duties. At first their reports were little more than "reports of progress." No light was derived from their collation, and the bodies which had appointed them were no wiser after their reports had been read than they were before.

As a specimen of the first condition and subsequent improvement of these committees on foreign correspondence, let us take at random the transactions of any Grand Lodge old enough to have a history and intelligent enough to have made any progress; and, for this purpose, the proceedings of the Grand Lodge of Ohio, two volumes of which lie conveniently at hand, will do as well as any other.

The Grand Lodge of Ohio was organized in January, 1808. From that time to 1829, its proceedings contain no reference to a committee on correspondence; and except, I think, a single allusion to the Wash-

ington Convention, made in the report of a special committee, the Masons of Ohio seem to have had no cognizance, or at least to have shown no recognition, of any Masonry which might be outside of their own jurisdiction.

But in the year 1830, for the first time, a committee was appointed to report on the foreign correspondence of the Grand Lodge. This committee bore the title of the "Committee on Communications from Foreign Grand Lodges," etc., and made during the session a report of *eight lines* in length, which contained just the amount of information that could be condensed in that brief space, and no more. In 1831, the report was *fifteen lines* long; in 1832, *ten lines;* in 1833, *twelve lines;* and so on for several years, the reports being sometimes a little longer and sometimes a little shorter; but the length being always measured by lines, and not by pages, until, in 1837, there was a marked falling off, the report consisting only of *one line and a half.* Of this report, which certainly cannot be accused of verbosity, the following is an exact copy: "Nothing has been presented for the consideration of your committee requiring the action of the Grand Lodge."

In 1842, the labors of the committee began to increase, and their report fills *a page* of the proceedings. Things now rapidly improved. In 1843, the report was *three pages* long; in 1845, *four pages;* in 1846, *seven;* in 1848, nearly *thirteen;* in 1853, *fourteen;* in 1856, *thirty;* and in 1857, *forty-six.* Thenceforward there is no more fault to be found. The reports of the future committees were of full growth, and we do not again hear such an unmeaning phrase as "nothing requiring the action of the Grand Lodge."

The history of these reports in other Grand Lodges is the same as that in Ohio. Beginning with a few lines, which announced the absence of all matters worthy of consideration, they have grown up to the full stature of elaborate essays, extending to one hundred and sometimes to one hundred and fifty pages, in which the most important and interesting subjects of Masonic history, philosophy, and jurisprudence are discussed, generally with much ability.

At this day the reports of the committees on foreign correspondence in all the Grand Lodges of this country constitute an important portion of the literature of the Institution. The chairmen of these committees — for the other members fill, for the most part, only the post of "sleeping partners" — are generally men of education and talent, who, by the very occupation in which they are employed, of reading the published proceedings of all the Grand Lodges in correspondence with their own, have become thoroughly conversant with the contemporary history of the Order, while a great many of them have extended their studies in its previous history.

The "reportorial corps," as these hard-laboring brethren are beginning to call themselves, exercise, of course, a not trifling influence in the Order. These committees annually submit to their respective Grand Lodges a mass of interesting information, which is read with great avidity by their brethren. Gradually — for at first it was not their custom — they have added to the bare narration of facts their comments on Masonic law and their criticisms on the decisions made in other jurisdictions. These comments and criticisms have very naturally their weight, sometimes beyond their actual worth; and it will not therefore be improper to take a glance at what ought to be the character of a report on foreign correspondence.

In the first place, then, a reporter of foreign correspondence should be, in the most literal sense of Shakespeare's words, "a brief chronicler of the times." His report should contain a succinct account of everything of importance that is passing in the Masonic world, so far as his materials supply him with the information. But, remembering that he is writing for the instruction of hundreds, perhaps thousands, many of whom cannot spare much time, and many others who have no inclination to spare it, he should eschew the sin of tediousness, never forgetting that "brevity is the soul of wit." He should omit all details that have no special interest; should husband his space for important items, and be exceedingly parsimonious in the use of unnecessary expletives, whose only use is to add to the length of a line. In a word, he should remember that he is not an orator, but an historian. A rigid adherence to these principles would save the expense of many printed pages to his Grand Lodge, and the waste of much time to his readers. These reports will form the germ of future Masonic history. The collected mass will be an immense one, and it should not be unnecessarily enlarged by the admission of trivial items.

In the next place, although I admit that these "brethren of the reportorial corps" have peculiar advantages in reading the opinions of their contemporaries on subjects of Masonic jurisprudence, they would be mistaken in supposing that these advantages must necessarily make them Masonic lawyers. *Ex quovis ligno non fit Mercurius.* It is not every man that will make a lawyer. A peculiar turn of mind

and a habit of close reasoning, as well as a thorough acquaintance with the law itself, are required to fit one for the investigation of questions of jurisprudence. Reporters, therefore, should assume the task of adjudicating points of law with much diffidence. They should not pretend to make a decision *ex cathedra*, but only to express an opinion; and that opinion they should attempt to sustain by arguments that may convince their readers. Dogmatism is entirely out of place in a Masonic report on foreign correspondence.

But if tediousness and dogmatism are displeasing, how much more offensive must be rudeness and personality. Courtesy is a Masonic as well as a knightly virtue, and the reporter who takes advantage of his official position to speak rudely of his brethren, or makes his report the vehicle of scurrility and abuse, most strangely forgets the duty and respect which he owes to the Grand Lodge which he represents and the Fraternity to which he addresses himself.

And, lastly, a few words as to style. These reports, I have already said, constitute an important feature of Masonic literature. It should be, then, the object and aim of every one to give to them a tone and character which shall reflect honor on the society whence they emanate, and enhance the reputation of their authors. The style cannot always be scholarly, but it should always be chaste; it may sometimes want eloquence, but it should never be marked by vulgarity. Coarseness of language and slang phrases are manifestly out of place in a paper which treats of subjects such as naturally belong to a Masonic document. Wit and humor we would not, of course, exclude. The Horatian maxim bids us sometimes to unbend, and old Menander thought it would not do always to appear wise. Even the solemn Johnson could sometimes perpetrate a joke, and Sidney Smith has enlivened his lectures on moral philosophy with numerous witticisms. There are those who delight in the stateliness of Coleridge; but for ourselves we do not object to the levity of Lamb, though we would not care to descend to the vulgarity of Rabelais.

To sum up the whole matter in a few words, these reports on foreign correspondence should be succinct, and, if you please, elaborate chronicles of all passing events in the Masonic world; they should express the opinions of their authors on points of Masonic law, not as judicial *dicta*, but simply as *opinions*, not to be dogmatically enforced, but to be sustained and supported by the best arguments that the writers can produce; they should not be made the vehicles of personal abuse or vituperation; and, lastly, they should be clothed in language worthy of the literature of the Order.

Committee, Private. The well-known regulation which forbids private committees in the Lodge, that is, select conversations between two or more members, in which the other members are not permitted to join, is derived from the Old Charges: "You are not permitted to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor to interrupt the Master or Wardens, or any brother speaking to the Master."

Committee, Report of. See *Report of a Committee.*

Common Gavel. See *Gavel.*

Communication. The meeting of a Lodge is so called. There is a peculiar significance in this term. "To communicate," which, in the Old English form, was "to common," originally meant to share in common with others. The great sacrament of the Christian church, which denotes a participation in the mysteries of the religion and a fellowship in the church, is called a "communion," which is fundamentally the same as a "communication," for he who partakes of the communion is said "to communicate." Hence, the meetings of Masonic Lodges are called *communications*, to signify that it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common pursuit, and governed by a common principle, and that there is therein a communication or participation of those feelings and sentiments that constitute a true brotherhood.

The communications of Lodges are regular or stated and special or emergent. Regular communications are held under the provision of the by-laws, but special communications are called by order of the Master. It is a regulation that no special communication can alter, amend, or rescind the proceedings of a regular communication.

Communication, Grand. The meeting of a Grand Lodge.

Communication of Degrees. When the peculiar mysteries of a degree are bestowed upon a candidate by mere verbal description of the bestower, without his being made to pass through the constituted ceremonies, the degree is technically said to be *communicated*. This mode is, however, entirely confined in this country to the Ancient and Accepted Scottish Rite. The degrees may in that Rite be thus conferred in any place where secrecy is secured; but the prerogative of communicating is restricted to the presiding officers

of bodies of the Rite, who may communicate certain of the degrees upon candidates who have been previously duly elected, and to Inspectors and Deputy Inspectors General of the thirty-third degree, who may communicate all the degrees of the Rite, except the last, to any persons whom they may deem qualified to receive them.

Communication, Quarterly. Anciently, Grand Lodges, which were then called General Assemblies of the Craft, were held annually. But it is said that the Grand Master Inigo Jones instituted quarterly communications at the beginning of the seventeenth century, which were continued by his successors, the Earl of Pembroke and Sir Christopher Wren, until the infirmities of the latter compelled him to neglect them. On the revival in 1717, provision was made for their resumption; and in the twelfth of the thirty-nine Regulations of 1721 it was declared that the Grand Lodge must have a quarterly communication about Michaelmas, Christmas, and Lady-Day. These quarterly communications are still retained by the Grand Lodge of England, and in this country by the Grand Lodge of Massachusetts, but all other American Grand Lodges have adopted the old system of annual communications.

Communion of the Brethren. See *Bread, Consecrated.*

Como. A city of Lombardy, which was the principal seat of that body of architects who, under the name of Travelling Freemasons, wandered over Europe during the Middle Ages, and constructed cathedrals, monasteries, and other religious edifices. A school of architecture was established at Como which obtained so much renown that, according to Muratori, the masons and bricklayers of that place, in consequence of their superiority in their art, received the appellation of Magistri Comacini, or Masters of Como, a title which became generic to all those of the profession. To the school of Como, architects of all nations flocked for instruction. Rebold intimates that it was the successor of the Roman Colleges of Builders, and that, like them, it had its secret teachings and mysteries.

Compagnon. In French Masonry, a Fellow Craft is so called, and the *grade du Compagnon* is the degree of Fellow Craft.

Compagnonage. This is the name which is given in France to certain mystical associations formed between workmen of the same or an analogous handicraft, whose object is to afford mutual assistance to the members. It was at one time considered among handicraftsmen as the second degree of the novitiate, before arriving at the *maîtrise*, or mastership, the first being, of course, that of apprentice; and workmen were admitted into it only after five years of apprenticeship, and on the production of a skilfully constructed piece of work, which was called their *chef-d'œuvre.*

Tradition gives to Compagnonage a Hebraic origin, which to some extent assimilates it to the traditional history of Freemasonry as springing out of the Solomonic Temple. It is, however, certain that it arose, in the twelfth century, out of a part of the corporation of workmen. These, who prosecuted the labors of their craft from province to province, could not shut their eyes to the narrow policy of the gilds or corporations, which the masters were constantly seeking to make more exclusive. Thence they perceived the necessity of forming for themselves associations or confraternities, whose protection should accompany them in all their laborious wanderings, and secure to them employment and fraternal intercourse when arriving in strange towns.

The *Compagnons de la Tour*, which is the title assumed by those who are the members of the brotherhoods of Compagnonage, have legends, which have been traditionally transmitted from age to age, by which, like the Freemasons, they trace the origin of their association to the Temple of King Solomon. These legends are three in number, for the different societies of Compagnonage recognize three different founders, and hence made three different associations, which are:

1. The Children of Solomon.
2. The Children of Maître Jacques.
3. The Children of Père Soubise.

These three societies or classes of the Compagnons are irreconcileable enemies, and reproach each other with the imaginary contests of their supposed founders.

The Children of Solomon pretend that King Solomon gave them their *devoir*, or gild, as a reward for their labors at the Temple, and that he had there united them into a brotherhood.

The Children of Maître Jacques say that their founder, who was the son of a celebrated architect named Jacquain, or Jacques, was one of the chief Masters of Solomon, and a colleague of Hiram. He was born in a small city of Gaul named Carte, and now St. Romille, but which we should in vain look for on the maps.

From the age of fifteen he was employed in stone-cutting. He travelled in Greece, where he learned sculpture and architecture; afterwards went to Egypt, and thence to Jerusalem, where he constructed two pillars with so much skill that he was immediately received as a Master of the Craft. Maître Jacques and his colleague Père Sou-

bise, after the labors of the Temple were completed, resolved to go together to Gaul, swearing that they would never separate; but the union did not last very long in consequence of the jealousy excited in Père Soubise by the ascendency of Maître Jacques over their disciples. They parted, and the former landed at Bordeaux, and the latter at Marseilles.

One day, Maître Jacques, being far away from his disciples, was attacked by ten of those of Père Soubise. To save himself, he fled into a marsh, where he sustained himself from sinking by holding on to the reeds, and was eventually rescued by his disciples. He then retired to Saint Baume, but being soon after betrayed by a disciple, named, according to some, Jeron, and according to others, Jamais, he was assassinated by five blows of a dagger, in the forty-seventh year of his age, four years and nine days after his departure from Jerusalem. On his robe was subsequently found a reed which he wore in memory of his having been saved in the marsh, and thenceforth his disciples adopted the reed as the emblem of their Order.

Père Soubise is not generally accused of having taken any part in the assassination. The tears which he shed over the tomb of his colleague removed in part the suspicions which had at first rested on him. The traitor who committed the crime subsequently, in a moment of deep contrition, cast himself into a well, which the disciples of Maître Jacques filled up with stones. The relics of the martyr were long preserved in a sacred chest, and, when his disciples afterwards separated into different crafts, his hat was given to the hatters, his tunic to the stone-cutters, his sandals to the locksmiths, his mantle to the joiners, his girdle to the carpenters, and his staff to the cartwrights.

According to another tradition, Maître Jacques was no other than Jacques de Molay, the last Grand Master of the Templars, who had collected under his banner some of the Children of Solomon that had separated from the parent society, and who, about 1268, conferred upon them a new *devoir* or gild. Père Soubise is said, in the same legend, to have been a Benedictine monk, who gave to the carpenters some special statutes. This second legend is generally recognized as more truthful than the first. From this it follows that the division of the society of Compagnonage into three classes dates from the thirteenth century, and that the Children of Maître Jacques and of Père Soubise are more modern than the Children of Solomon, from whom they were a dismemberment.

The organization of these associations of Compagnonage reminds one very strongly of the somewhat similar organization of the stone-masons of Germany and of other countries in the Middle Ages. To one of three classes every handicraftsman in France was expected to attach himself. There was an initiation, and a system of degrees which were four in number: the Accepted Companion, the Finished Companion, the Initiated Companion, and, lastly, the Affiliated Companion. There were also signs and words as modes of recognition, and decorations, which varied in the different devoirs; but to all, the square and compasses was a common symbol.

As soon as a Craftsman had passed through his apprenticeship, he joined one of these gilds, and commenced his journey over France, which was called the *tour de France*, in the course of which he visited the principal cities, towns, and villages, stopping for a time wherever he could secure employment. In almost every town there was a house of call, presided over always by a woman, who was affectionately called "la Mère," or the Mother, and the same name was given to the house itself. There the Compagnons held their meetings and annually elected their officers, and travelling workmen repaired there to obtain food and lodging, and the necessary information which might lead to employment.

When two Companions met on the road, one of them addressed the other with the *topage*, or challenge, being a formula of words, the conventional reply to which would indicate that the other was a member of the same devoir. If such was the case, friendly greetings ensued. But if the reply was not satisfactory, and it appeared that they belonged to different associations, a war of words, and even of blows, was the result. Such was formerly the custom, but through the evangelic labors of Agricol Perdiquier, a journeyman joiner of Avignon, who travelled through France inculcating lessons of brotherly love, a better spirit now exists.

In each locality the association has a chief, who is annually elected by ballot at the General Assembly of the Craft. He is called the First Compagnon of Dignity. He presides over the meetings, which ordinarily take place on the first Sunday of every month, and represents the society in its intercourse with other bodies, with the Masters, or with the municipal authorities.

Compagnonage has been exposed, at various periods, to the persecutions of the Church and the State, as well as to the opposition of the Corporations of Masters, to which, of course, its designs were antagonistic, because it opposed their monopoly. Unlike them, and particularly the Corporation of Freemasons, it was not under the protec-

tion of the Church. The practice of its mystical receptions was condemned by the Faculty of Theology at Paris, in 1655, as impious. But a hundred years before, in 1541, a decree of Francis I. had interdicted the Compagnons de la Tour from binding themselves by an oath, from wearing swords or canes, from assembling in a greater number than five outside of their Masters' houses, or from having banquets on any occasion. During the sixteenth, seventeenth, and eighteenth centuries, the parliaments were continually interposing their power against the associations of Compagnonage, as well as against other fraternities. The effects of these persecutions, although embarrassing, were not absolutely disastrous. In spite of them, Compagnonage was never entirely dissolved, although a few of the trades abandoned their devoirs; some of which, however, — such as that of the shoemakers, — were subsequently renewed. And at this day, the gilds of the workmen still exist in France, having lost, it is true, much of their original code of religious dogmas and symbols, and, although not recognized by the law, always tolerated by the municipal authorities and undisturbed by the police. To the Masonic scholar, the history of these devoirs or gilds is peculiarly interesting. In nearly all of them the Temple of Solomon prevails as a predominant symbol, while the square and compass, their favorite and constant device, would seem, in some way, to identify them with Freemasonry so far as respects the probability of a common origin.

Compagnons de la Tour. The title assumed by the workmen in France who belong to the different gilds of Compagnonage, which see.

Companion. A title bestowed by Royal Arch Masons upon each other, and equivalent to the word brother in symbolic Lodges. It refers, most probably, to the companionship in exile and captivity of the ancient Jews, from the destruction of the Temple by Nebuchadnezzar to its restoration by Zerubbabel, under the auspices of Cyrus. In using this title in a higher degree, the Masons who adopted it seem to have intimated that there was a shade of difference between its meaning and that of brother. The latter refers to the universal fatherhood of God and the universal brotherhood of man; but the former represents a companionship or common pursuit of one object — the common endurance of suffering or the common enjoyment of happiness. *Companion* represents a closer tie than *brother*. The one is a natural relation shared by all men; the other a connection, the result of choice and confined to a few. All men are our brethren, not all our companions.

Compasses. As in Operative Masonry, the compasses are used for the admeasurement of the architect's plans, and to enable him to give those just proportions which will insure beauty as well as stability to his work; so, in Speculative Masonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence are the compasses the most prominent emblem of virtue, the true and only measure of a Mason's life and conduct. As the *Bible* gives us *light* on our duties to God, and the *square* illustrates our duties to our neighborhood and brother, so the *compasses* give that additional *light* which is to instruct us in the duty we owe to ourselves — the great, imperative duty of circumscribing our passions, and keeping our desires within due bounds. "It is ordained," says the philosophic Burke, "in the eternal constitution of things, that men of intemperate passions cannot be free; their passions forge their fetters." Those brethren who delight to trace our emblems to an astronomical origin, find in the compasses a symbol of the sun, the circular pivot representing the body of the luminary, and the diverging legs his rays.

In the earliest rituals of the last century, the compasses are described as a part of the furniture of the Lodge, and are said to belong to the Master. Some change will be found in this respect in the ritual of the present day. See *Square and Compasses.*

Composite. One of the five orders of architecture introduced by the Romans, and compounded of the other four, whence it derives its name. Although it combines strength with beauty, yet, as it is a comparatively modern invention, it is held in little esteem among Freemasons.

Concealment of the Body. See *Aphanism.*

Conclave. Commanderies of Knights Templars in England and Canada are called Conclaves, and the Grand Encampment the Grand Conclave. The word is also applied to the meetings in some other of the high degrees. The word is derived from the Latin *con*, "with," and *clavis*, "a key," to denote the idea of being locked up in seclusion, and in this sense was first applied to the apartment in which the cardinals are literally locked up when met to elect a pope.

Concordists. A secret order established in Prussia, by M. Lang, on the wreck of the Tugendverein, which latter body was instituted in 1790 as a successor of the Illuminati, and suppressed in 1812 by the Prussian government, on account of its supposed political tendencies.

Confederacies. A title given to the yearly meetings of the Masons in the time of Henry VI., of England, and used in the celebrated statute passed in the third year of his reign, and which begins thus: "Whereas, by yearly congregations and confederacies made by the Masons in their General Assemblies, etc." See *Laborers, Statutes of.*

Conference Lodges. Assemblies of the members of a Lodge sometimes held in Germany. Their object is the discussion of the financial and other private matters of the Lodge. Lodges of this kind held in France are said to be "en famille." There is no such arrangement in English or American Masonry.

Conferring Degrees. When a candidate is initiated into any degree of Masonry in due form, the degree is said to have been conferred, in contradistinction to the looser mode of imparting its secrets by *communication.*

Confusion of Tongues. The Tower of Babel is referred to in the ritual of the third degree as the place where *language was confounded and Masonry lost.* Hence, in Masonic symbolism, as Masonry professes to possess a universal language, the confusion of tongues at Babel is a symbol of that intellectual darkness from which the aspirant is seeking to emerge on his passage to that intellectual light which is imparted by the Order. See *Threshing-Floor of Ornan the Jebusite.*

Congregations. In the Old Records and Constitutions of Masonry, the yearly meetings of the Craft are so called. Thus, in the Halliwell MS. it is said, "Every Master that is a Mason must be at the General Congregation." What are now called "Communications of a Grand Lodge" were then called "Congregations of the Craft." See *Assembly, General.*

Congresses, Masonic. At various times in the history of Freemasonry conferences have been held, in which, as in the General Councils of the Church, the interests of the Institution have been made the subject of consideration. These conferences have received the name of Masonic Congresses. Whenever a respectable number of Masons, invested with deliberative powers, assemble as the representatives of different countries and jurisdictions, to take into consideration matters relating to the Order, such a meeting will be properly called a Congress. Of these Congresses some have been productive of little or no effect, while others have undoubtedly left their mark; nor can it be doubted, that if a General or Ecumenical Congress, consisting of representatives of all the Masonic powers of the world, were to meet, with an eye single to the great object of Masonic reform, and were to be guided by a liberal and conciliatory spirit of compromise, such a Congress might at the present day be of incalculable advantage.

The most important Congresses that have met since the year 926 are those of York, Strasburg, Ratisbon, Spire, Cologne, Basle, Jena, Altenberg, Brunswick, Lyons, Wolfenbuttel, Wilhelmsbad, Paris, Washington, Baltimore, Lexington, and Chicago. See them under their respective titles.

Consecration. The appropriating or dedicating, with certain ceremonies, anything to sacred purposes or offices by separating it from common use. Hobbes, in his *Leviathan,* (p. iv., c. 44,) gives the best definition of this ceremony. "To consecrate is, in Scripture, to offer, give, or dedicate, in pious and decent language and gesture, a man, or any other thing, to God, by separating it from common use." Masonic Lodges, like ancient temples and modern churches, have always been consecrated. The rite of consecration is performed by the Grand Master, when the Lodge is said to be consecrated in *ample form;* by the Deputy Grand Master, when it is said to be consecrated *in due form;* or by the proxy of the Grand Master, when it is said to be consecrated *in form.* The Grand Master, accompanied by his officers, proceeds to the hall of the new Lodge, where, after the performance of those ceremonies which are described in all manuals and monitors, he solemnly consecrates the Lodge with the elements of corn, wine, and oil, after which the Lodge is dedicated and constituted, and the officers installed.

Consecration, Elements of. Those things, the use of which in the ceremony as constituent and elementary parts of it, are necessary to the perfecting and legalizing of the act of consecration. In Freemasonry, these elements are *corn, wine,* and *oil,* which see.

Conservators of Masonry. About the year 1859, a Mason of some distinction in this country professed to have discovered, by his researches, what he called "the true Preston-Webb Work," and attempted to introduce it into various jurisdictions, sometimes in opposition to the wishes of the Grand Lodge and leading Masons of the State. To aid in the propagation of this ritual, he communicated it to several persons, who were bound to use all efforts — to some, indeed, of questionable propriety — to secure its adoption by their respective Grand Lodges. These Masons were called by him "Conservators," and the order or society which they

constituted was called the "Conservators' Association." This association, and the efforts of its chief to extend his ritual, met with the very general disapproval of the Masons of the United States, and in some jurisdictions led to considerable disturbance and bad feeling.

Conservators, Grand. See *Grand Conservators.*

Consistory. The meetings of members of the thirty-second degree, or Sublime Princes of the Royal Secret in the Ancient and Accepted Scottish Rite, are called Consistories. The elective officers are, according to the ritual of the Southern Jurisdiction of the United States, a Commander-in-Chief, Seneschal, Preceptor, Chancellor, Minister of State, Almoner, Registrar, and Treasurer. In the Northern Jurisdiction it is slightly different, the second and third officers being called Lieutenant-Commanders. A Consistory confers the thirty-first and thirty-second degrees of the Rite.

Consistory, Grand. See *Grand Consistory.*

Constable, Grand. The fourth officer in a Grand Consistory. It is the title which was formerly given to the leader of the land forces of the Knights Templars.

Constantine. See *Red Cross of Rome and Constantine.*

Constituted, Legally. The phrase, a legally-constituted Lodge, is often used Masonically to designate any Lodge working under proper authority, which necessarily includes Lodges working under dispensation; although, strictly, a Lodge cannot be legally constituted until it has received its warrant or charter from the Grand Lodge. But so far as respects the regularity of their work, Lodges under dispensation and warranted Lodges have the same standing.

Constitution of a Lodge. Any number of Master Masons, not less than seven, being desirous of forming a new Lodge, having previously obtained a dispensation from the Grand Master, must apply by petition to the Grand Lodge of the State in which they reside, praying for a Charter, or Warrant of Constitution, to enable them to assemble as a regular Lodge. Their petition being favorably received, a warrant is immediately granted, and the Grand Master appoints a day for its consecration and for the installation of its officers. The Lodge having been consecrated, the Grand Master, or person acting as such, declares the brethren "to be constituted and formed into a regular Lodge of Free and Accepted Masons," after which the officers of the Lodge are installed. In this declaration of the Master, accompanied with the appropriate ceremonies, consists the constitution of the Lodge. Until a Lodge is thus *legally constituted*, it forms no component of the constituency of the Grand Lodge, can neither elect officers nor members, and exists only as a *Lodge under dispensation* at the will of the Grand Master. See *Dispensation, Lodges under.*

Constitutions of 1762. This is the name of one of that series of Constitutions, or Regulations, which have always been deemed of importance in the history of the Ancient and Accepted Scottish Rite; although the Constitutions of 1762 have really nothing to do with that Rite, having been adopted long before its establishment. In the year 1758, there was founded at Paris a Masonic body which assumed the title of the Chapter, or Council, of Emperors of the East and West, and which body organized a Rite known as the Rite of Perfection, consisting of twenty-five degrees, and in the same year the Rite was carried to Berlin by the Marquis de Bernez. In the following year, a Council of Princes of the Royal Secret, the highest degree conferred in the Rite, was established at Bordeaux. On Sept. 21, 1762, nine Commissioners met and drew up Constitutions for the government of the Rite of Perfection, which have been since known as the "Constitutions of 1762." Of the place where the Commissioners met, there is some doubt. Of the two copies, hereafter to be noticed, which are in the archives of the Southern Supreme Council, that of Delahogue refers to the Orients of Paris and Berlin, while that of Aveilhé says that they were made at the Grand Orient of Bordeaux. Thory also (*Act. Lat.*, i. 79,) names Bordeaux as the place of their enactment, and so does Ragon, (*Orthod. Maç.*, 133;) although he doubts their authenticity, and says that there is no trace of any such document at Bordeaux, nor any recollection there of the Consistory which is said to have drawn up the Constitutions. To this it may be answered, that in the Archives of the Mother Supreme Council at Charleston there are two manuscript copies of these Constitutions—one written by Jean Baptiste Marie Delahogue in 1798, and which is authenticated by Count de Grasse, under the seal of the Grand Council of the Princes of the Royal Secret, then sitting at Charleston; and another, written by Jean Baptiste Aveilhé in 1797. This copy is authenticated by Long, Delahogue, De Grasse, and others. Both documents are written in French, and are almost substantially the same. The translated title of Delahogue's copy is as follows:

"Constitutions and Regulations drawn

up by nine Commissioners appointed by the Grand Council of the Sovereign Princes of the Royal Secret at the Grand Orients of Paris and Berlin, by virtue of the deliberation of the fifth day of the third week of the seventh month of the Hebrew Era, 5662, and of the Christian Era, 1762. To be ratified and observed by the Grand Councils of the Sublime Knights and Princes of Masonry as well as by the particular Councils and Grand Inspectors regularly constituted in the two Hemispheres." The title of Aveilhé's manuscript differs in this, that it says the Constitutions were enacted "at the Grand Orient of Bordeaux," and that they were "transmitted to our Brother Stephen Morin, Grand Inspector of all the Lodges in the New World." I am inclined to think that this is a correct record, and that the Constitutions were prepared at Bordeaux.

The Constitutions of 1762 consist of thirty-five articles, and are principally occupied in providing for the government of the Rite established by the Council of Emperors of the East and West and of the bodies under it.

The Constitutions of 1762 were published at Paris, in 1832, in the *Recueil des Actes du Supreme Conseil de France.* They were also published, in 1859, in this country; but the best printed exemplar of them is that published in French and English in the Book of Grand Constitutions, edited by Bro. Albert Pike, which is illustrated with copious and valuable annotations by the editor, who is the Sovereign Grand Commander of the Southern Supreme Council.

Constitutions of 1786. These are regarded by the members of the Ancient and Accepted Scottish Rite as the fundamental law of their Rite. They are said to have been established by Frederick II., of Prussia, in the last year of his life; a statement, however, that has been denied by some writers, and the controversies as to their authenticity have made them a subject of interest to all Masonic scholars. Bro. Albert Pike, the Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, published them, in 1872, in Latin, French, and English; and I avail myself of his exhaustive annotations, because he has devoted to the investigation of their origin and their authenticity more elaborate care than any other writer.

Of these Constitutions, there are two examplars, one in French and one in Latin, between which there are, however, some material differences. For a long time the French examplar only was known in this country. It is supposed by Bro. Pike that it was brought to Charleston by Count de Grasse, and that under its provisions he organized the Supreme Council in that place. They were accepted by the Southern Supreme Council, and are still regarded by the Northern Council as the only authentic Constitutions. But there is abundant internal evidence of the incompleteness and incorrectness of the French Constitutions, of whose authenticity there is no proof, nor is it likely that they were made at Berlin and approved by Frederick, as they profess.

The Latin Constitutions were probably not known in France until after the Revolution. In 1834, they were accepted as authentic by the Supreme Council of France, and published there in the same year. A copy of this was published in America, in 1859, by Bro. Pike. These Latin Constitutions of 1786 have been recently accepted by the Supreme Council of the Southern Jurisdiction in preference to the French version. Most of the other Supreme Councils — those, namely, of England and Wales, of Italy, and of South America, — have adopted them as the law of the Rite, repudiating the French version as of no authority.

The definite and well authorized conclusions to which Bro. Pike has arrived on the subject of these Constitutions have been expressed by that eminent Mason in the following language:

"We think we may safely say, that the charge that the Grand Constitutions were forged at Charleston is completely disproved, and that it will be contemptible hereafter to repeat it. No set of speculating Jews constituted the Supreme Council established there; and those who care for the reputations of Colonel Mitchell, and Doctors Dalcho, Auld, and Moultrie, may well afford to despise the scurrilous libels of the Ragons, Clavels, and Folgers.

"And, secondly, that it is not by any means *proven* or *certain* that the Constitutions were *not* really made at Berlin, as they purport to have been, and approved by Frederick. We think that the preponderance of the evidence, internal and external, is on the side of their authenticity, apart from the positive evidence of the certificate of 1832.

"And, thirdly, that the Supreme Council at Charleston had a perfect right to adopt them as the law of the new Order; no matter where, when, or by whom they were made, as Anderson's Constitutions were adopted in Symbolic Masonry; that they are and always have been the law of the Rite, because they *were* so adopted; and because no man has ever lawfully received the degrees of the Rite without swearing to maintain them as its supreme

law; for as to the articles themselves, there is no substantial difference between the French and Latin copies.

"And, fourthly, that there is not one particle of *proof* of any sort, circumstantial or historical, or by argument from improbability, that they are not genuine and authentic. In law, documents of great age, found in the possession of those interested under them, to whom they rightfully belong, and with whom they might naturally be expected to be found, are admitted in evidence without proof, to establish title or facts. They prove themselves, and to be avoided must be disproved by evidence. *There is no evidence against the genuineness of these Grand Constitutions.*"

Constitutions, Old. See *Records, Old.*

Constitutions, Secret. See *Secret Constitutions.*

Consummatum est. Latin. *It is finished.* A phrase used in some of the higher degrees of the Ancient and Accepted Scottish Rite. It is borrowed from the expression used by our Lord when he said, on the cross, "It is finished," meaning that the work which had been given him to do had been executed. It is, therefore, appropriately used in the closing ceremonies to indicate that the sublime work of the degrees is finished, so that all may retire in peace.

Contemplative. To contemplate is, literally, to watch and inspect the Temple. The augur among the Romans, having taken his stand on the Capitoline Hill, marked out with his wand the space in the heavens he intended to consult. This space he called the *templum.* Having divided his templum into two parts from top to bottom, he watched to see what would occur. The watching of the templum was called *contemplating;* and hence those who devoted themselves to meditation upon sacred subjects assumed this title. Thus, among the Jews, the Essenes and the Therapeutists, and, among the Greeks, the school of Pythagoras, were contemplative sects. Among the Freemasons, the word speculative is used as equivalent to contemplative. See *Speculative Masonry.*

Continental Lodges. This expression is used throughout this work, as it constantly is by English writers, to designate the Lodges on the continent of Europe which retain many usages which have either been abandoned by, or never were observed in, the Lodges of England, Ireland, and Scotland, as well as the United States of America. The words *Continental Masonry* are employed in the same sense.

Contumacy. In civil law, it is the refusal or neglect of a party accused to appear and answer to a charge preferred against him in a court of justice. In Masonic jurisprudence, it is disobedience of or rebellion against superior authority, as when a Mason refuses to obey the edict of his Lodge, or a Lodge refuses to obey that of the Grand Master or the Grand Lodge. The punishment, in the former case, is generally suspension or expulsion; in the latter, arrest of charter or forfeiture of warrant.

Convention. In a State or Territory where there is no Grand Lodge, but three or more Lodges holding their Warrants of Constitution from Grand Lodges outside of the Territory, these Lodges may meet together by their representatives, — who should properly be the first three officers of each Lodge, — and take the necessary steps for the organization of a Grand Lodge in that State or Territory. This preparatory meeting is called a Convention. A President and Secretary are chosen, and a Grand Lodge is formed by the election of a Grand Master and other proper officers, when the old warrants are returned to the Grand Lodges, and new ones taken out from the newly-formed Grand Lodge. Not less than three Lodges are required to constitute a Convention. The first Convention of this kind ever held was that of the four old Lodges of London, which met at the Apple-Tree Tavern, in February, 1717, and formed the Grand Lodge of England.

Convention Night. A title sometimes given in the minutes of English Lodges to a Lodge of emergency. Thus, in the minutes of Constitution Lodge, No. 390, (London,) we read: "This being a Convention Night to consider the state of the Lodge," etc.

Conversation. Conversation among the brethren during Lodge hours is forbidden by the Charges of 1722 in these words: "You are not to hold private committees or separate conversation without leave from the Master."

Convocation. The meetings of Chapters of Royal Arch Masons are so called from the Latin *convocatio*, a calling together. It seems very properly to refer to the convoking of the dispersed Masons at Jerusalem to rebuild the second Temple, of which every Chapter is a representation.

Convocation, Grand. The meeting of a Grand Chapter is so styled.

Cooke's Manuscript. The old document commonly known among Masonic scholars as "Matthew Cooke's Manuscript," because it was first given to the public by that distinguished brother, was published by him, in 1861, from the original in the British Museum, which institution purchased it, on the 14th of October, 1859, from Mrs. Caroline Baker. Its principal

value is derived from the fact, as Brother Cooke remarks, that until its appearance "there was no prose work of such undoubted antiquity known to be in existence on the subject."

Brother Cooke gives the following account of the MS. in his preface to its republication:

"By permission of the Trustees of the British Museum, the following little work has been allowed to be copied and published in its entire form. The original is to be found among the additional manuscripts in that national collection, and is numbered 23,198.

"Judging from the character of the handwriting and the form of contractions employed by the scribe, it was most probably written in the latter portion of the fifteenth century, [about 1490, says Hughan,] and may be considered a very clear specimen of the penmanship of that period.

"By whom or for whom it was originally penned there is no means of ascertaining; but, from the style, it may be conjectured to have belonged to some Master of the Craft, and to have been used in assemblies of Masons as a text-book of the traditional history and laws of the Fraternity."

Cope-Stone. See *Cape-Stone.*

Cord, Hindu Sacred. See *Zennaar.*

Cord, Silver. See *Silver Cord.*

Cord, Threefold. See *Threefold Cord.*

Cordon. The Masonic decoration, which in English is called the collar, is styled by the French Masons the *cordon.*

Corinthian Order. This is the lightest and most ornamental of the pure orders, and possesses the highest degree of richness and detail that architecture attained under the Greeks. Its capital is its great distinction, and is richly adorned with leaves of acanthus, olive, etc., and other ornaments. The column of Beauty which supports the Lodge is of the Corinthian order, and its appropriate situation and symbolic officer are in the South.

Corner, North-East. See *North-East Corner.*

Corner-Stone, Symbolism of the. The corner-stone is the stone which lies at the corner of two walls, and forms the corner of the foundation of an edifice. In Masonic buildings it is now always placed in the north-east; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by Operative Masons as the most important stone in the edifice. It is laid with impressive ceremonies; the assistance of Speculative Masons is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided an especial ritual which is to govern the proper performance of that duty.

Among the ancients the corner-stone of important edifices was laid with impressive ceremonies. These are well described by Tacitus in the history of the rebuilding of the Capitol. After detailing the preliminary ceremonies, which consisted in a procession of vestals, who with chaplets of flowers encompassed the ground and consecrated it by libations of living water, he adds that, after solemn prayer, Helvidius, to whom the care of rebuilding the Capitol had been committed, "laid his hand upon the fillets that adorned the foundation stone, and also the cords by which it was to be drawn to its place. In that instant the magistrates, the priests, the senators, the Roman knights, and a number of citizens, all acting with one effort and general demonstrations of joy, laid hold of the ropes and dragged the ponderous load to its destined spot. They then threw in ingots of gold and silver, and other metals which had never been melted in the furnace, but still retained, untouched by human art, their first formation in the bowels of the earth."

The symbolism of the corner-stone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube of truth. In its situation it lies between the north, the place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge. The permanence and durability of the corner-stone, which lasts long after the building in whose foundation it was placed has fallen into decay, is intended to remind the Mason that, when this earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life —a corner-stone of immortality —an emanation from that Divine Spirit which pervades all nature, and which, therefore, must survive the tomb, and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of Operative Masonry, —the square, the level, and the plumb, themselves all symbolic in meaning, —and is then declared to be "well formed, true, and trusty." Thus the Mason is taught that his virtues are to be

tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of the spiritual building of eternal life, fitted, "as living stones, for that house not made with hands, eternal in the heavens."

And lastly, in the ceremony of depositing the corner-stone, the elements of Masonic consecration are produced, and the stone is solemnly set apart by pouring corn, wine, and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are to be the rewards of a faithful performance of duty.

The corner-stone does not appear to have been adopted by any of the heathen nations, but to have been as the *eben pinah*, peculiar to the Jews, from whom it descended to the Christians. In the Old Testament, it seems always to have denoted a prince or high personage, and hence the Evangelists constantly use it in reference to Christ, who is called the "chief corner-stone." In Masonic symbolism, it signifies a true Mason, and therefore it is the first character which the Apprentice is made to represent after his initiation has been completed.

Corn of Nourishment. One of the three elements of Masonic consecration. See *Corn, Wine, and Oil.*

Corn, Wine, and Oil. Corn, wine, and oil are the Masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "*wine* that maketh glad the heart of man, and *oil* to make his face shine, and *bread* which strengtheneth man's heart." Ps. civ. 14. In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. Hence, Freemasons' Lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built by strewing corn, wine, and oil upon the "*Lodge*," the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with *joy* unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris, (*Disc.* iv. 81,) "wherefore do you carry *corn*, *wine*, and *oil* in your processions, but to remind you that in the pilgrimage of human life you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts, of your fellow-travellers?"

In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels, and this is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honor than the others, which are but comforts.

Cornucopia. The horn of plenty. The old pagan myth tells us that Zeus was nourished during his infancy in Crete by the daughters of Melissus, with the milk of the goat Amalthea. Zeus, when he came to the empire of the world, in gratitude placed Amalthea in the heavens as a constellation, and gave one of her horns to his nurses, with the assurance that it should furnish them with a never failing supply of whatever they might desire. Hence it is a symbol of abundance, and as such has been adopted as the jewel of the Stewards of a Lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for. Among the deities whose images are to be found in the ancient Temples at Elora, in Hindustan, is the goddess *Ana Purna*, whose name is compounded of *Ana*, signifying corn, and *Purna*, meaning plenty. She holds a corn measure in her hand, and the whole therefore very clearly has the same allusion as the Masonic *Horn of plenty.*

Correspondence. See *Committee on Foreign Correspondence.*

Corresponding Grand Secretary. An officer of a Grand Lodge to whom was formerly intrusted, in some Grand Lodges, the Foreign Correspondence of the body. The office is now disused, being retained only in the Grand Lodge of Massachusetts.

Corybantes, Mysteries of. Rites instituted in Phrygia in honor of Atys, the lover of Cybele. The goddess was supposed first to bewail the death of her lover, and afterwards to rejoice for his restoration to life. The ceremonies were a scenical representation of this alternate lamentation and rejoicing, and of the sufferings of Atys, who was placed in an ark or coffin during

the mournful part of the orgies. If the description of these rites, given by Sainte-Croix from various ancient authorities, be correct, they were but a modification of the Eleusinian mysteries.

Cosmopolite. The third degree of the Rite of African Architects.

Council. In several of the high degrees of Masonry the meetings are styled Councils; as a Council of Royal and Select Masters, or Princes of Jerusalem, or Knights of the Red Cross.

Council Chamber. A part of the room in which the ceremonies of the Knights of the Red Cross are performed.

Council, Grand. See *Grand Council.*

Council of Knights of the Red Cross. A body in which the first degree of the Templar system in this country is conferred. It is held under the Charter of a Commandery of Knights Templars, which, when meeting as a council, is composed of the following officers: A Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer, Warder, and Sentinel.

Council of Royal and Select Masters. The united body in which the Royal and Select degrees are conferred. In some jurisdictions this Council confers also the degree of Super-Excellent Master.

Council of Royal Masters. The body in which the degree of Royal Master, the eighth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters, and has the following officers: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council, and Steward.

Council of Select Masters. The body in which the degree of Select Masters, the ninth in the American Rite, is conferred. It receives its Charter from a Grand Council of Royal and Select Masters. Its officers are: Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward.

Council of the Trinity. An independent Masonic jurisdiction, in which are conferred the degrees of Knight of the Christian Mark, and Guard of the Conclave, Knight of the Holy Sepulchre, and the Holy and Thrice Illustrious Order of the Cross. They are conferred after the Encampment degrees. They are Christian degrees, and refer to the crucifixion.

Council, Supreme. See *Supreme Council.*

Courtesy. Politeness of manners, as the result of kindness of disposition, was one of the peculiar characteristics of the knights of old. "No other human laws enforced," says M. de St. Palaye, "as chivalry did, sweetness and modesty of temper, and that politeness which the word *courtesy* was meant perfectly to express." We find, therefore, in the ritual of Templarism, the phrase "a true and courteous knight;" and Knights Templars are in the habit of closing their letters to each other with the expression, *Yours in all knightly courtesy.* Courtesy is also a Masonic virtue, because it is the product of a feeling of kindness; but it is not so specifically spoken of in the symbolic degrees, where *brotherly love* assumes its place, as it is in the orders of knighthood.

Coustos, John. The sufferings inflicted, in 1743, by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a Lodge in that city; and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book, detailing his sufferings, from which the reader is presented with the following abridged narrative.

John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father to England, where he became a naturalized subject. In 1743 he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary, or dealer in precious stones.

In consequence of the bull or edict of Pope Clement XII. denouncing the Masonic institution, the Lodges at Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately, at the residences of the members. Of one of these Lodges, Coustos, who was a zealous Mason, was elected the Master. A female, who was cognizant of the existence of the Lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the members were "monsters in nature, who perpetrated the most shocking crimes." In consequence of this information, it was resolved, by the Inquisition, that Coustos should be arrested and subjected to the tender mercies of the "Holy Office." He was accordingly seized, a few nights afterwards, in a coffee-house — the public pretence of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweller, the friend and Warden of Coustos, whom also they had a short time previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything, to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bare-headed, before the President and four Inquisitors, who, after having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided in Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but, as he refused to make any such confession, declaring that, from his infancy, he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days after, he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and there Coustos for the first time learned that he had been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was, that Coustos was conveyed to a deeper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after he fell sick.

After his recovery, he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry — among others, whether he, since his abode in Lisbon, had received any Portuguese into the society? He replied that he had not.

When he was next brought before them, "they insisted," he says, "upon my letting them into the secrets of Freemasonry; threatening me, in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Masonry, he was subjected to the torture of which he gives the following account:

"I was instantly conveyed to the torture-room, built in form of a square tower, where no light appeared but what two candles gave; and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked, (all to linen drawers,) when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for this purpose.

"The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and a surgeon, who often felt my temples, to judge of the danger I might be in — by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.

"Whilst I was thus suffering, they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon, without perceiving it.

"These barbarians, finding that the tortures above described could not extort any further discovery from me; but that, the more they made me suffer, the more fer-

vently I addressed my supplications, for patience, to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to another; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

"Two months after, being a little recovered, I was again conveyed to the torture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof.

"The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that catched the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the means were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

"The surgeons, however, set them presently after; but the barbarians not yet having satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my bruises; and here I continued until their *auto-da-fé*, or gaol delivery."

On that occasion, he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health, that he was unable to undergo the toils to which he had been condemned, he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the king of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled "The Sufferings of John Coustos for Freemasonry, and his refusing to turn Catholic, in the Inquisition at Lisbon, &c., &c." London, 1746; 8vo, 400 pages. Such a narrative is well worthy of being read. John Coustos has not, by his literary researches, added anything to the learning or science of our Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets "are locked up in the depository of faithful breasts."

Couvreur. The title of an officer in a French Lodge, equivalent to the English Tiler.

Couvrir le Temple. A French expression for the English one to close the Lodge. But it has also another signification. "To cover the Temple to a brother," means, in French Masonic language, to exclude him from the Lodge.

Covenant of Masonry. As a covenant is defined to be a contract or agreement between two or more parties on certain terms, there can be no doubt that when a man is made a Mason he enters into a covenant with the Institution. On his part he promises to fulfil certain promises and to discharge certain duties, for which, on the other part, the Fraternity bind themselves by an equivalent covenant of friendship, protection, and support. This covenant must of course be repeated and modified with every extension of the terms of agreement on both sides. The covenant of an Entered Apprentice is different from that of a Fellow Craft, and the covenant of the latter from that of a Master Mason. As we advance in Masonry our obligations increase, but the covenant of each degree is not the less permanent or binding because that of a succeeding one has been superadded. The second covenant does not impair the sanctity of the first.

This covenant of Masonry is symbolized and sanctioned by the most important and essential of all the ceremonies of the Institution. It is the very foundation stone which supports the whole edifice, and, unless it be properly laid, no superstructure can with any safety be erected. It is indeed the covenant that makes the Mason.

A matter so important as this, in establishing the relationship of a Mason with the Craft, — this baptism, so to speak, by which a member is inaugurated into the Institution, — must of course be attended with the most solemn and binding ceremonies. Such has been the case in all countries. Covenants have always been solem-

nized with certain solemn forms and religious observances which gave them a sacred sanction in the minds of the contracting parties. The Hebrews, especially, invested their covenants with the most imposing ceremonies.

The first mention of a covenant in form that is met with in Scripture is that recorded in the fifteenth chapter of Genesis, where, to confirm it, Abraham, in obedience to the Divine command, took a heifer, a she-goat, and a ram, "and divided them in the midst, and laid each piece one against another." This dividing a victim into two parts, that the covenanting parties might pass between them, was a custom not confined to the Hebrews, but borrowed from them by all the heathen nations.

In the book of Jeremiah it is again alluded to, and the penalty for the violation of the covenant is also expressed.

"And I will give the men that have transgressed my covenant, which have not performed the words of my covenant which they have made before me, when *they cut the calf in twain*, and passed between the parts thereof,

"The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

"I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat *unto the fowls of the heaven, and to the beasts of the earth.*" Jeremiah xxxiv. 18, 19, 20.

These ceremonies, thus briefly alluded to in the passages which have been quoted, were performed in full, as follows. The attentive Masonic student will not fail to observe the analogies to those of his own Order.

The parties entering into a covenant first selected a proper animal, such as a calf or a kid among the Jews, a sheep among the Greeks, or a pig among the Romans. The throat was then cut across, with a single blow, so as to completely divide the windpipe and arteries, without touching the bone. This was the first ceremony of the covenant. The second was to tear open the breast, to take from thence the heart and vitals, and if on inspection the least imperfection was discovered, the body was considered unclean, and thrown aside for another. The third ceremony was to divide the body in twain, and to place the two parts to the north and south, so that the parties to the covenant might pass between them, coming from the east and going to the west. The carcass was then left as a prey to the wild beasts of the field and the vultures of the air, and thus the covenant was ratified.

Covering of the Lodge. As the lectures tell us that our ancient brethren met on the highest hills and lowest vales, from this it is inferred that, as the meetings were thus in the open air, the only covering must have been the over-arching vault of heaven. Hence, in the symbolism of Masonry, the *covering of the Lodge* is said to be "a clouded canopy or starry-decked heaven." The terrestrial Lodge of labor is thus intimately connected with the celestial Lodge of eternal refreshment. The symbolism is still farther extended to remind us that the whole world is a Mason's Lodge, and heaven its sheltering cover.

Cowan. This is a purely Masonic term, and signifies in its technical meaning an *intruder*, whence it is always coupled with the word *eavesdropper*. It is not found in any of the old manuscripts of the English Masons anterior to the eighteenth century, unless we suppose that *lowen*, met with in many of them, is a clerical error of the copyists. It occurs in the Schaw manuscript, a Scotch record which bears the date of 1598, in the following passage: "That no Master nor Fellow of Craft receive any *cowans* to work in his society or company, nor send none of his servants to work with *cowans*." In the second edition of Anderson's Constitutions, published in 1738, we find the word in use among the English Masons, thus: "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they shall not teach *cowans*, but must have a separate communication." There can, I think, be but little doubt that the word, as a Masonic term, comes to us from Scotland, and it is therefore in the Scotch language that we must look for its signification.

Now, Jamieson, in his Scottish *Dictionary*, gives us the following meanings of the word:

"COWAN, s. 1. A term of contempt; applied to one who does the work of a Mason, but has not been regularly bred.

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*.

"3. One unacquainted with the secrets of Freemasonry."

And he gives the following examples as his authorities:

"'A boat-carpenter, joiner, *cowan* (or builder of stone without mortar), get 1*s.* at the *minimum* and good maintenance.' P. Morven, *Argyles. Statistic. Acct.*, X., 267. N.

"'*Cowans.* Masons who build dry-stone dikes or walls.' P. Halkirk, *Carthn. Statistic. Acct.*, XIX., 24. N."

In the *Rob Roy* of Scott, the word is used by Allan Inverach, who says:

"She does not value a Cawmil mair as a *cowan*."

The word has therefore, I think, come to the English Fraternity directly from the Operative Masons of Scotland, among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson.

There is no word that has given Masonic scholars more trouble than this in tracing its derivation. Many years ago, I sought to find its root in the Greek κυων, *kuōn*, a dog; and referred to the fact that in the early ages of the Church, when the mysteries of the new religion were communicated only to initiates under the veil of secrecy, infidels were called "dogs," a term probably suggested by such passages as Matthew vii. 6, "Give not that which is holy to dogs;" or, Philip. iii. 2, "Beware of dogs, beware of evil workers, beware of the concision." This derivation has been adopted by Oliver, and many other writers; and although I am not now inclined to insist upon it, I still think it a very probable one, which may serve until a better shall be proposed. Jamieson's derivations are from the old Swedish *kujon*, *kuzhjohn*, a silly fellow, and the French *coion*, *coyon*, a coward, a base fellow. No matter how we get the word, it seems always to convey an idea of contempt. The attempt to derive it from the *chouans* of the French revolution is manifestly absurd, for it has been shown that the word was in use long before the French revolution was even meditated.

Craft. It is from the Saxon *cræft*, which indirectly signifies skill or dexterity in any art. In reference to this skill, therefore, the ordinary acceptation is a trade or mechanical art, and collectively, the persons practising it. Hence, "the Craft," in Speculative Masonry, signifies the whole body of Freemasons, wherever dispersed.

Craft Masonry, Ancient. See *Ancient Craft Masonry*.

Crafted. A word sometimes colloquially used, instead of the Lodge term "passed," to designate the advancement of a candidate to the second degree. It is not only a colloquialism, but I think also an Americanism.

Craftsman. A Mason. The word originally meant any one skilful in his art, and is so used by our early writers. Thus Chaucer, in his *Knights' Tale*, v. 1889, says:

> "For in the land there was no craftesman,
> That geometry or arsmetrike can,
> Nor pourtrayor, nor carver of images,
> That Theseus ne gave him meat and wages.
> The theatre to make and to devise."

Create. In chivalry, when any one received the order of knighthood, he was said to be *created a knight*. The word "dub" had also the same meaning. The word *created* is used in Commanderies of Knights Templars to denote the elevation of a candidate to that degree. See *Dub*.

Creation. Preston (*Illust.*, B. I., Sect. 3,) says, "From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being." Language like this has been deemed extravagant, and justly, too, if the words are to be taken in their literal sense. The idea that the Order of Masonry is coeval with the creation, is so absurd, that the pretension cannot need refutation. But the fact is, that Anderson, Preston, and other writers who have indulged in such statements, did not mean by the word *Masonry* anything like an organized Order or Institution bearing any resemblance to the Freemasonry of the present day. They simply meant to indicate that the great moral principles on which Freemasonry is founded, and by which it professes to be guided, have always formed a part of the divine government, and been presented to man from his first creation for his acceptance. The words quoted from Preston are unwise, because they are liable to misconstruction. But the symbolic idea which they intended to convey, namely, that Masonry is truth, and that truth is co-existent with man's creation, is correct, and cannot be disputed.

Creed, A Mason's. Although Freemasonry is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, it would be wrong to suppose that it is without a creed. On the contrary, it has a creed, the assent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the Order. This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. To the first of these articles assent is explicitly required as soon as the threshold of the Lodge is crossed. The second is expressively taught by legends and symbols, and must be implicitly assented to by every Mason, especially by those who have received the third degree, which is altogether founded on the doctrine of the resurrection to a second life.

At the revival of Masonry in 1717, the Grand Lodge of England set forth the law, as to the religious creed to be required of a Mason, in the following words, to be found in the charges approved by that body.

"In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

This is now considered universally as the recognized law on the subject.

Creuzer, Georg Friederich. George Frederick Creuzer, who was born in Germany in 1771, and was a professor at the University of Heidelberg, devoted himself to the study of the ancient religions, and, with profound learning, established a peculiar system on the subject. His theory was, that the religion and mythology of the ancient Greeks were borrowed from a far more ancient people, — a body of priests coming from the East, — who received them as a revelation. The myths and traditions of this ancient people were adopted by Hesiod, Homer, and the later poets, although not without some misunderstanding of them; and they were finally preserved in the Mysteries, and became subjects of investigation for the philosophers. This theory Creuzer has developed in his most important work, entitled *Symbolik und Mythologie der alten Völker, besonders der Greichen*, which was published at Leipsic in 1819. There is no translation of this work into English; but Guigniaut published at Paris, in 1824, a paraphrastic translation of it, under the title of *Religions de l'Antiquité considérées principalement dans leur Formes Symboliques et Mythologiques*. Creuzer's views throw much light on the symbolic history of Freemasonry. He died in 1858.

Crimes, Masonic. In Masonry, every offence is a crime, because, in every violation of a Masonic law, there is not only sometimes an infringement of the rights of an individual, but always, superinduced upon this, a breach and violation of public rights and duties, which affect the whole community of the Order considered as a community.

The first class of crimes which are laid down in the Constitutions, as rendering their perpetrators liable to Masonic jurisdiction, are offences against the moral law. "Every Mason," say the old Charges of 1722, "is obliged by his tenure to obey the moral law." The same charge continues the precept by asserting, that if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. Atheism, therefore, which is a rejection of a supreme, superintending Creator, and irreligious libertinism, which, in the language of that day, signified a denial of all moral responsibility, are offences against the moral law, because they deny its validity and contemn its sanctions; and hence they are to be classed as Masonic crimes.

Again: the moral law inculcates love of God, love of our neighbor, and duty to ourselves. Each of these embraces other incidental duties which are obligatory on every Mason, and the violation of any one of which constitutes a Masonic crime.

The love of God implies that we should abstain from all profanity and irreverent use of his name. Universal benevolence is the necessary result of love of our neighbor. Cruelty to one's inferiors and dependents, uncharitableness to the poor and needy, and a general misanthropical neglect of our duty as men to our fellow-beings, exhibiting itself in extreme selfishness and indifference to the comfort or happiness of all others, are offences against the moral law, and therefore Masonic crimes. Next to violations of the moral law, in the category of Masonic crimes, are to be considered the transgressions of the municipal law, or the law of the land. Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate; and hence he who transgresses the laws of the government under which he lives violates the teachings of the Order, and is guilty of a Masonic crime. But the Order will take no cognizance of ecclesiastical or political offences. And this arises from the very nature of the society, which eschews all controversies about national religion or state policy. Hence apostasy, heresy, and schisms, although considered in some governments as heinous offences, and subject to severe punishment, are not viewed as Masonic crimes. Lastly, violations of the Landmarks and Regulations of the Order are Masonic crimes. Thus, disclosure of any of the secrets which a Mason has promised to conceal; disobedience and want of respect to Masonic superiors; the bringing of "private piques or quarrels" into the Lodge; want of courtesy and kindness to the brethren; speaking calumniously of a Mason behind his back, or in any other way attempting to injure him, as by striking him except in self-defence, or violating his domestic honor, is each a crime in Masonry. Indeed, whatever is a violation of fidelity to solemn engagements, a neglect of prescribed duties, or a transgression of the cardinal principles of friendship, morality, and brotherly love, is a Masonic crime.

Cromlech. A large stone resting on two or more stones, like a table. Cromlechs are found in Brittany, Denmark, Germany, and some other parts of Europe, and are supposed to have been used in the Celtic mysteries.

Cromwell. The Abbé Larudan pub-

lished at Amsterdam, in 1746, a book entitled *Les Francs-Maçons Ecrasés*, of which Kloss says (*Bibliog. der Freimaurerei*, No. 1874,) that it is the armory from which all the abuse of Freemasonry by its enemies has been derived. Larudan was the first to advance in this book the theory that Oliver Cromwell was the founder of Freemasonry. He says that Cromwell established the Order for the furtherance of his political designs; adopting with this view, as its governing principles, the doctrines of liberty and equality, and bestowed upon its members the title of Freemasons, because his object was to engage them in the building of a new edifice, that is to say, to reform the human race by the extermination of kings and all regal powers. He selected for this purpose the design of rebuilding the Temple of Solomon. This Temple, erected by divine command, had been the sanctuary of religion. After years of glory and magnificence, it had been destroyed by a formidable army. The people who there worshipped had been conveyed to Babylon, whence, after enduring a rigorous captivity, they had been permitted to return to Jerusalem and rebuild the Temple. This history of the Solomonic Temple Cromwell adopted, says Larudan, as an allegory on which to found his new Order. The Temple in its original magnificence was man in his primeval state of purity; its destruction and the captivity of its worshippers typified pride and ambition, which have abolished equality and introduced dependence among men; and the Chaldean destroyers of the glorious edifice are the kings who have trodden on an oppressed people.

It was, continues the Abbé, in the year 1648 that Cromwell, at an entertainment given by him to some of his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at six o'clock in the evening, (for the Abbé is particular as to time and place,) the Order of Freemasonry was organized, its degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated. The Institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monarchy, and his own subsequent elevation to supreme power. It extended from England into other countries, but was always careful to preserve the same doctrines of equality and liberty among men, and opposition to all monarchical government. Such is the theory of the Abbé Larudan, who, although a bitter enemy of Masonry, writes with seeming fairness and mildness. But it is hardly necessary to say that this theory of the origin of Freemasonry finds no support either in the legends of the Institution, or in the authentic history that is connected with its rise and progress.

Cross. We can find no symbolism of the cross in the primitive degrees of Ancient Craft Masonry. It does not appear among the symbols of the Apprentice, the Fellow Craft, the Master, or the Royal Arch. This is undoubtedly to be attributed to the fact that the cross was considered, by those who invented those degrees, only in reference to its character as a Christian sign. The subsequent archæological investigations that have given to the cross a more universal place in iconography were unknown to the rituals. It is true, that it is referred to, under the name of the *rode* or *rood*, in the manuscript of the fourteenth century, published by Halliwell; this was, however, one of the Constitutions of the Operative Freemasons, who were fond of the symbol, and were indebted for it to their ecclesiastical origin, and to their connection with the Gnostics, among whom the cross was a much used symbol. But on the revival in 1717, when the ritual was remodified, and differed very greatly from that meagre one in practice among the mediæval Masons, all allusion to the cross was left out, because the revivalists laid down the principle that the religion of Speculative Masonry was not sectarian but universal. And although this principle was in some points, as in the "lines parallel," neglected, the reticence as to the Christian sign of salvation has continued to the present day; so that the cross cannot be considered as a symbol in the primary and original degrees of Masonry.

But in the high degrees, the cross has been introduced as an important symbol. In some of them, — those which are to be traced to the Temple system of Ramsay, — it is to be viewed with reference to its Christian origin and meaning. Thus, in the original Rose Croix and Kadosh, — no matter what may be the modern interpretation given to it, — it was simply a representation of the cross of Christ In others of a philosophical character, such as the Ineffable degrees, the symbolism of the cross was in all probability borrowed from the usages of antiquity, for from the earliest times and in almost all countries the cross has been a sacred symbol. It is depicted on the oldest monuments of Egypt, Assyria, Persia, and Hindustan. It was, says Faber,

(*Cabir.*, ii. 390,) a symbol throughout the pagan world long previous to its becoming an object of veneration to Christians. In ancient symbology it was a symbol of eternal life. M. de Mortillet, who in 1866 published a work entitled *Le Signe de la Croix avant le Christianisme*, found in the very earliest epochs three principal symbols of universal occurrence: viz., the *circle*, the *pyramid*, and the *cross*. Leslie, (*Man's Origin and Destiny*, p. 312,) quoting from him in reference to the ancient worship of the cross, says, "It seems to have been a worship of such a peculiar nature as to exclude the worship of idols." This sacredness of the crucial symbol may be one reason why its form was often adopted, especially by the Celts, in the construction of their temples.

Of the Druidical veneration of the cross, Higgins quotes from the treatise of Schedius, *De Moribus Germanorum*, (xxiv.,) the following remarkable paragraph.

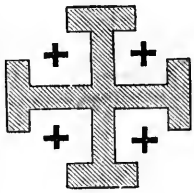
"The Druids seek studiously for an oak-tree, large and handsome, growing up with two principal arms in the form of a cross, beside the main, upright stem. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross beam to it. This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word HESUS; upon the middle or upright stem, the word TARAMIS; upon the left branch, BELENUS; over this, above the going off of the arms, they cut the name of God, THAU. Under all the same repeated, THAU. This tree, so inscribed, they make their *kebla* in the grove, cathedral, or summer church, towards which they direct their faces in the offices of religion."

Mr. Brinton, in his interesting work entitled *Symbolism; The Myths of the New World*, has the following remarks:

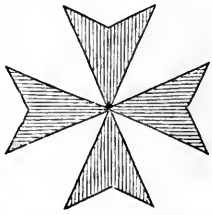
"The symbol that beyond all others has fascinated the human mind, THE CROSS, finds here its source and meaning. Scholars have pointed out its sacredness in many natural religions, and have reverently accepted it as a mystery, or offered scores of conflicting, and often debasing, interpretations. *It is but another symbol of the four cardinal points, the four winds of heaven.* This will luminously appear by a study of its use and meaning in America." (P. 95.) And Mr. Brinton gives many instances of the religious use of the cross by several of the aboriginal tribes of this continent, where the allusion, it must be confessed, seems evidently to be to the four cardinal points, or the four winds, or four spirits of the earth. If this be so, and if it is probable that a similar reference was adopted by the Celtic and other ancient peoples, then we would have in the cruciform temple as much a symbolism of the world, of which the four cardinal points constitute the boundaries, as we have in the square, the cubical, and the circular.

Cross, Double. See *Cross, Patriarchal.*

Cross, Jerusalem. A Greek cross between four crosslets. It was adopted by Baldwyn as the arms of the kingdom of Jerusalem, and has since been deemed a symbol of the Holy Land. It is also the jewel of the Knights of the Holy Sepulchre. Symbolically, the four small crosses typify the four wounds of the Saviour in the hands and feet, and the large central cross shows forth his death for that world to which the four extremities point.

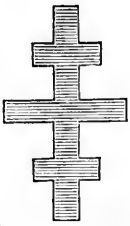


Cross, Maltese. A cross of eight points, worn by the Knights of Malta. It is heraldically described as "a cross pattée, but the extremity of each pattée notched at a deep angle." The eight points are said to refer symbolically to the eight beatitudes.



Cross of Constantine. See *Labarum.*

Cross of Salem. Called also the Pontifical Cross, because it is borne before the pope. It is a cross, the upright piece being crossed by three lines, the upper and lower shorter than the middle one. It is the insignia of the Grand Master and Past Grand Masters of the Grand Encampment of Knights Templars of the United States, and also of the Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite.



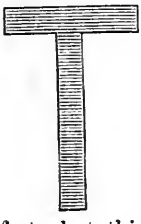
Cross, Passion. The cross on which Jesus suffered crucifixion. It is the most common form of the cross. When *rayonnant*, or having rays issuing from the point of intersection of the limbs, it is the insignia of the Commander of a Commandery of Knights Templars, according to the American system.

Cross, Patriarchal. A cross, the upright piece being twice crossed, the up-

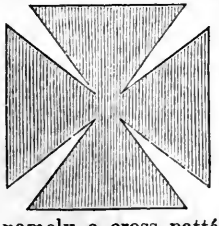
per arms shorter than the lower. It is so called because it is borne before a Patriarch in the Roman Church. It is the insignia of the officers of the Grand Encampment of Knights Templars of the United States, and of all possessors of the thirty-third degree in the Ancient and Accepted Scottish Rite.

Cross, St. Andrew's. A saltier or cross whose decussation is in the form of the letter X. Said to be the form of cross on which St. Andrew suffered martyrdom. As he is the patron saint of Scotland, the St. Andrew's cross forms a part of the jewel of the Grand Master of the Grand Lodge of Scotland, which is "a brilliant star, having in the centre a field, *azure*, charged with a St. Andrew on the cross, gold; pendant therefrom the Compasses extended, with the Square and Segment of a Circle of 90°; the points of the Compasses resting on the Segment. In the centre, between the Square and Compasses, the Sun in full glory." The St. Andrew's cross is also the jewel of the twenty-ninth degree of the Ancient and Accepted Scottish Rite, or Grand Scottish Knight of St. Andrew.

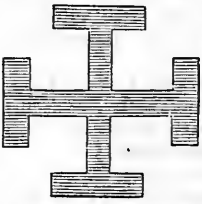
Cross, Tau. The cross on which St. Anthony is said to have suffered martyrdom. It is in the form of the letter T. See *Tau*.



Cross, Templar. André Favin, a French heraldic writer, says that the original badge of the Knights Templars was a Patriarchal Cross, and Clarke, in his *History of Knighthood*, states the same fact; but this is an error. At first, the Templars wore a white mantle without any cross. But in 1146 Pope Eugenius III. prescribed for them a red cross on the breast, as a symbol of the martyrdom to which they were constantly exposed. The cross of the Hospitallers was white on a black mantle, and that of the Templars was different in color but of the same form, namely, a cross pattée. In this it differed from the true Maltese cross, worn by the Knights of Malta, which was a cross pattée, the limbs deeply notched so as to make a cross of eight points. Sir Walter Scott, with his not unusual heraldic inaccuracy, and Higgins, who is not often inaccurate, but only fanciful at times, both describe the Templar cross as having eight points, thus confounding it with the cross of Malta. In the statutes of the Order of the Temple, the cross prescribed is that depicted in the Charter of Transmission, and is a cross pattée.



Cross, Teutonic. The cross formerly worn by the Teutonic Knights. It is described in heraldry as "a cross potent, *sable*, (black,) charged with another cross double potent *or*, (gold,) and surcharged with an escutcheon *argent* (silver,) bearing a double-headed eagle (sable). It has been adopted as the jewel of the Kadosh of the Ancient and Accepted Scottish Rite in the United States, but the original jewel of the degree was a Latin or Passion Cross.



Cross, Thrice Illustrious Order of the. A degree formerly conferred in this country on Knights Templars, but now extinct. Its meetings were called Councils, and under the authority of a body which styled itself the Ancient Council of the Trinity. The degree is no longer conferred.

Cross, Triple. See *Cross of Salem*.

Cross-Bearing Men. (*Viri Crucigeri.*) A name sometimes assumed by the Rosicrucians. Thus, in the *Miracula Naturæ*, (Anno 1619,) there is a letter addressed to the Fraternity of the Rosy Cross, which begins: "Philosophi Fratres, Viri Crucigeri,"—*Brother Philosophers, Cross-Bearing Men.*

Crossing the River. The Kabbalists have an alphabet so called, in allusion to the crossing of the river Euphrates by the Jews on their return from Babylon to Jerusalem to rebuild the Temple. It has been adopted in some of the high degrees which refer to that incident. Cornelius Agrippa gives a copy of the alphabet in his *Occult Philosophy*.

Cross, Jeremy L. A teacher of the Masonic ritual, who, during his lifetime, was extensively known, and for some time very popular. He was born June 27, 1783, at Haverhill, New Hampshire, and died at the same place, in 1861. Cross was admitted into the Masonic Order in 1808, and soon afterwards became a pupil of Thomas Smith Webb, whose modifications of the Preston lectures and of the higher degrees were generally accepted by the Masons of the United States. Cross, having acquired

a competent knowledge of Webb's system, began to travel and disseminate it throughout the country. In 1819 he published *The True Masonic Chart or Hieroglyphic Monitor*, in which he borrowed liberally from the previous work of Webb. In fact, the *Chart* of Cross is, in nearly all its parts, a mere transcript of the *Monitor* of Webb, the first edition of which was published in 1797. Webb, it is true, took the same liberty with Preston, from whose *Illustrations of Masonry* he borrowed largely. The engraving of the emblems constituted, however, an entirely new and original feature in the *Hieroglyphic Chart*, and, as furnishing aids to the memory, rendered the book of Cross at once very popular; so much so, indeed, that for a long time it almost altogether superseded that of Webb. In 1820 Cross published *The Templars' Chart*, which, as a monitor of the degrees of chivalry, met with equal success. Both of these works have passed through numerous editions.

Cross received the appointment of Grand Lecturer from many Grand Lodges, and travelled for many years very extensively through the United States, teaching his system of lectures to Lodges, Chapters, Councils, and Encampments.

He possessed little or no scholarly attainments, and his contributions to the literature of Masonry are confined to the two compilations already cited. In his latter years he became involved in a schismatic effort to establish a spurious Supreme Council of the Ancient and Accepted Rite. But he soon withdrew his name, and retired to the place of his nativity, where he died at the advanced age of seventy-eight.

Although Cross was not a man of any very original genius, yet a recent writer has announced the fact that the symbol of the monument in the third degree, unknown to the system of either Preston or Webb, was invented by him. See *Monument*.

Cross-legged Knights. In the Middle Ages it was the custom to bury the body of a Knight Templar with one leg crossed over the other; and on many monuments in the churches of Europe, the effigies of these knights are to be found, often in England, of a diminutive size, with the legs placed in this position. The cross-legged posture was not confined to the Templars, but was appropriated to all persons who had assumed the cross and taken a vow to fight in defence of the Christian religion. The posture, of course, alluded to the position of the Lord while on the cross.

Cross-legged Masons. A name given to the Knights Templars who in the sixteenth century united themselves with the Masonic Lodge at Sterling, in Scotland. The allusion is evidently to the funeral posture of the Templars, so that a "cross-legged Mason" must have been at the time synonymous with a Masonic Knight Templar.

Crotona. One of the most prominent cities of the Greek colonists in Southern Italy, where, in the sixth century, Pythagoras established his celebrated school. As the early Masonic writers were fond of citing Pythagoras as a brother of their Craft, Crotona became connected with the history of Masonry, and was often spoken of as one of the most renowned seats of the Institution. Thus, in the Leland MS., whose authenticity is now, however, doubted, it is said that Pythagoras "framed a grate Lodge at Groton, and maked many Maconnes," in which sentence *Groton*, it must be remarked, is an evident corruption of *Crotona*.

Crow. An iron implement used to raise heavy stones. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to raise his thoughts above the corrupting influence of worldly-mindedness.

Crown. A portion of Masonic regalia worn by officers who represent a king, more especially King Solomon. In Ancient Craft Masonry, however, the crown is dispensed with, the hat having taken its place.

Crown, Knight of the. See *Knight of the Crown*.

Crown, Princesses of the. (*Princesses de la Couronne.*) A species of androgynous Masonry established at Saxony in 1770. It existed for only a brief period.

Crowned Martyrs. See *Four Crowned Martyrs*.

Crowning of Masonry. *Le couronnement de la Maçonnerie.* The sixty-first degree of the collection of the Metropolitan Chapter of France.

Crucefix, Robert T. An English Mason, distinguished for his services to the Craft. Robert Thomas Crucefix, M.D., LL.D., was born in Holborn, Eng., in the year 1797, and received his education at Merchant Tailors' School. After leaving school, he became the pupil of Mr. Chamberlayne, a general and celebrated practitioner of his day, at Clerkenwell; he afterwards became a student at St. Bartholomew's Hospital, and was a pupil of the celebrated Abernethy. On receiving his diploma as a member of the Royal College of Surgeons, in 1810 he went out to India, where he remained but a short time; upon his return he settled in London, and he continued to reside there till the year 1845, when he removed to Milton-on-Thames, where he spent the rest of his life till within a few

weeks before his decease, when he removed, for the benefit of his declining health, to Bath, where he expired February 25, 1850. Dr. Crucefix was initiated into Masonry in 1829, and during the greater part of his life discharged the duties of important offices in the Grand Lodge of England, of which he was a Grand Deacon, and in several subordinate Lodges, Chapters, and Encampments. He was an earnest promoter of all the Masonic charities of England, of one of which, the "Asylum for Aged and Decayed Freemasons," he was the founder. In 1834, he established the *Freemason's Quarterly Review*, and continued to edit it for six years, during which period he contributed many valuable articles to its pages.

In 1840, through the machinations of his enemies, (for he was too great a man not to have had some,) he incurred the displeasure of the ruling powers; and on charges which, undoubtedly, were not sustained by sufficient evidence, he was suspended by the Grand Lodge for six months, and retired from active Masonic life. But he never lost the respect of the Craft, nor the affection of the leading Masons who were his contemporaries. On his restoration, he again began to labor in behalf of the Institution, and spent his last days in advancing its interests. To his character, his long-tried friend, the venerable Oliver, pays this tribute. "Dr. Crucefix did not pretend to infallibility, and, like all other public men, he might be sometimes wrong; but his errors were not from the heart, and always leaned to the side of virtue and beneficence. He toiled incessantly for the benefit of his brethren, and was anxious that all inestimable blessings should be conveyed by Masonry on mankind. In sickness or in health he was ever found at his post, and his sympathy was the most active in behalf of the destitute brother, the widow, and the orphan. His perseverance never flagged for a moment; and he acted as though he had made up his mind to live and die in obedience to the calls of duty."

Crucifix. A cross with the image of the Saviour suspended on it. A part of the furniture of a Commandery of Knights Templars and of a Chapter of Princes of Rose Croix.

Crusades. There was between Freemasonry and the Crusades a much more intimate relation than has generally been supposed. In the first place, the communications frequently established by the Crusaders, and especially the Knights Templars, with the Saracens, led to the acquisition, by the former, of many of the dogmas of the secret societies of the East, such as the Essenes, the Assassins, and the Druses. These were brought by the knights to Europe, and subsequently, on the establishment by Ramsay and his contemporaries and immediate successors of Templar Masonry, were incorporated into the high degrees, and still exhibit their influence. Indeed, it is scarcely to be doubted that many of these degrees were invented with a special reference to the events which occurred in Syria and Palestine. Thus, for instance, the Scottish degree of Knights of the East and West must have originally alluded, as its name imports, to the legend which teaches a division of the Masons after the Temple was finished, when the Craft dispersed,—a part remaining in Palestine, as the Assideans, whom Lawrie, citing Scaliger, calls the "Knights of the Temple of Jerusalem," and another part passing over into Europe, whence they returned on the breaking out of the Crusades. This, of course, is but a legend, yet the influence is felt in the invention of the higher rituals.

But the influence of the Crusades on the Freemasons and the architecture of the Middle Ages is of a more historical character. In 1836, Mr. Westmacott, in a course of lectures on art before the Royal Academy, remarked that the two principal causes which materially tended to assist the restoration of literature and the arts in Europe were Freemasonry and the Crusades. The adventurers, he said, who returned from the Holy Land brought back some ideas of various improvements, particularly in architecture, and, along with these, a strong desire to erect castellated, ecclesiastical, and palatial edifices, to display the taste they had acquired; and in less than a century from the first Crusade above six hundred buildings of the above description had been erected in southern and western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some peculiar form of brotherhood, existed for an immemorial period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men — Italian, German, French, Spanish, etc. — had spread themselves in communities through all civilized Europe; and in all countries where they settled we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

Crux Ansata. This signifies, in Latin, the *cross with a handle.* It is formed by a tau cross surmounted by a circle or, more properly, an oval. It was one of the most significant of the symbols of the ancient Egyptians, and is depicted repeatedly on their monuments borne in the hands of

their deities, and especially Phtha. Among them it was the symbol of life, and with that meaning it has been introduced into some of the higher degrees of Masonry. The crux ansata, surrounded by a serpent in a circle, is the symbol of immortality, because the cross was the symbol of life, and the serpent of eternity.

Crypt. From the Greek, Κρύπτη. A concealed place, or subterranean vault. The caves, or cells under ground, in which the primitive Christians celebrated their secret worship, were called cryptæ; and the vaults beneath our modern churches receive the name of crypts. The existence of crypts or vaults under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers of Jerusalem. Their connection with the legendary history of Masonry is more fully noticed under the head of *Secret Vault*.

Cryptic Degrees. The degrees of Royal and Select Master. Some modern ritualists have added to the list the degree of Super-Excellent Master; but this, although now often conferred in a Cryptic Council, is not really a Cryptic degree, since its legend has no connection with the crypt or secret vault.

Cryptic Masonry. That division of the Masonic system which is directed to the investigation and cultivation of the Cryptic degrees. It is, literally, the Masonry of the secret vault.

Cteis. Greek, κτεὶς. The female personification of the productive principle. It generally accompanied the phallus, as the Indian yoni did the lingam; and as a symbol of the prolific powers of nature, was extensively venerated by the nations of antiquity. See *Phallus*.

Cubical Stone. This symbol is called by the French Masons, *pierre cubique*, and by the German, *cubik stein*. It is the Perfect Ashlar of the English and American systems. See *Ashlar*, *Perfect*.

Cubit. A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only eighteen according to other authorities. There were two kinds of cubits, the sacred and profane, — the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimensions of the various parts of the Temple are to be computed.

Culdees. When St. Augustine came over, in the beginning of the sixth century, to Britain, for the purpose of converting the natives to Christianity, he found the country already occupied by a body of priests and their disciples, who were distinguished for the pure and simple apostolic religion which they professed. These were the *Culdees*, a name said by some to be derived from *Cultores Dei*, or worshippers of God; but by others, with, perhaps, more plausibility, from the Gaelic, *Cuildich*, which means a secluded corner, and evidently alludes to their recluse mode of life. The Culdees are said to have come over into Britain with the Roman legions; and thus it has been conjectured that these primitive Christians were in some way connected with the Roman Colleges of Architects, branches of which body, it is well known, everywhere accompanied the legionary armies of the empire. The chief seat of the Culdees was in the island of Iona, where St. Columba, coming out of Ireland, with twelve brethren, in the year 563, established their principal monastery. At Avernethy, the capital of the kingdom of the Picts, they founded another in the year 600, and subsequently other principal seats at Dunkeld, St. Andrew's, Brechin, Dunblane, Dumferline, Kirkaldy, Melrose, and many other places in Scotland. A writer in the London *Freemasons' Quarterly Review* (1842, p. 36,) says they were little solicitous to raise architectural structures, but sought chiefly to civilize and socialize mankind by imparting to them the knowledge of those pure principles which they taught in their Lodges. Lenning and Gädicke, however, both state that the Culdees had organized within themselves, and as a part of their social system, Corporations of Builders; and that they exercised the architectural art in the construction of many sacred edifices in Scotland, Ireland, and Wales, and even in other countries of Northern Europe. Gädicke also claims that the York Constitutions of the tenth century were derived from them. But neither of these German lexicographers has furnished us with authorities upon which these statements are founded. It is, however, undeniable, that Masonic writers have always claimed that there was a connection — it might be only a mythical one — between these apostolic Christians and the early Masonry of Ireland and Scotland. The Culdees were opposed and persecuted by the adherents of St. Augustine, and were eventually extinguished in Scotland. But their complete suppression did not take place until about the fourteenth century.

Cunning. Used by old English writers in the sense of *skilful*. Thus, in 1 Kings viii. 14, it is said of the architect who was sent by the king of Tyre to assist King Solomon in the construction of his Temple,

that he was "*cunning* to work in all works in brass."

Cup of Bitterness. (*Calice d'Amertume.*) A ceremony in the first degree of the French Rite. It is a symbol of the misfortunes and sorrows that assail us in the voyage of life, and which we are taught to support with calmness and resignation.

Curetes. Priests of ancient Crete, whose mysteries were celebrated in honor of the Mother of the Gods, and bore, therefore, some resemblance to the Eleusinian rites. The neophyte was initiated in a cave, where he remained closely confined for thrice nine days. Porphyry tells us that Pythagoras repaired to Crete to receive initiation into their rites.

Curiosity. It is a very general opinion among Masons that a candidate should not be actuated by curiosity in seeking admission into the Order. But, in fact, there is no regulation nor landmark on the subject. An idle curiosity is, it is true, the characteristic of a weak mind. But to be influenced by a laudable curiosity to penetrate the mysteries of an Institution venerable for its antiquity and its universality, is to be controlled by a motive which is not reprehensible. There are, indeed, in legends of the high degrees, some instances where curiosity is condemned; but the curiosity, in these instances, led to an intrusion into forbidden places, and is very different from the curiosity or desire for knowledge which leads a profane to seek fairly and openly an acquaintance with mysteries which he has already learned to respect.

Curious. Latin, *curiosus*, from *cura*, care. An archaic expression for careful. Thus in Masonic language, which abounds in archaisms, an evidence, indeed, of its antiquity, Hiram Abif is described as a "curious and cunning workman," that is to say, "careful and skilful."

Customs, Ancient. See *Usages.*

Cynocephalus. The figure of a man with the head of a dog. A very general and important hieroglyphic among the ancient Egyptians. It was with them a symbol of the sun and moon; and in their mysteries they taught that it had indicated to Isis the place where the body of Osiris lay concealed. The possessor of the high degrees of Masonry will be familiar with the symbol of a dog, which is used in those degrees because that animal is said to have pointed out on a certain occasion an important secret. Hence the figure of a dog is sometimes found engraved among the symbols on old Masonic diplomas.

Cyrus. Cyrus, king of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released A. M. 3466, or B. C. 538, and sent them back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai. Hence, from this connection of Cyrus with the history of Masonry, he plays an important part in the rituals of many of the high degrees.

D.

Da Costa Hyppolito, Jose. A Portuguese who was initiated into Masonry in the beginning of this century, and was subsequently persecuted by the Inquisition, and was rescued only in time to save his life by the aid of English brethren who got him under the protection of the English flag. He then passed over into England, where he lived for several years, becoming a zealous Mason and devoting himself to Masonic literature. In 1811, he published in London a *Narrative of his persecution in Lisbon, by the Inquisition, for the pretended crime of Freemasonry*, in 2 vols., 8vo. He wrote also a *History of the Dionysian Artificers*, in which he attempts to connect Freemasonry with the Dionysian and other mysteries of the ancients. He begins with the Eleusinian mysteries, assuming that Dionysus, Bacchus, Adonis, Thammuz, and Apollo were all various names for the sun, whose apparent movements are represented by the death and resurrection referred to in the ceremonies. But as the sun is typified as being dead or hidden for three months under the horizon, he thinks that these mysteries must have originated in a cold climate as far north as latitude 66°, or among a people living near the polar circle. He therefore attributes

the invention of these mysteries to the ancient Scythians or Massagetæ, of whom he confesses that we know nothing. He afterwards gives the history of the Dionysiac or Orphic mysteries of Eleusis, and draws a successful parallel between the initiation into these and the Masonic initiation. His disquisitions are marked by much learning, although his reasoning may not always carry conviction.

Daduchos. A torch-bearer. The title given to an officer in the Eleusinian mysteries, who bore a torch in commemoration of the torch lit by Ceres at the fire of Mt. Etna, and carried by her through the world in her search for her daughter.

Dagger. In the high degrees a symbol of Masonic vengeance, or the punishment of crime. See *Vengeance.*

Dais. From the French *dais*, a canopy. The raised floor at the head of a banqueting-room, designed for guests of distinction; so called because it used to be decorated with a canopy. In Masonic language, the dais is the elevated portion of the eastern part of the Lodge room, which is occupied by Past Masters and the dignitaries of the Order. This should be elevated three steps above the floor. The station of the Junior Warden is raised one, and that of the Senior two.

Dalcho, Frederick, M. D. One of the founders of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. He was born in the city of London in the year 1770, of Prussian parents. His father had been a distinguished officer under Frederick the Great, and, having been severely wounded, was permitted to retire to England for his health. He was a very earnest Mason, and transmitted his sentiments to his son. At his death, this son was sent for by an uncle, who had a few years before emigrated to Baltimore. Here he obtained a good classical education, after which he devoted himself successfully to the study of medicine, including a more extensive course of botany than is common in medical schools.

Having received his degree of Doctor of Medicine, he took a commission in the medical department of the American army. With his division of the army he came to South Carolina, and was stationed at Fort Johnson, in Charleston harbor. Here some difficulty arose between Dr. Dalcho and his brother officers, in consequence of which he resigned his place in the army in 1799. He then removed to Charleston, where he formed a partnership in the practice of physic with Isaac Auld, and he became a member of the Medical Society, and a trustee of the Botanic Garden, established through its influence.

On the 12th June, 1818, Dr. Dalcho was admitted to the priesthood of the Protestant Episcopal Church. On the 23d of February, he was elected assistant minister of St. Michael's Church, in Charleston. He died on the 24th of November, 1836, in the sixty-seventh year of his age, and the seventeenth of his ministry in St. Michael's Church.

The principal published work of Dr. Dalcho is, *An Historical Account of the Protestant Episcopal Church in South Carolina.* He also published a work entitled *The Evidence from Prophecy for the Truth of Christianity and the Divinity of Christ;* besides several sermons and essays, some of which were the result of considerable labor and research. He was also the projector, and for a long time the principal conductor, of the *Gospel Messenger*, then the leading organ of the Episcopal Church in South Carolina.

The Masonic career of Dr. Dalcho closely connects him with the history of York Masonry in South Carolina, and with that of the Ancient and Accepted Scottish Rite throughout the United States.

He was initiated in a York or Athol Lodge at the time when the jurisdiction of South Carolina was divided by the existence and the dissensions of two Grand Lodges, the one deriving its authority from the Grand Lodge of Free and Accepted Masons of England, and the other from the spurious or Athol Grand Lodge of York Masons.

His constant desire appears, however, to have been to unite these discordant elements, and to uproot the evil spirit of Masonic rivalry and contention which at that time prevailed — a wish which was happily gratified, at length, by the union of the two Grand Lodges of South Carolina in 1817, a consummation to which he himself greatly contributed.

In 1801 Dr. Dalcho received the thirty-third and ultimate degree, or Sovereign Grand Inspector of the Ancient and Accepted Scottish Rite; and May 31, 1801, he became instrumental in the establishment at Charleston of the Supreme Council for the Southern Jurisdiction of the United States, of which body he was appointed Grand Secretary, and afterwards Grand Commander; which latter position he occupied until 1823, when he resigned.

September 23, 1801, he delivered an oration before the Sublime Grand Lodge in Charleston. This and another delivered March 21, 1803, before the same body, accompanied by a learned historical appendix, were published in the latter year under the general name of *Dalcho's Orations.* The work was soon after republished in

Dublin by the Grand Council of Heredom, or Prince Masons of that city; and McCosh says that there were other editions issued in Europe, which, however, I have never seen. The oration of 1803 and the appendix furnish the best information that up to that day, and for many years afterwards, was accessible to the Craft in relation to the history of the Ancient and Accepted Scottish Rite in this country.

In 1807, at the request of the Grand Lodge of York Masons of South Carolina, he published an "Ahiman Rezon," which was adopted as the code for the government of the Lodges under the jurisdiction of that body. This work, as was to be expected from the character of the Grand Lodge which it represented, was based on the previous book of Laurence Dermott.

In 1808 he was elected Corresponding Grand Secretary of the Grand Lodge of Ancient York Masons, and from that time directed the influences of his high position to the reconciliation of the Masonic difficulties in South Carolina.

In 1817 the Grand Lodge of Free and Accepted Masons and that of Ancient York Masons of South Carolina became united under the name of "The Grand Lodge of Ancient Freemasons of South Carolina." Dr. Dalcho took a very active part in this reunion, and at the first annual communication he was elected Grand Chaplain. The duties of this office he faithfully performed, and for many years delivered a public address or sermon on the Festival of St. John the Evangelist.

In 1822 he prepared a second edition of the "Ahiman Rezon," which was published the following year, enriched with many notes. Some of these notes he would have hardly written, with the enlarged experience of the present day; but on the whole the second edition was an improvement on the first. Although retaining the peculiar title which had been introduced by Dermott, it ceased in a great measure to follow the principles of the "Ancient Masons."

In 1823 Dalcho became involved in an unpleasant controversy with some of his Masonic associates, in consequence of difficulties and dissensions which at that time existed in the Scottish Rite; and his feelings were so wounded by the unmasonic spirit which seemed to actuate his antagonists and former friends, that he resigned the office of Grand Chaplain, and retired for the remainder of his life from all participation in the active duties of Masonry.

Damascus. An ancient and important city of Syria, situated on the road between Babylon and Jerusalem, and said in Masonic tradition to have been one of the resting-places of the Masons who, under the proclamation of Cyrus, returned from the former to the latter city to rebuild the Temple. An attempt was made in 1868 to introduce Freemasonry into Damascus, and a petition, signed by fifteen applicants, for a charter for a Lodge was sent to the Grand Lodge of England; but the petition was rejected on the ground that all the petitioners were members of Grand Lodges under other Grand Lodge jurisdictions.

Dame. In one of the York and some of the other old manuscripts, we find the direction to the Apprentice that he shall not so act as to bring harm or shame, during his apprenticeship, "either to his Master or Dame." It is absurd to suppose that this gives any color to the theory that in the ancient Masonic gilds women were admitted. The word was used in the same sense as it still is in the public schools of England, where the old lady who keeps the house at which the pupils board and lodge, is called "the dame." The Compagnons de la Tour in France called her "la mère," or the mother. It must, however, be acknowledged, that women, under the title of *sisters*, were admitted as members, and given the freedom of the company, in the old Livery Companies of London, — a custom which Herbert (*Hist. Liv. Comp.*, i. 83,) thinks was borrowed, on the reconstitution of the companies by Edward III., from the religious gilds. See this subject discussed under the title *Sisters*.

Dames of Mt. Tabor. An androgynous Masonic society, established about the year 1818, under the auspices of the Grand Orient of France. Its design was to give charitable relief to destitute females.

Dames of the Order of St. John. Religious ladies who, from its first institution, had been admitted into the Fraternity of Knights Hospitallers of St. John of Jerusalem. The rules for their reception were similar to those for the Knights, and the proofs of noble descent which were required of them were sometimes more rigid. They had many conventual establishments in France, Italy, and Spain.

Damoisel. A name given in the times of chivalry to a page or candidate for knighthood.

Dan. One of the twelve tribes of Israel, whose blue banner, charged with an eagle, is borne by the Grand Master of the First Veil in a Royal Arch Chapter.

Danger. In all the old Constitutions and Charges, Masons are taught to exercise brotherly love, and to deal honestly and truly with each other, whence results the duty incumbent upon every Mason to warn his brother of approaching danger. That

this duty may never be neglected, it is impressed upon every Master Mason by a significant ceremony.

Dannebrog. The banner of Denmark containing a red cross. It is founded upon the tradition, which reminds us of that of Constantine, that Waldemar II., of Denmark, in 1219 saw in the heavens a fiery cross, which betokened his victory over the Esthonians.

Dantzic. In the year 1768, on the 3d of October, the burgomaster and magistrates of the city of Dantzic commenced a persecution against Freemasonry, which Institution they charged with seeking to undermine the foundations of Christianity, and to establish in its place the religion of nature. Hence, they issued a decree forbidding every citizen, inhabitant, and even stranger sojourning in the city, from any attempt to re-establish the society of Freemasons, which was thenceforth to be regarded "as forever abolished," under penalties of fine and imprisonment.

Darius. The successor of Cyrus on the throne of Persia, Babylon, and Medea. He pursued the friendly policy of his predecessor in reference to the Jews, and confirmed the decrees of that monarch by a new edict. In the second year of his reign, Haggai and Zechariah, encouraged by this edict, induced their countrymen to resume the work of restoring the Temple, which was finished four years afterwards. Darius is referred to in the degrees of Princes of Jerusalem, the sixteenth of the Ancient and Accepted Scottish Rite, and of Knight of the Red Cross in the American Rite.

Darkness. Darkness has, in all the systems of initiation, been deemed a symbol of ignorance, and so opposed to light, which is the symbol of knowledge. Hence the rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of the Order. In the Ancient Mysteries, the aspirant was always shrouded in darkness, as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the Druids of Britain the period was nine days and nights; in the Grecian Mysteries it was three times nine days; while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude, and fasting.

Because, according to all the cosmogonies, darkness existed before light was created, darkness was originally worshipped as the first-born, as the progenitor of day and the state of existence before creation. The apostrophe of Young to Night embodies the feelings which gave origin to this debasing worship of darkness:

> "O majestic night!
> Nature's great ancestor! day's elder born!
> And fated to survive the transient sun!
> By mortals and immortals seen with awe!"

Freemasonry has restored darkness to its proper place as a state of preparation; the symbol of that antemundane chaos from whence light issued at the divine command; of the state of nonentity before birth, and of ignorance before the reception of knowledge. Hence, in the Ancient Mysteries, the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead. And in Masonry, the darkness which envelops the mind of the uninitiated being removed by the bright effulgence of Masonic light, Masons are appropriately called "the sons of light."

In Dr. Oliver's *Signs and Symbols* there is a lecture "On the Mysterious Darkness of the Third Degree." This refers to the ceremony of enveloping the room in darkness when that degree is conferred — a ceremony once always observed, but now, in this country at least, frequently but improperly omitted. The darkness here is a symbol of death, the lesson taught in the degree, while the subsequent renewal of light refers to that other and subsequent lesson of eternal life.

Darmstadt, Grand Lodge of. The Grand Lodge of Darmstadt, in Germany, under the distinctive appellation of the Grand Lodge zur Eintracht, was established on the 23d of March, 1846, by three Lodges, in consequence of a dissension between them and the Eclectic Union. The latter body had declared that the religion of Freemasonry was universal, and that Jews could be admitted into the Order. Against this liberal declaration a Lodge at Frankfort had protested, and had been erased from the roll for contumacy. Two other Lodges, at Mainz and at Darmstadt, espoused its cause, and united with it in forming a new Grand Lodge for southern Germany, founded on the dogma "that Christian principles formed the basis on which they worked." It was, in fact, a dispute between tolerance and intolerance. Nevertheless, the body was taken under the patronage of the Grand Duke of Hesse, and was recognized by most of the Grand Lodges of Germany.

D'Assigny, Doctor Fifield. A Mason of Dublin, Ireland, who published, in 1744, at Dublin, *A Serious and Impartial Enquiry into the Cause of the present Decay of Freemasonry in the Kingdom of Ireland.* It

contained an abstract of the history of Freemasonry, and several allusions to the Royal Arch degree, on account of which it has been cited by Dermott in his Ahiman Rezon. Bro. Hughan, who is the possessor of a copy of this exceedingly scarce book, also quotes a passage from it of some importance. "I am informed," says D'Assigny, "that in that city (York) is held an assembly of Master Masons, under the title of Royal Arch Masons." If true, this would settle an important point in relation to the history of the Royal Arch degree. Hughan doubts its accuracy; and, indeed, D'Assigny — if we may judge from other remarks in his *Enquiry* — does not seem to have been acquainted with the true character of the Royal Arch.

Dates, Masonic. See *Calendar.*

Dathan. A Reubenite who, with Korah and Abiram, revolted against Moses and unlawfully sought the priesthood. In the first chapter of the Book of Numbers, where the whole account is given, it is said that as a punishment the earth opened and swallowed them up. The incident is referred to in the Order of High Priesthood, an honorary degree of the American Rite, which is conferred upon the installed High Priests of Royal Arch Chapters.

Daughter, Mason's. See *Mason's Wife and Daughter.*

Daughter of a Mason. The daughter of a Mason is entitled to certain peculiar privileges and claims upon the Fraternity arising from her relationship to a member of the Craft. There has been some difference of opinion as to the time and manner in which the privileges cease. Masonic jurists, however, very generally incline to the opinion that they are terminated by marriage. If a Mason's daughter marries a profane, she absolves her connection with the Fraternity. If she marries a Mason, she exchanges her relation of a Mason's daughter for that of a Mason's wife.

David. David has no place in Masonic history, except that which arises from the fact that he was the father of King Solomon, and his predecessor on the throne of Israel. To him, however, were the Jews indebted for the design of a Temple in Jerusalem, the building of which was a favorite object with him. For this purpose he purchased Mount Moriah, which had been the threshing-floor of Ornan the Jebusite; but David had been engaged in so many wars, that it did not seem good to the Lord that he should be permitted to construct so sacred an edifice. This duty, therefore, he left to his son, whom, before dying, he furnished with plans and with means to accomplish the task. Though David is a favorite subject among the Kabbalists and the Mussulmans, who relate many curious traditions concerning him, he is not alluded to in the legends or symbolism of Masonry, except incidentally as the father of Solomon.

David, Shield of. See *Shield of David.*

Dazard, Michel François. Born at Chateaudun, in France, May 2, 1781. He was a devoted student of Masonry, and much occupied in the investigation of the high degrees of all the Rites. He was an opponent of the Supreme Council, against which body he wrote, in 1812, a brochure of forty-eight pages entitled *Extrait des colonnes gravées du Père de Famille, vallée d' Angers.* Kloss calls it an important and exhaustive polemic document. It attempts to expose, supported by documents, what the author and his party called the illegal pretensions of the Supreme Council, and the arrogance of its claim to exclusive jurisdiction in France. Dazard was the author of several other interesting discourses on Masonic subjects.

Deacon. In every Symbolic Lodge, there are two officers who are called the Senior and Junior Deacons. The former is appointed by the Master, and the latter by the Senior Warden. It is to the Deacons that the introduction of visitors should be properly intrusted. Their duties comprehend, also, a general surveillance over the security of the Lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the necessity of circumspection and justice, is a square and compasses. In the centre, the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the English system, the jewel of the Deacons is a dove, in allusion to the dove sent forth by Noah. In the Rite of Mizraim, the Deacons are called acolytes.

The office of Deacons in Masonry appears to have been derived from the usages of the primitive church. In the Greek church, the Deacons were always the πυλωροι, pylori or doorkeepers, and in the Apostolical Constitutions the Deacon was ordered to stand at the men's door, and the sub-Deacon at the women's, to see that none came in or went out during the oblation.

In the earliest rituals of the last century, there is no mention of Deacons, and the duties of those officers were discharged partly by the Junior Warden and partly by the Senior and Junior Entered Apprentices.

Deacon's Rod. See *Rod, Deacons.*

Deaf and Dumb. Deaf mutes, as imperfect men, come under the provisions of the Old Constitutions, and are disqualified for

initiation. Some years ago, however, a Lodge in Paris, captivated by the eclat of the proceeding, and unmindful of the ancient landmark, initiated a deaf mute, who was an intelligent professor in the Deaf and Dumb Asylum. All the instructions were given through the medium of the language of the deaf mutes. It scarcely need be said that this cannot be recognized as a precedent.

Death. The Scandinavians, in their Edda, describing the residence of Death in Hell, where she was cast by her father, Loke, say that she there possesses large apartments, strongly built, and fenced with gates of iron. Her hall is Grief; her table, Famine; Hunger, her knife; Delay, her servant; Faintness, her porch; Sickness and Pain, her bed; and her tent, Cursing and Howling. But the Masonic idea of death, like the Christians, is accompanied with no gloom, because it is represented only as a sleep, from whence we awaken into another life. Among the ancients, sleep and death were fabled as twins. Old Gorgias, when dying, said, "Sleep is about to deliver me up to his brother;" but the death-sleep of the heathen was a sleep from which there was no awaking. The popular belief was annihilation, and the poets and philosophers fostered the people's ignorance, by describing death as the total and irremediable extinction of life. Thus Seneca says — and he was too philosophic not to have known better—"that after death there comes nothing;" while Virgil, who doubtless had been initiated into the mysteries of Eleusis, nevertheless calls death "an iron sleep, an eternal night:" yet the Ancient Mysteries were based upon the dogma of eternal life, and their initiations were intended to represent a resurrection. Masonry, deriving its system of symbolic teachings from these ancient religious associations, presents death to its neophytes as the gate or entrance to eternal existence. To teach the doctrine of immortality is the great object of the third degree. In its ceremonies we learn that life here is the time of labor, and that, working at the construction of a spiritual temple, we are worshipping the Grand Architect, for whom we build that temple. But we learn also that, when that life is ended, it closes only to open upon a newer and higher one, where, in a second temple and a purer Lodge, the Mason will find eternal truth. Death, therefore, in Masonic philosophy, is the symbol of initiation completed, perfected, and consummated.

Death of the Mysteries. Each of the ancient religious Mysteries, those quasi Masonic associations of the heathen world, was accompanied by a legend, — which was always of a funereal character,— representing the death, by violence, of the deity to whom it was dedicated, and his subsequent resurrection or restoration to life. Hence, the first part of the ceremonies of initiation was solemn and lugubrious in character, while the latter part was cheerful and joyous. These ceremonies and this legend were altogether symbolical, and the great truths of the unity of God and the immortality of the soul were by them intended to be dramatically explained.

This representation of death, which finds its analogue in the third degree of Masonry, has been technically called the Death of the Mysteries. It is sometimes more precisely defined, in reference to any special one of the Mysteries, as "the Cabiric death" or "the Bacchic death," as indicating the death represented in the Mysteries of the Cabiri or of Dionysus.

Debate. Debates in a Masonic Lodge must be conducted according to the fraternal principles of the Institution. In the language of Dr. Oliver, "the strictest courtesy should be observed during a debate, in a Mason's Lodge, on questions which elicit a difference of opinion; and any gross violation of decorum and good order is sure to be met by an admonition from the chair." It must be always remembered that the object of a Masonic discussion is to elicit truth, and not simply to secure victory.

When, in a debate, a brother desires to speak, he rises and addresses the chair. The presiding officer calls him by his name, and thus recognizes his right to the floor. While he is speaking, he is not to be interrupted by any other member, except on a point of order. If called to order by any member, the speaker is immediately to take his seat until the point is stated, when the Master will make his decision without debate. The speaker will then rise and resume his discourse, if not ruled out by the Master. During the time that he is speaking, no motion is permissible. Every member is permitted to speak once on the subject under discussion; nor can he speak a second time, except by permission of the Master, unless there is a more liberal provision in the by-laws of the Lodge. There are to this rule two exceptions, namely, when a member rises to explain, and when the mover of the resolution closes the debate by a second speech to which he is entitled by parliamentary law.

Decalogue. The ten commandments of the Masonic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called. They are not obligatory upon a Mason as a Mason, because the Institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious

dogmas or precepts, excepting those which express a belief in the existence of God, and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality. See *Moral Law*.

Decius. The *nom de plume* of C. L. Reinhold, a distinguished Masonic writer. See *Reinhold*.

Declaration of Candidates. Every candidate for initiation is required to make, "upon honor," the following declaration before an appropriate officer or committee. That, unbiassed by the improper solicitation of friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the mysteries of Masonry; that he is prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution and a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Fraternity. This form is very old. It is to be found in precisely the same words in the earliest edition of Preston. It is required by the English Constitution, that the candidate should subscribe his name to the declaration which is made before the Stewards. But in this country the declaration is made orally, and usually before the Senior Deacon.

Declaration of the Master. Every Master of a Lodge, after his election and before his installation, is required to give, in the presence of the brethren, his assent to the following fifteen charges and regulations.

1. Do you promise to be a good man and true, and strictly to obey the moral law? 2. Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside? 3. Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently to submit to the decisions of the law and the constituted authorities? 4. Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men? 5. Do you promise to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Lodge convened, in every case consistent with the constitutions of the Order? 6. Do you promise, as much as in you lies, to avoid private piques and quarrels, and to guard against intemperance and excess? 7. Do you promise to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge? 8. Do you promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the Ancient Landmarks and Constitutions of Masonry? 9 Do you promise, according to the best of your abilities, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art, according to our statutes? 10. Do you promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry? 11. Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry? 12. Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions? 13. Do you admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance ought to be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient charges of the Order? 14. Do you admit that no person can be regularly made a Freemason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character? 15. Do you agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge?

Decorations. A Lodge room ought, besides its necessary furniture, to be ornamented with decorations which, while they adorn and beautify it, will not be unsuitable to its sacred character. On this subject, Dr. Oliver, in his *Book of the Lodge*, (ch. v., p. 70,) makes the following judicious remarks. "The expert Mason will be convinced that the walls of a Lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dulness and vacuity of a blank space, and, though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene."

Dedication of a Lodge. Among the ancients every temple, altar, statue, or sacred place was dedicated to some divinity. The Romans, during the Republic, confided this duty to their consuls, prætors, censors, or other chief magistrates, and afterwards to the emperors. According to the Papirian

law, the dedication must have been authorized by a decree of the senate and the people, and the consent of the college of augurs. The ceremony consisted in surrounding the temple or object of dedication with garlands of flowers, whilst the vestal virgins poured on the exterior of the temple the lustral water. The dedication was completed by a formula of words uttered by the pontiff, and the immolation of a victim, whose entrails were placed upon an altar of turf. The dedication of a temple was always a festival for the people, and was annually commemorated. While the Pagans dedicated their temples to different deities, — sometimes to the joint worship of several, — the monotheistic Jews dedicated their religious edifices to the one supreme Jehovah. Thus, David dedicated with solemn ceremonies the altar which he erected on the threshing-floor of Ornan the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed the thirtieth Psalm on this occasion. The Jews extended this ceremony of dedication even to their private houses, and Clarke tells us, in reference to a passage on this subject in the book of Deuteronomy, that "it was a custom in Israel to dedicate a new house to God with prayer, praise, and thanksgiving; and this was done in order to secure the divine presence and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

According to the learned Selden, there was a distinction among the Jews between consecration and dedication, for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. Dedication was, therefore, a less sacred ceremony than consecration. This distinction has also been preserved among Christians, many of whom, and, in the early ages, all, consecrated their churches to the worship of God, but dedicated them to, or placed them under, the especial patronage of some particular saint. A similar practice prevails in the Masonic institution; and therefore, while we consecrate our Lodges "to the honor of God's glory," we dedicate them to the patrons of our Order.

Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century St. John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist; and modern Lodges, in this country at least, are universally *erected* or *consecrated* to God, and dedicated to the Holy Saints John. In the Hemming lectures, adopted in 1813, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England; but the ancient dedication to the Saints John has never been abandoned by the American Lodges.

The formula in Webb which dedicates the Lodge "to the memory of the Holy Saint John," was, undoubtedly, an inadvertence on the part of that lecturer, since in all his oral teachings he adhered to the more general system, and described a Lodge in his esoteric work as being "dedicated to the Holy Saints John." This is now the universal practice, and the language used by Webb becomes contradictory and absurd when compared with the fact that the festivals of both saints are equally celebrated by the Order, and that the 27th of December is not less a day of observance in the Order than the 24th of June.

In one of the old lectures of the last century, this dedication to the two Saints John is thus explained:

"*Q.* Our Lodges being finished, furnished, and decorated with ornaments, furniture, and jewels, to whom were they consecrated?

"*A.* To God.

"*Q.* Thank you, brother; and can you tell me to whom they were first dedicated?

"*A.* To Noah, who was saved in the ark.

"*Q.* And by what name were the Masons then known?

"*A.* They were called Noachidæ, Sages, or Wise Men.

"*Q.* To whom were the Lodges dedicated during the Mosaic dispensation?

"*A.* To Moses, the chosen of God, and Solomon, the son of David, king of Israel, who was an eminent patron of the Craft.

"*Q.* And under what name were the Masons known during that period?

"*A.* Under the name of Dionysiacs, Geometricians, or Masters in Israel.

"*Q.* But as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation?

"*A.* From Solomon the patronage of Masonry passed to St. John the Baptist.

"*Q.* And under what name were they known after the promulgation of Christianity?

"*A.* Under the name of Essenes, Architects, or Freemasons.

"*Q.* Why were the Lodges dedicated to St. John the Baptist?

"*A.* Because he was the forerunner of

our Saviour, and, by preaching repentance and humiliation, drew the first parallel of the Gospel.

"*Q.* Had St. John the Baptist any equal?

"*A.* He had; St. John the Evangelist.

"*Q.* Why is he said to be equal to the Baptist?

"*A.* Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated to the one or the other, or both, of these worthy and worshipful men."

There is another old lecture, adopted into the Prestonian system, which still further developed these reasons for the Johannite dedication, but with slight variations in some of the details.

"From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years (being upwards of ninety), yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He thereby completed by his learning what the other St. John effected by his zeal, and thus drew what Freemasons term a 'line parallel;' ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist and St. John the Evangelist."

So runs the tradition, but, as it wants every claim to authenticity, a more philosophical reason may be assigned for this dedication to the two Saints John.

One of the earliest deviations from the pure religion of the Noachidæ was distinguished by the introduction of sun worship. The sun, in the Egyptian mysteries, was symbolized by Osiris, the principal object of their rites, and whose name, according to Plutarch and Macrobius, signified the prince and leader, the soul of the universe and the governor of the stars. Macrobius (*Saturn.*, l. i., c. 18,) says that the Egyptians worshipped the sun as the only divinity; and they represented him under different forms, according to the different phases, of his infancy at the winter solstice in December, his adolescence at the vernal equinox in March, his manhood at the summer solstice in June, and his old age at the autumnal equinox in September.

Among the Phœnicians, the sun was adored under the name of Adonis, and in Persia, under that of Mithras. In the Grecian mysteries, the orb of day was represented by one of the officers who superintended the ceremony of initiation; and in the Druidical rites his worship was introduced as the visible representative of the invisible, creative, and preservative principle of nature. In short, wherever the spurious Freemasonry existed, the adoration of, or, at least, a high respect for, the solar orb constituted a part of its system.

In Freemasonry, the sun is still retained as an important symbol. This fact must be familiar to every Freemason of any intelligence. It occupies, indeed, its appropriate position, simply as a symbol, but, nevertheless, it constitutes an essential part of the system. "As an emblem of God's power," says Hutchinson, (*Sp. of Mas., lect. iv.*, p. 53,) "his goodness, omnipresence, and eternity, the Lodge is adorned with the image of the sun, which he ordained to rise from the east and open the day; thereby calling forth the people of the earth to their worship and exercise in the walks of virtue."

"The government of a Mason's Lodge," says Oliver, (*Signs and Sym.*, l. xi.,) "is vested in three superior officers, who are seated in the East, West, and South, to represent the rising, setting, and meridian sun."

The sun, obedient to the all-seeing eye, is an emblem in the ritual of the third degree, and the sun displayed within an extended compass constitutes the jewel of the Past Master in the American system, and that of the Grand Master in the English.

But it is a needless task to cite authorities or multiply instances to prove how intimately the sun, as a symbol, is connected with the whole system of Freemasonry.

It is then evident that the sun, either as an object of worship, or of symbolization, has always formed an important part of what has been called the two systems of Freemasonry, the Spurious and the Pure.

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To the ancient sun worshippers, the movements of the heavenly bodies must have been something more than mere astronomical phenomena; they were the actions of the deities whom they adored, and hence were invested with the solemnity of a religious character. But, above all, the particular periods when the sun reached his greatest Northern and Southern declination, at the winter and summer solstices, by entering the zodaical signs of Cancer and Capricorn, marked as they would be by the most evident effects on the seasons, and on the length of the days and nights, could not have passed unobserved, but, on the contrary, must have occupied an important place in their ritual. Now these important days fall respectively on the 21st of June and the 21st of December. Hence, these solstitial periods were among the principal festivals observed by the Pagan nations. Du Pauw (*Diss. on Egyp. and Chinese*, ii. 159,) remarks of the Egyptians, that "they had a fixed festival at each new moon; one at the summer, and one at the winter solstice, as well as the vernal and autumnal equinoxes."

The Druids always observed the festivals of midsummer and midwinter in June and December. The former for a long time was celebrated by the Christian descendants of the Druids. "The eve of St. John the Baptist," says Chambers, (*Inf. for the People*, No. 89,) "variously called midsummer eve, was formerly a time of high observance amongst the English, as it still is in Catholic countries. Bonfires were everywhere lighted, round which the people danced with joyful demonstrations, occasionally leaping through the flame." Higgins (*Celt. Druids*, p. 165,) thus alludes to the celebration of the festival of midwinter in the ancient world.

"The festival of the 25th of December was celebrated, by the Druids in Britain and Ireland, with great fires lighted on the tops of the hills. . . . . On the 25th of December, at the first moment of the day, throughout all the ancient world, the birthday of the god *Sol* was celebrated. This was the moment when, after the supposed winter solstice and the lowest point of his degradation below our hemisphere, he began to increase and gradually to ascend. At this moment, in all the ancient religions, his birthday was kept; from India to the Ultima Thule, these ceremonies partook of the same character: everywhere the god was feigned to be born, and his festival was celebrated with great rejoicings."

Our ancestors finding that the Church, according to its usage of purifying Pagan festivals by Christian application, had appropriated two days near those solstitial periods to the memory of two eminent saints, incorporated these festivals by the lapse of a few days into the Masonic calendar, and adopted these worthies as patrons of our Order. To this change, the earlier Christian Masons were the more persuaded by the peculiar character of these saints. St. John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterwards adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the Church; while the mysterious and emblematic nature of the Apocalypse assimilated the mode of instruction adopted by St. John the Evangelist to that practised by the Fraternity.

We are thus led to the conclusion that the connection of the Saints John with the Masonic institution is rather of a symbolic than of an historical character. In dedicating our Lodges to them, we do not so much declare our belief that they were eminent members of the Order, as demonstrate our reverence for the great Architect of the Universe in the symbol of his most splendid creation, the great light of day.

In conclusion it may be observed that the ceremony of dedication is merely the enunciation of a form of words, and this having been done, the Lodge is thus, by the consecration and dedication, set apart as something sacred to the cultivation of the principles of Masonry, under that peculiar system which acknowledges the two Saints John as its patrons.

Royal Arch Chapters are dedicated to Zerubbabel, Prince or Governor of Judah, and Commanderies of Knights Templars to St. John the Almoner. Mark Lodges should be dedicated to Hiram the Builder; Past Masters' to the Sts. John, and Most Excellent Masters' to King Solomon.

Dedication of the Temple. There are five dedications of the Temple of Jerusalem which are recorded in Jewish history. 1. The dedication of the Solomonic Temple, B. C. 1003. 2. The dedication in the time of Hezekiah, when it was purified from the abominations of Ahaz, B. C. 726. 3. The dedication of Zerubbabel's Temple, B. C. 517. 4. The dedication of the Temple when it was purified after Judas Maccabæus had driven out the Syrians, B. C. 164. 5. The dedication of Herod's Temple, B. C. 22. The fourth of these is still celebrated by the Jews in their "Feast of the Dedication." The first only is connected with the Masonic ritual, and is commemorated in the Most Excellent Master's degree of the American Rite as the "Celebration of the Cape-Stone."

This dedication was made by King Solomon in the year of the world 3001, and lasted eight days, commencing in the month of Tisri, corresponding to Friday the 30th of October. The dedication of the Temple is called, in the English system of Lectures, "the third grand offering which consecrates the floor of a Mason's Lodge." The same Lectures contain a tradition that on that occasion King Solomon assembled the nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and which only received the artificial light which emanated from the east, west, and south, and there made the necessary arrangements. The legend must be considered as a myth; but the inimitable prayer and invocation which were offered up by King Solomon on the occasion are recorded in the eighth chapter of the first Book of Kings, which contains the scriptural account of the dedication.

Defamation. See *Back.*

Definition of Freemasonry. "The definitions of Freemasonry," says Oliver, in his *Historical Landmarks of Freemasonry*, "have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven. It is a mistake, however, to suppose that Freemasonry is a system of religion. It is but the handmaiden to religion, although it largely and effectually illustrates one great branch of it, which is practice." The definition in the English Lectures is most often quoted, which says that "Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols."

But a more comprehensive and exact definition is, that it is *a science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction.*

Deformity. The old Constitutions declare that the candidate for Masonry must be a "perfect youth, having no maim or defect in his body." The Masonic law of physical qualifications is derived from the Mosaic, which excluded from the priesthood a man having any blemishes or deformities. The regulation in Masonry constitutes one of the landmarks, and is illustrative of the symbolism of the Institution. The earliest of the old Constitutions, that of the Halliwell MS., has this language on the subject:

> "To the Craft it were great shame
> To make a halt man and a lame,
> For an imperfect man of such blood
> Should do the Craft but little good."

This question has been fully discussed in the author's *Text Book of Masonic Jurisprudence*, pp. 96–113.

Degrees. The word *degree*, in its primitive meaning, signifies a *step*. The degrees of Freemasonry are then the steps by which the candidate ascends from a lower to a higher condition of knowledge. It is now the opinion of the best scholars, that the division of the Masonic system into degrees was the work of the revivalists of the beginning of the eighteenth century; that before that period there was but one degree, or rather one common platform of ritualism; and that the division into Masters, Fellows, and Apprentices was simply a division of ranks, there being but one initiation for all. In 1717 the whole body of the Fraternity consisted only of Entered Apprentices, who were recognized by the thirty-nine Regulations, compiled in 1720, as among the law-givers of the Craft, no change in those Regulations being allowed unless first submitted "even to the youngest Apprentice." In the old Charges, collected by Anderson and approved in 1722, the degree of Fellow Craft is introduced as being a necessary qualification for Grand Master, although the word *degree* is not used. "No brother can be a . . . . Grand Master unless he has been a Fellow Craft before his election." And in the "Manner of constituting a New Lodge" of the same date, the Master and Wardens are taken from "among the Fellow Crafts," which Dermott explains by saying that "they were called Fellow Crafts because the Masons of old times never gave any man the title of Master Mason until he had first passed the chair." In the thirteenth of the Regulations of 1720, approved in 1721, the orders or degrees of Master and Fellow Craft are recognized in the following words: "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge." Between that period and 1738, the system of degrees had been perfected; for Anderson, who, in that year, published the second edition of the Book of Constitutions, changed the phraseology of the old Charge to suit the altered condition of things, and said, "a Prentice, when of age and expert, may become an Enter'd Prentice or a Free-Mason of the lowest degree, and upon his due improvement a Fellow-Craft and a Master-Mason." No such words are found in the Charges as printed in 1723; and if at that time the distinction of the three degrees had been as well defined as in 1738, Anderson would not have failed to insert the same language in his first edition. That he did not, leads to the fair presumption that the ranks of Fellow Craft and Master

were not then absolutely recognized as distinctive degrees. The earliest ritual extant, which is contained in the *Grand Mystery*, published in 1725, makes no reference to any degrees, but gives only what I suppose was the common initiation in use about that time. The division of the Masonic system into three degrees must have grown up between 1717 and 1730, but in so gradual and imperceptible a manner that we are unable to fix the precise date of the introduction of each degree. In 1717 there was evidently but one degree, or rather one form of initiation, and one catechism. Perhaps about 1721 the three degrees were introduced, but the second and third were not perfected for many years. Even as late as 1735 the Entered Apprentice's degree contained the most prominent form of initiation, and he who was an Apprentice was, for all practical purposes, a Freemason. It was not until repeated improvements, by the adoption of new ceremonies and new regulations, that the degree of Master Mason took the place which it now occupies; having been confined at first to those who had passed the chair.

Degrees, Ancient Craft. See *Ancient Craft Masonry.*

Degrees, Androgynous. Degrees that are conferred on females as well as males. See *Androgynous Masonry.*

Degrees, Apocalyptic. See *Apocalyptic Degrees.*

Degrees, High. See *Hautes Grades.*

Degrees, Honorary. See *Honorary Degrees.*

Degrees, Ineffable. See *Ineffable Degrees.*

Degrees of Chivalry. The religious and military orders of knighthood which existed in the Middle Ages, such as the Knights Templars and Knights of Malta, which were incorporated into the Masonic system and conferred as Masonic degrees, have been called Degrees of Chivalry. They are Christian in character, and seek to perpetuate in a symbolic form the idea on which the original Orders were founded. The Knight of the Red Cross, although conferred, in this country, in a Commandery of Knights Templars, and as preliminary to that degree, is not properly a degree of chivalry.

Degrees of Knowledge. Fessler was desirous of abolishing all the high degrees, but being unable to obtain the consent of the Royal York Grand Lodge, he composed out of them a new system of five degrees which he called Degrees of Knowledge, *Erkenntnissstufen*, to each of which was annexed a form of initiation. "The Degrees of Knowledge," says Findel, (*Hist.*, 497,) "consisted of a regular detailed course of instruction in each system of the Lodges, whether extinct or in full activity, and were to end with a complete critical remodelling of the history of Freemasonry, and of the Fraternity of Freemasons from the most ancient period to our own day." See *Fessler's Rite.*

Degrees, Philosophical. See *Philosophical Degrees.*

Degrees, Symbolic. See *Symbolic Degrees.*

Deism. In an abstract sense, Deism, or Theism, is the belief in God, but the word is generally used to designate those who, believing in God, reject a belief in the Scriptures as a revelation. The sect of Deists — which, in the seventeenth and eighteenth centuries, enrolled among its followers many great intellects, such as Toland, Collins, Lord Herbert of Cherbury, Hume, Gibbon, and Voltaire — is said by Findel (*Hist.*, p. 126,) to have "necessarily exercised an important influence on the Fraternity of Masons;" and, he adds, that "we cannot doubt that it contributed essentially to its final transformation from an operative to a universal speculative society." The refutation of this remarkable assertion is best found in the first of the Charges adopted at the revival in 1717, and which was published in the Constitutions of 1723: "A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine," where the words *irreligious libertine* refer to the freethinkers or deists of that period. It is evident, then, that the Deists could have had no influence at that time in moulding the Masonic organization. There is still better evidence to be found in the old records of Freemasonry during several preceding centuries, when the Operative was its dominant character, and when the dogmas of Christianity were fully recognized, which must necessarily have been the case, since Freemasonry during that period was under the patronage of the Church. There is, in fact, no evidence to sustain Findel's theory, that in the transition stage from the operative to the speculative, when such men as the deeply-religious Ashmole were among its members, the Deists could have infused any of their principles into its organization or exercised any influence in changing its character.

Freemasonry, at that time sectarian, demanded almost a Christian belief — at all events, a Christian allegiance — from its disciples. It is now more tolerant, and Deism presents no disqualification for initiation. An atheist would be rejected, but none would now be refused admission on

religious grounds who subscribed to the dogmas of a belief in God and a resurrection to eternal life.

Deity. See *Grand Architect of the Universe.*

Delalande, Charles Florent Jacques. A French littérateur of this century, who was the author of many didactic and poetic articles on Masonry inserted in the *Miroir de la Vérité*, the *Annales Maçonniques*, and other collections. He was also the author of the *Defense et Apologie de la Franche-Maçonnerie, ou Réfutation des Accusations dirigées contre elle à différentes Epoques et par divers Autems*, a prize essay before a Lodge in Leghorn, published in 1814. He founded the archives of the Lodge of the Philosophic Rite at Douay, France.

Delalande, Joseph Jérôme François. One of the most distinguished French astronomers of the eighteenth century. He was born in 1732 and died in 1807. He was one of the founders of the Grand Orient of France, and published, in 1774, an able memoir upon the *History of Freemasonry*, which was subsequently incorporated in the twentieth volume of the *Encyclopédie Méthodique.*

Delaunay, François H. Stanislaus. A French littérateur and historian, and author of many works on Masonry, the principal of which is the *Tuileur des trente trois degrés de l'Ecossisme du Rite Ancien et Accepté.* This is a work of great erudition, and of curious research in reference to the etymology of the words of the Rite. These etymologies, however, are not always correct; and, indeed, some of them are quite absurd, betraying a want of the proper appreciation of the construction of Hebrew, from which language all of the words are derived.

Delaware. The Grand Lodge of Delaware was organized on the 6th of June, 1806. Its seat is at Wilmington. The Grand Chapter was instituted in 1818, but having suspended labor for many years, a new organization was established by the General Grand High Priest of the United States in 1869.

Delegates. Past Masters, or others sent by a Lodge to represent it in the Grand Lodge, in place of the Master and Wardens, if these are absent, are in some of the American jurisdictions called delegates. The word is a modern one, and without good authority. Those who represent a Lodge in the Grand Lodge, whether the Master and Wardens or their proxies, are properly *representatives.*

Delta. A triangle. The name of a piece of furniture in a Commandery of Knights Templars, which, being of a triangular form, derives its name from the Greek letter Δ, delta. It is also the title given, in the French and Scottish Rites, to the luminous triangle which encloses the Ineffable name. See *Triangle.*

Demeter. The Greek name of *Ceres*, which see.

Demit. A Mason is said *to demit* from his Lodge when he withdraws his membership; and a *demit* is a document granted by the Lodge which certifies that that demission has been accepted by the Lodge, and that the demitting brother is clear of the books and in good standing as a Mason. *To demit*, which is the act of the member, is then to resign; and to grant *a demit*, which is the act of the Lodge, is to grant a certificate that the resignation has been accepted. It is derived from the French reflective verb *se démettre*, which, according to the dictionary of the Academy, means "to withdraw from an office, to resign an employment." Thus it gives as an example, "Il s'est démis de sa charge en faveur d'un tel," *he resigned* (*demitted*) *his office in favor of such a one.*

The application for a demit is a matter of form, and there is no power in the Lodge to refuse it, if the applicant has paid all his dues and is free of all charges. It is true that a regulation of 1722 says that no number of brethren shall withdraw or separate themselves from the Lodge in which they were made, without a dispensation; yet I do not see how the law can be enforced, for Masonry being a voluntary association, there is no power in any Lodge to insist on any brother continuing a connection with it which he desires to sever. See, on this subject, the author's *Text Book of Masonic Jurisprudence*, book iii., chap. iii., sect. vi.

The usual object in applying for a demit is to enable the brother to join some other Lodge, into which he cannot be admitted without some evidence that he was in good standing in his former Lodge. This is in accordance with an old law found in the Regulations of 1663 in the following words: "No person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept." See the corrupt word *Dimit.*

Denmark. The first Masonic Lodge in Denmark was opened in Copenhagen, by Baron G. O. Münich, on the 11th of November, 1743, under a charter, as he claimed, from the Lodge of the Three Globes in Berlin. In the next year a new Lodge named Zorobabel was formed by members who separated from the former Lodge. Both

of these bodies, however, appear to have been imperfect in their constitution. This imperfection was subsequently rectified. The first Lodge, having changed its name to St. Martin, received in 1749 a warrant from Lord Byron, who was then Grand Master of England. Lord Cranstoun had previously, in October, 1745, granted a warrant to the second Lodge. Preston says that Lord Byron issued a Provincial Patent for Denmark, in other words, established a Provincial Grand Lodge. Calcott says he appointed Count Denneskiold Laurwig Provincial Grand Master for Denmark and Norway. The Provincial Grand Lodge of Denmark must then have been established in 1749; but a writer in the London *Freemason's Quarterly Magazine* for September, 1853, places its date at 1745, and the Grand Lodge of Denmark is said in the recent calendars to have been organized in 1747. These dates are irreconcilable. The Grand Lodge of Denmark was actually founded in 1792. A Lodge had been established at Copenhagen, by the Grand Lodge of Scotland, under the name of "Le petit Nombre;" and in 1753 its Master was elevated by that body to the rank of a Provincial Grand Master. The vicinity of Denmark to Germany caused the introduction of many of the Rites which agitated the latter country. But the primitive Lodges worked in the York Rite. On January 6th, 1855, King Christian VIII., who, when crowned Prince, had assumed the Protectorship of the Danish Lodges, and who was distinguished for his Masonic zeal, introduced the Rite of Zinnendorf according to the Swedish system, which was adopted as the national Rite of Denmark.

Deposite. The deposite of the substitute ark is celebrated in the degree of Select Master, and is supposed to have taken place in the last year of the building of Solomon's Temple, or 1000 B. C. This is therefore adopted as the date in Cryptic Masonry.

In the legendary history of Freemasonry as preserved in the Cryptic degrees, two *deposites* are spoken of; the deposite of the substitute Ark, and the deposite of the Word, both being referred to the same year and being different parts of one transaction. They have, therefore, sometimes been confounded. The deposite of the Ark was made by the three Grand Masters; that of the Word by Hiram Abif alone.

Deposite, Year of. See *Anno Depositionis.*

Depth of the Lodge. This is said to be from the surface to the centre, and is the expression of an idea connected with the symbolism of the form of the Lodge as indicating the universality of Masonry. The oldest definition was that the depth extended "to the centre of the earth," which, says Dr. Oliver, is the greatest extent that can be imagined. See *Form of the Lodge.*

Deputation. The authority granted by the Grand Master to a brother to act as Provincial Grand Master was formerly called a *deputation.* Thus, in Anderson's Constitutions, (2d edition, 1738, p. 191,) it is said, "Lovel, Grand Master, granted a deputation to Sir Edward Matthews to be Provincial Grand Master of Shropshire." It was also used in the sense in which dispensation is now employed to denote the Grand Master's authority for opening a Lodge. In German Masonry, a *deputation* is a committee of one Lodge appointed to visit and confer with some other Lodge.

Depute Grand Master. Depute is a Scotticism used in the "Laws and Regulations of the Grand Lodge of Scotland" to designate the officer known in England and America as *Deputy Grand Master.*

Deputy. In French Masonry, the officers who represent a Lodge in the Grand Orient are called its deputies. The word is also used in another sense. When two Lodges are affiliated, that is, have adopted a compact of union, each appoints a deputy to represent it at the meetings of the other. He is also called *garant d'amitié,* and is entitled to a seat in the East.

Deputy Grand Chapter. In the Constitution adopted in January, 1798, by the "Grand Royal Arch Chapter of the Northern States of America," which afterwards became the "General Grand Chapter," it was provided that Grand Bodies of the system should be established in the different States, which should be known as "Deputy Grand Royal Arch Chapters." But in the succeeding year, on the adoption of a new Constitution, the title was changed to "State Grand Chapters." Massachusetts, Rhode Island, and New York are the only States in which Deputy Grand Chapters were organized.

Deputy Grand Master. The assistant and, in his absence, the representative of the Grand Master. The office originated in the year 1721, when the Duke of Montagu was authorized by the Grand Lodge to appoint a Deputy. The object evidently was to relieve a nobleman, who was Grand Master, from troublesome details of office. The Constitutions give a Deputy Grand Master no other prerogatives than those which he claims in the Grand Master's right. He presides over the Craft in the absence of the Grand Master, and, on the death of that officer, succeeds to his position until a new election. In England, and in a few States of Ameri-

ca, he is appointed by the Grand Master; but the general usage in this country is to elect him.

Deputy Lodge. In Germany, a *Deputations-Loge*, or Deputy Lodge, was formed by certain members of a Lodge who lived at a remote distance from it, and who met under the name and by the authority of the mother Lodge, through whom alone it was known to the Grand Lodge, or the other Lodges. Such bodies are not known in England or America, and are not now so common in Germany as formerly.

Deputy Master. In England, when the Grand Master is also Master of a private Lodge, his functions are performed by an officer appointed by him, and called a Deputy Master, who exercises all the prerogatives and enjoys all the privileges of a regular Master. In Germany, the Master of every Lodge is assisted by a Deputy Master, who is either appointed by the Master, or elected by the members, and who exercises the powers of the Master in the absence of that officer.

Dermott, Laurence. He was at first the Grand Secretary, and afterwards the Deputy Grand Master, of that body of Masons who, in 1739, seceded from the Grand Lodge of England, and called themselves "Ancient York Masons," stigmatizing the regular Masons as "moderns." In 1764, Dermott published the Book of Constitutions of his Grand Lodge, under the title of "Ahiman Rezon; or a help to all that are or would be Free and Accepted Masons, containing the quintessence of all that has been published on the subject of Freemasonry." This work passed through several editions, the last of which was edited, in 1813. by Thomas Harper, the Deputy Grand Master of the Ancient Masons, under the title of "The Constitutions of Freemasonry, or Ahiman Rezon."

Dermott was undoubtedly the moving and sustaining spirit of the great schism which, from the middle of the eighteenth to the beginning of the nineteenth century, divided the Masons of England; and his character has not been spared by the adherents of the constitutional Grand Lodge. Lawrie (*Hist.*, p. 117,) says of him: "The unfairness with which he has stated the proceedings of the moderns, the bitterness with which he treats them, and the quackery and vainglory with which he displays his own pretensions to superior knowledge, deserve to be reprobated by every class of Masons who are anxious for the purity of their Order and the preservation of that charity and mildness which ought to characterize all their proceedings." I am afraid that there is much truth in this estimate of Dermott's character. As a polemic, he was sarcastic, bitter, uncompromising, and not altogether sincere or veracious. But in intellectual attainments he was inferior to none of his adversaries, and in a philosophical appreciation of the character of the Masonic institution he was in advance of the spirit of his age. Doubtless he dismembered the third degree, and to him we owe the establishment of English Royal Arch Masonry. He had the assistance of Ramsay, but he did not adopt Ramsay's Scottish degree. Royal Arch Masonry, as we now have it, came from the fertile brain and intrepid heart of Dermott. It was finally adopted by his opponents in 1813, and it is hardly now a question that the change effected by him in the organization of the York Rite in 1740 has been of evident advantage to the service of Masonic symbolism.

Derwentwater. Charles Radcliffe, titular Earl of Derwentwater, which title he assumed on the death of the unmarried son of his brother, James Radcliffe, Earl of Derwentwater, who was executed for rebellion in 1716, in London, was the first Grand Master of the Grand Lodge of France, to which office he was elected on the organization of the Grand Lodge in 1725. Charles Radcliffe was arrested with his brother, Lord Derwentwater, in 1715, for having taken part in the rebellion of that year to restore the house of Stuart to the throne. Both were convicted of treason, and the Earl suffered death, but his brother Charles made his escape to France, and thence to Rome, where he received a trifling pension from the Pretender. After a residence of some years, he went to Paris, where, with the Chevalier Maskelyne, Mr. Heguetty, and some other Englishmen, he established a Lodge in the Rue des Boucheries, which was followed by the organization of several others, and Radcliffe, who had taken the title of Earl of Derwentwater on the death of his youthful nephew, the son of the last Earl, was elected Grand Master. Leaving France for a time, in 1733 he was succeeded in the Grand Mastership by Lord Harnouester. Radcliffe made many visits to England after that time in unsuccessful pursuit of a pardon. Finally, on the attempt of the young Pretender to excite a rebellion in 1745, he sailed from France to join him, and the vessel in which he had embarked having been captured by an English cruiser, he was carried to London and decapitated December 8, 1746.

Desaguliers, John Theophilus. Of those who were engaged in the revival of Freemasonry in the beginning of the eighteenth century, none performed a more important part than he to whom may be

well applied the epithet of the Father of Modern Speculative Masonry, and to whom, perhaps, more than any other person, is the present Grand Lodge of England indebted for its existence. A sketch of his life, drawn from the scanty materials to be found in Masonic records, and in the brief notices of a few of his contemporaries, cannot fail to be interesting to the student of Masonic history.

The Rev. John Theophilus Desaguliers, LL. D., F. R. S., was born on the 12th of March, 1683, at Rochelle, in France. He was the son of a French Protestant clergyman; and, his father having removed to England as a refugee on the revocation of the edict of Nantes, he was educated at Christ Church, Oxford, where he took lessons of the celebrated Keill in experimental philosophy. In 1713 he received the degree of Master of Arts, and in the same year succeeded Dr. Keill as a lecturer on experimental philosophy at Hart Hall. In the year 1714 he removed to Westminster, where he continued his course of lectures, being the first one, it is said, who ever lectured upon physical science in the metropolis. At this time he attracted the notice and secured the friendship of Sir Isaac Newton. His reputation as a philosopher obtained for him a fellowship in the Royal Society. He was also about this time admitted to clerical orders, and appointed by the Duke of Chandos his chaplain, who also presented him to the living of Whitchurch. In 1718 he received from the University of Oxford the degree of Doctor of Laws, and was presented by the Earl of Sunderland to a living in Norfolk, which he afterwards exchanged for one in Essex. He maintained, however, his residence in London, where he continued to deliver his lectures until his death.

His contributions to science consist of a *Treatise on the Construction of Chimneys*, translated from the French, and published in 1716; *A Course of Experimental Philosophy*, in two volumes, 4to, published in 1734; and in 1735 he edited an edition of Gregory's *Elements of Catoptrics and Dioptrics*. He also translated from the Latin Gravesandes' Mathematical *Elements of Natural Philosophy*.

In the clerical profession he seems not to have been an ardent worker, and his theological labors were confined to the publication of a single sermon on repentance. He was in fact more distinguished as a scientist than as a clergyman, and Priestly calls him "an indefatigable experimental philosopher."

It is, however, as a Mason that Dr. Desaguliers will most attract our attention. Soon after his arrival in London he was made a Mason in the Lodge meeting at Goose and Gridiron, in St. Paul's churchyard, which subsequently took the name of the "Lodge of Antiquity." "The peculiar principles of the Craft," says Dr. Oliver, "struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be redirected into the channel from which they had been diverted by the retirement of Sir Christopher Wren." It is said that he visited that veteran architect, and from his conversations with him was induced to inaugurate those measures which led in 1717 to the revival of Freemasonry in the south of England. The reputation of Desaguliers as a man of science enabled him to secure the necessary assistance of older Masons to carry the design of revival into effect, and, supported by the activity and zeal of many brethren, he succeeded in obtaining a meeting of the four London Lodges in 1717 at the Apple-Tree Tavern, where the Grand Lodge was constituted in due form, and at a subsequent meeting, on St. John the Baptist's day, Antony Sayer was elected Grand Master. In 1719 Desaguliers was elevated to the throne of the Grand Lodge, succeeding George Payne, and being thus the third Grand Master after the revival. He paid much attention to the interests of the Fraternity, and so elevated the character of the Order, that the records of the Grand Lodge show that during his administration several of the older brethren who had hitherto neglected the Craft resumed their visits to the Lodges, and many noblemen were initiated into the Institution.

Dr. Desaguliers was peculiarly zealous in the investigation and collection of the old records of the society, and to him we are principally indebted for the preservation of the "Charges of a Freemason" and the preparation of the "General Regulations," which are found in the first edition of the Constitutions; which, although attributed to Dr. Anderson, were undoubtedly compiled under the supervision of Desaguliers. Anderson, we suppose, did the work, while Desaguliers furnished much of the material and the thought. One of the first controversial works in favor of Freemasonry, namely, *A Detection of Dr. Plots' Account of the Freemasons*, was also attributed to his pen; but he is said to have repudiated the credit of its authorship, of which indeed the paper furnishes no internal evidence. In 1721 he delivered before the Grand Lodge what the records call "an eloquent oration about Masons and Masonry." It does not appear that it was ever published, at least no copy of it is extant, although Kloss puts the title at the head of his *Cata-*

logue of Masonic Orations. It is, indeed, the first Masonic address of which we have any notice, and would be highly interesting, because it would give us, in all probability, as Kloss remarks, the views of the Masons of that day in reference to the design of the Institution.

After his retirement from the office of Grand Master, in 1720, Desaguliers was three times appointed Deputy Grand Master: in 1723, by the Duke of Warton; in 1724, by the Earl of Dalkeith; in 1725, by Lord Paisly; and during this period of service he did many things for the benefit of the Craft; among others, initiating that scheme of charity which was subsequently developed in what is now known in the Grand Lodge of England as the Fund of Benevolence.

After this, Dr. Desaguliers passed over to the Continent, and resided for a few years in Holland. In 1731 he was at the Hague, and presided as Worshipful Master of a Lodge organized under a special deputation for the purpose of initiating and passing the Duke of Lorraine, who was subsequently Grand Duke of Tuscany, and then Emperor of Germany. The duke was, during the same year, made a Master Mason in England.

On his return to England, Desaguliers was considered, from his position in Masonry, as the most fitting person to confer the degrees on the Prince of Wales, who was accordingly entered, passed, and raised in an occasional Lodge, held on two occasions at Kew, over which Dr. Desaguliers presided as Master.

Dr. Desaguliers was very attentive to his Masonic duties, and punctual in his attendance on the communications of the Grand Lodge. His last recorded appearance by name is on the 19th of March, 1741, but a few years before his death.

Of Desagulier's Masonic and personal character, Dr. Oliver gives, from tradition, the following description:

"There were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a tiled Lodge, and in company with brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as strictly confidential; and being persuaded that his brothers by initiation actually occupied the same position as brothers by blood, he was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge he was jocose and free-hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day."

In 1713, Desaguliers had married a daughter of William Pudsey, Esq., by whom he had two sons, — Alexander, who was a clergyman, and Thomas, who went into the army, and became a colonel of artillery and an equerry to George III.

The latter days of Dr. Desaguliers are said to have been clouded with sorrow and poverty. De Feller, in the *Biographie Universelle,* says that he became insane, dressing sometimes as a harlequin, and sometimes as a clown, and that in one of these fits of insanity he died. And Cawthorn, in a poem entitled *The Vanity of Human Enjoyments,* intimates, in the following lines, that Desaguliers was in very necessitous circumstances at the time of his death:

"How poor, neglected Desaguliers fell!
How he who taught two gracious kings to view
All Boyle ennobled and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave."

But the accounts of the French biographer and the English poet are most probably both apocryphal, or, at least, much exaggerated; for Nichols, who knew him personally, and has given a fine portrait of him in the ninth volume of his *Literary Anecdotes,* says that he died on the 29th of February, 1744, at the Bedford Coffee House, and was buried in the Savoy.

To few Masons of the present day, except to those who have made Freemasonry a subject of especial study, is the name of Desaguliers very familiar. But it is well they should know that to him, perhaps, more than to any other man, are we indebted for the present existence of Freemasonry as a living institution; for when, in the beginning of the eighteenth century, Masonry had fallen into a state of decadence which threatened its extinction, it was Desaguliers who, by his energy and enthusiasm, infused a spirit of zeal into his contemporaries, which culminated in the revival of the year 1717; and it was his learning and social position that gave a standing to the Institution, which brought to its support noblemen and men of influence, so that the insignificant assemblage of four London Lodges at the Apple-Tree Tavern has expanded into an association which now overshadows the entire civilized world. And the moving spirit of all this was John Theophilus Desaguliers.

Des Etangs, Nicholas Charles. A Masonic reformer, who was born at Allichamps, in France, on the 7th of September, 1766, and died at Paris on the 6th of May, 1847. He was initiated, in 1797, into Ma-

sonry in the Lodge L'Heureuse Rencontre. He subsequently removed to Paris, where, in 1822, he became the Master of the Lodge of Trinosophs, which position he held for nine years. Thinking that the ceremonies of the Masonic system in France did not respond to the dignity of the Institution, but were gradually being diverted from its original design, he determined to commence a reform in the recognized dogmas, legends, and symbols, which he proposed to present in new forms more in accord with the manners of the present age. There was, therefore, very little of conservation in the system of Des Etangs. It was, however, adopted for a time by many of the Parisian Lodges, and Des Etangs was loaded with honors. His Rite embraced five degrees, viz., 1, 2, 3, the Symbolic degrees; 4, the Rose Croix rectified; 5, the Grand Elect Knight Kadosh. He gave to his system the title of "Masonry Restored to its True Principles," and fully developed it in his work entitled *Veritable Lien des Peuples*, which was first published in 1823. Des Etangs also published in 1825 a very able reply to the calumnies of the Abbé Barruel, under the title of *La Franc-Maçonnerie justifée de toute les calomnies repandues contre elles.* In the system of Des Etangs, the Builder of the Temple is supposed to symbolize the Good Genius of Humanity destroyed by Ignorance, Falsehood, and Ambition; and hence the third degree is supposed to typify the battle between liberty and despotism. In the same spirit, the justness of destroying impious kings is considered the true dogma of the Rose Croix. In fact, the tumults of the French revolution, in which Des Etangs took no inconsiderable share, had infected his spirit with a political temperament, which unfortunately appears too prominently in many portions of his Masonic system. Notwithstanding that he incorporated two of the high degrees into his Rite, Des Etangs considered the three Symbolic degrees as the only legitimate Masonry, and says that all other degrees have been instituted by various associations and among different peoples on occasions when it was desired to revenge a death, to re-establish a prince, or to give success to a sect.

Design of Freemasonry. It is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul. The various degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth.

Destruction of the Temple. The Temple of King Solomon was destroyed by Nebuchadnezzar, King of the Chaldees, during the reign of Zedekiah, A. M. 3416, B. C. 588, and just four hundred and sixteen years after its dedication. Although the city was destroyed and the Temple burnt, the Masonic legends state that the deep foundations of the latter were not affected. Nebuchadnezzar caused the city of Jerusalem to be levelled to the ground, the royal palace to be burned, the Temple to be pillaged as well as destroyed, and the inhabitants to be carried captive to Babylon. These events are symbolically detailed in the Royal Arch, and, in allusion to them, the passage of the Book of Chronicles which records them is appropriately read during the ceremonies of this part of the degree.

Detached Degrees. Side or honorary degrees outside of the regular succession of degrees of a Rite, and which, being conferred without the authority of a supreme controlling body, are said to be to the *side of* or *detached from* the regular *régime.* The word detached is peculiar to the Ancient and Accepted Scottish Rite. Thus, in the circular of the Southern Supreme Council, October 10, 1802, is the following: "Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of *detached degrees*, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high enough to understand them."

Deuchar Charters. Warrants some of which are still in existence in Scotland, and which are used to authorize the working of the Knights Templars degree by certain Encampments in that country. They were designated "Deuchar Charters," on account of Alexander Deuchar, an engraver and heraldic writer, having been the chief promoter of the Grand Conclave and its first Grand Master. To his exertions, also, the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin. He appears to have become acquainted with Knight Templarism early in the present century through brethren who had been dubbed under a warrant emanating from Dublin, and which was held by Fratres serving in the Shropshire Militia. This corps was quartered in Edinburgh in 1798; and in all probability it was through the instrumentality of its members that the first Grand Assembly of Knights Templars was first set up in Edinburgh. Subsequently, this gave place to the Grand Assembly of High Knights

Templars in Edinburgh, working under a charter, No. 31, of the Early Grand Encampment of Ireland, of which in 1807 Deuchar was Grand Master. The Deuchar Charters authorized Encampments to install "Knights Templars and Knights of St. John of Jerusalem," — one condition on which these warrants were held being "that no communion or intercourse shall be maintained with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templars under a Master Mason's Charter." In 1837 the most of these warrants were forfeited, and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

Deus Meumque Jus. *God and my right.* The motto of the thirty-third degree of the Ancient and Accepted Scottish Rite, and hence adopted as that also of the Supreme Council of the Rite. It is a Latin translation of the motto of the royal arms of England, which is "Dieu et mon droit," and concerning which we have the following tradition. Richard Cœur de Leon, besieging Gisors, in Normandy, in 1198, gave, as a parole, "Dieu et mon droit," because Philip Augustus, king of France, had, without *right*, taken that city, which then belonged to England. Richard, having been victorious with that righteous parole, hence adopted it as his motto; and it was afterwards marshalled in the arms of England.

Development. The ancients often wrote their books on parchment, which were made up into a roll, hence called a *volume*, from *volvere*, "to roll up." Thus, he who read the book commenced by unrolling it, a custom still practised by the Jews in reading their Sacred Law, and it was not until the whole volume was unrolled and read that he became the master of its contents. Now, in the Latin language, to unfold or to unroll was *devolvere*, whence we get our English word *to develop*. The figurative signification thus elicited from etymology may be well applied to the idea of the development of Masonry. The system of Speculative Masonry is a volume closely folded from unlawful eyes, and he who would understand its true intent and meaning must follow the old proverb, and "commence at the beginning." There is no royal road of arriving at this knowledge. It can be attained only by laborious research. The student must begin as an Apprentice, by studying the rudiments that are unfolded on its first page. Then as a Fellow Craft still more of the precious writing is unrolled, and he acquires new ideas. As a Master he continues the operation, and possesses himself of additional material for thought. But it is not until the entire volume lies unrolled before him, in the highest degree, and the whole speculative system of its philosophy is lying outspread before him, that he can pretend to claim a thorough comprehension of its plan. It is then only that he has solved the problem, and can exclaim, "the end has crowned the work." The Mason who looks only on the ornamental covering of the roll knows nothing of its contents. Masonry is a scheme of development; and he who has learned nothing of its design, and who is daily adding nothing to his stock of Masonic ideas, is simply one who is not unrolling the parchment. It is a custom of the Jews on their Sabbath, in the synagogue, that a member should pay for the privilege of unrolling the Sacred Law. So, too, the Mason, who would uphold the law of his Institution, must pay for the privilege, not in base coin, but in labor and research, studying its principles, searching out its design, and imbibing all of its symbolism; and the payment thus made will purchase a rich jewel.

Device. A term in heraldry signifying any emblem used to represent a family, person, nation, or society, and to distinguish such from any other. The device is usually accompanied with a suitable motto applied in a figurative sense, and its essence consists in a metaphorical similitude between the thing representing and that represented. Thus, the device of a lion represents the courage of the person bearing it. The oak is the device of strength; the palm, of victory; the sword, of honor; and the eagle, of sovereign power. The several sections of the Masonic sodality are distinguished by appropriate devices.

1. *Ancient Craft Masonry.* Besides the arms of Speculative Masonry, which are described in this work under the appropriate head, the most common device is a *square and compass.*

2. *Royal Arch Masonry.* The device is a *triple tau within a triangle.*

3. *Knight Templarism.* The ancient device, which was borne on the seals and banners of the primitive Order, was two knights riding on one horse, in allusion to the vow of poverty taken by the founders. The modern device of Masonic Templarism is a *cross pattée.*

4. *Scottish Rite Masonry.* The device is a *double-headed eagle crowned, holding in his claws a sword.*

5. *Royal and Select Masters.* The device is a *trowel suspended within a triangle*, in which the allusion is to the tetragrammaton symbolized by the triangle or delta, and the workmen at the first Temple symbolized by the trowel.

6. *Rose Croix Masonry.* The device is a *cross charged with a rose; at its foot an eagle and a pelican.*

7. *Knight of the Sun.* This old degree of philosophical Masonry has for its device *rays of light issuing from a triangle inscribed within a circle of darkness,* which "teaches us," says Oliver, "that when man was enlightened by the Deity with reason, he became enabled to penetrate the darkness and obscurity which ignorance and superstition have spread abroad to allure men to their destruction."

Each of these devices is accompanied by a motto which properly forms a part of it. These mottoes will be found under the head of *Motto.*

The Italian heralds have paid peculiar attention to the subject of devices, and have established certain laws for their construction, which are generally recognized in other countries. These laws are, 1. That there be nothing extravagant or monstrous in the figures. 2. That figures be never joined together which have no relation or affinity with one another. 3. That the human body should never be used. 4. That the figures should be few in number, and 5, That the motto should refer to the device, and express with it a common idea. According to P. Bouhours, the figure or emblem was called the body, and the motto the soul of the device.

Devoir. The gilds or separate communities in the system of French compagnonage are called devoirs. See *Compagnonage.*

Devoir of a Knight. The original meaning of devoir is duty; and hence, in the language of chivalry, a knight's devoir comprehended the performance of all those duties to which he was obligated by the laws of knighthood and the vows taken at his creation. These were the defence of widows and orphans, the maintenance of justice, and the protection of the poor and weak against the oppressions of the strong and great. Thus, in one of Beaumont and Fletcher's plays, the knight says to the lady:

> "Madame, if any service or *devoir*
> Of a poor errant knight may right your wrongs,
> Command it; I am prest to give you succor,
> For to that holy end I bear my armor."
> *Knight of the Burning Pestle.* Act II., Scene 1.

The devoir of a Knight Templar was originally to protect pilgrims on their visit to the Holy Land, and to defend the holy places. The devoir of a modern Knight Templar is to defend innocent virgins, destitute widows, helpless orphans, and the Christian religion.

Devotions. The prayers in a Commandery of Knights Templars are technically called the devotions of the knights.

Dialectics. That branch of logic which teaches the rules and modes of reasoning. *Dialecticke* and *dialecticus* are used as corruptions of the Latin *dialectica* in some of the old manuscript Constitutions, instead of logic, in the enumeration of the seven liberal arts and sciences.

Diamond. A precious stone; in Hebrew, יהלם. It was the third stone in the second row of the high priest's breastplate, according to the enumeration of Aben Ezra, and corresponded to the tribe of Zebulun. But it is doubtful whether the diamond was known in the time of Moses; and if it was, its great value and its insusceptibility to the impression of a graving-tool would have rendered it totally unfit as a stone in the breastplate. The Vulgate more properly gives the jasper.

Diesel. A term used by the Druids to designate the circumambulation around the sacred cairns, and is derived from two words signifying "on the right of the sun," because the circumambulation was always in imitation of the course of the sun, with the right hand next to the cairn or altar. See *Circumambulation.*

Dieu et mon Droit. See *Deus Meumque Jus.*

Dieu le Veut. *God wills it.* The war-cry of the old Crusaders, and hence adopted as a motto in the degrees of Templarism.

Dignitaries. The Master, the Wardens, the Orator, and the Secretary in a French Lodge are called dignitaries. The corresponding officers in the Grand Orient are called Grand Dignitaries. In English and American Masonic language the term is usually restricted to high officers of the Grand Lodge.

Dimit. A modern, American, and wholly indefensible corruption of the technical word *Demit.* As the use of this corrupt form is beginning to be very prevalent among American Masonic writers, it is proper that we should inquire which is the correct word, *Demit* or *Dimit.*

For almost a century and a half the Masonic world has been content, in its technical language, to use the word *demit.* But within a few years, a few admirers of neologisms — men who are always ready to believe that what is old cannot be good, and that new fashions are always the best — have sought to make a change in the well-established word, and, by altering the *e* in the first syllable into an *i*, they make another word *dimit*, which they assert is the right one. It is simply a question of orthography, and must be settled first by reference to usage, and then to etymology,

to discover which of the words sustains, by its derivation, the true meaning which is intended to be conveyed.

It is proper, however, to premise that although in the seventeenth century Sir Thomas Browne used the word *demit* as a verb, meaning "to depress," and Bishop Hall used *dimit* as signifying *to send away*, yet both words are omitted by all the early lexicographers. Neither of them is to be found in Phillips, in 1706, nor in Blunt, in 1707, nor in Bailey, in 1732. Johnson and Sheridan, of a still later date, have inserted in their dictionaries *demit*, but not *dimit;* but Walker, Richardson, and Webster give both words, but only as verbs. The verb *to demit* or *to dimit* may be found, but never the noun *a demit* or *a dimit*. As a noun substantive, this word, however it may be spelled, is unknown to the general language, and is strictly a technical expression peculiar to Freemasonry.

As a Masonic technicality we must then discuss it. And, first, as to its meaning.

Dr. Oliver, who omits *dimit* in his *Dictionary of Symbolical Masonry*, defines *demit* thus: "A Mason is said to demit from the Order when he withdraws from all connection with it." It will be seen that he speaks of it here only as a verb, and makes no reference to its use as a noun.

Macoy, in his *Cyclopædia*, omits *demit*, but defines *dimit* thus: "From the Latin *dimitto*, to permit to go. The act of withdrawing from membership." To say nothing of the incorrectness of this definition, to which reference will hereafter be made, there is in it a violation of the principles of language which is worthy of note. No rule is better settled than that which makes the verb and the noun derived from it have the same relative signification. Thus, "to discharge" means "to dismiss;" "a discharge" means "a dismission;" "to approve" means "to express liking;" "an approval" means "an expression of liking;" "to remit" means "to relax;" "a remission" means "a relaxation," and so with a thousand other instances. Now, according to this rule, if "to demit" means "to permit to go," then "a dimit" should mean "a permission to go." The withdrawal is something subsequent and consequent, but it may never take place. According to Macoy's definition of the verb, the granting of "a dimit" does not necessarily lead to the conclusion that the Mason who received it has left the Lodge. He has only been permitted to do so. This is contrary to the universally accepted definition of the word. Accordingly, when he comes to define the word as a noun, he gives it the true meaning, which, however, does not agree with his previous definition as a verb.

In instituting the inquiry which of these two words is the true one, we must first look to the general usage of Masonic writers; for, after all, the rule of Horace holds good, that in the use of words we must be governed by custom or usage,

> ——"whose arbitrary sway
> Words and the forms of language must obey."

If we shall find that the universal usage of Masonic writers until a very recent date has been to employ the form *demit*, then we are bound to believe that it is the correct form, notwithstanding a few writers have very recently sought to intrude the form *dimit* upon us.

Now, how stands the case? The first time that we find the word *demit* used is in the second edition of Anderson's Constitutions, Anno 1732, p. 153. There it is said that on the 25th of November, 1723, "it was agreed that if a Master of a particular Lodge is deposed, or *demits*, the Senior Warden shall forthwith fill the Master's Chair."

The word continued in use as a technical word in the Masonry of England for many years. In the editions of the Constitutions published in 1756, p. 310, the passage just quoted is again recited, and the word *demit* is again employed in the fourth edition of the Constitutions published in 1769, p. 358.

In the second edition of Dermott's "Ahiman Rezon," published in 1764, (I have not the first,) p. 52, and in the third edition, published in 1778, p. 58, the word *demit* is employed. Oliver, it will be seen, uses it in his *Dictionary*, published in 1853. But the word seems to have become obsolete in England, and *to resign* is now constantly used by English Masonic writers in the place of *to demit*.

In America, however, the word has been and continues to be in universal use, and has always been spelled, until very recently, *demit*.

Thus we find it used by Tannehill, *Manual*, 1845, p. 59; Morris, *Code of Masonic Law*, 1856, p. 289; by Hubbard, in 1851; by Chase, *Digest*, 1859, p. 104; by Mitchell, *Masonic History*, vol. ii., pp. 556, 592, and by all the Grand Lodges whose proceedings I have examined up to the year 1860, and probably beyond that date.

On the contrary, the word *dimit* is of very recent origin, and has been used only within a few years. Usage, therefore, both English and American, is clearly in favor of *demit*, and *dimit* must be considered as an interloper, and ought to be consigned to the tomb of the Capulets.

And now we are to inquire whether this usage is sustained by the principles of ety-

mology. First, let us obtain a correct definition of the word.

To demit, in Masonic language, means simply to resign. The Mason who demits from his Lodge resigns from it. The word is used in the exact sense, for instance, in the Constitution of the Grand Lodge of Wisconsin, where it is said: "No brother shall be allowed *to demit* from any Lodge unless for the purpose of uniting with some other." That is to say: "No brother shall be allowed *to resign* from any Lodge."

Now what are the respective meanings of *demit* and *dimit* in ordinary language?

There the words are found to be entirely different in signification.

To demit is derived first from the Latin *demittere* through the French *demettre*. In Latin the prefixed particle *de* has the weight of *down;* added to the verb *mittere*, to send, it signifies to let down from an elevated position to a lower. Thus, Cæsar used it in this very sense, when, in describing the storming of Avaricum, (*Bel. Gal.*, vii. 28,) he says that the Roman soldiers did not let themselves down, that is, descend from the top of the wall to the level ground. The French, looking to this reference to a descent from a higher to a lower position, made their verb *se demettre*, used in a reflective sense, signify to give up a post, office, or occupation, that is to say, to resign it. And thence the English use of the word is reducible, which makes *to demit* signify *to resign*. We have another word in our language also derived from *demettre*, and in which the same idea of resignation is apparent. It is the word *demise*, which was originally confined to express a royal death. The old maxim was that "the king never dies." So, instead of saying "the death of the king," they said "the demise of the king," thereby meaning his resignation of the crown to his successor. The word is now applied more generally, and we speak of the demise of Mr. Pitt, or any other person.

To dimit is derived from the Latin *dimittere*. The prefixed particle *di* or *dis* has the effect of *off from*, and hence *dimittere* means to send away. Thus, Terence uses it to express the meaning of dismissing or sending away an army.

Both words are now obsolete in the English language. They were formerly used, but in the different senses already indicated.

Thus, Hollinshed employs *demit* to signify a surrender, yielding up or resignation of a franchise.

Bishop Hall uses *dimit* to signify a sending away of a servant by his master.

Demit, as a noun, is not known in good English; the correlative nouns of the verbs *to demit* and *to dimit* are *demission* and *dimission*. "A demit" is altogether a Masonic technicality, and is, moreover, an Americanism of very recent usage.

It is then evident that *to demit* is the proper word, and that to use *to dimit* is to speak and write incorrectly. When a Mason "demits from a Lodge," we mean that he "resigns from a Lodge," because *to demit* means *to resign*. But what does any one mean when he says that a Mason "dimits from a Lodge"? *To dimit* means, as we have seen, *to send away*, therefore "he dimits from the Lodge" is equivalent to saying "he sends away from the Lodge," which of course is not only bad English, but sheer nonsense. If *dimit* is to be used at all, as it is an active, transitive verb, it must be used only in that form, and we must either say that "a Lodge dimits a Mason," or that "a Mason is dimitted by his Lodge."

I think that I have discovered the way in which this blunder first arose. Robert Morris, in his *Code of Masonic Law*, p. 289, has the following passage:

"A 'demit,' technically considered, is *the act of withdrawing*, and applies to the Lodge and not to the individual. A Mason cannot *demit*, in the strict sense, but the Lodge may demit (dismiss) him."

It is astonishing how the author of this passage could have crowded into so brief a space so many violations of grammar, law, and common sense. First, *to demit* means *to withdraw*, and then this withdrawal is made the act of the Lodge and not of the individual, as if the Lodge withdrew the member instead of the member withdrawing himself. And immediately afterwards, seeing the absurdity of this doctrine, and to make the demission the act of the Lodge, he changes the signification of the word, and makes *to demit* mean *to dismiss*. Certainly it is impossible to discuss the law of Masonic demission when such contrary meanings are given to the word in one and the same paragraph.

But certain wiseacres, belonging probably to that class who believe that there is always improvement in change, seizing upon this latter definition of Morris, that *to demit* meant *to dismiss*, and seeing that this was a meaning which the word never had, and, from its derivation from *demittere*, never could have, changed the word from *demit* to *dimit*, which really does have the meaning of sending away or dismissing. But as the Masonic act of *demission* does not mean a dismissal from the Lodge, because that would be an expulsion, but simply a resignation, the word *dimit* cannot properly be applied to the act.

A Mason demits from the Lodge; he resigns. He takes out his demit, (a strictly technical expression and altogether con-

fined to this country;) he asks for and receives an acceptance of his resignation.

Diocesan. The fifth degree of Bahrdt's German Union.

Dionysian Architects. The priests of Bacchus, or, as the Greeks called him, Dionysus, having devoted themselves to architectural pursuits, established about 1000 years before the Christian era a society or fraternity of builders in Asia Minor, which is styled by the ancient writers the Fraternity of Dionysian Architects, and to this society was exclusively confined the privilege of erecting temples and other public buildings.

The members of the Fraternity of Dionysian Architects were linked together by the secret ties of the Dionysian mysteries, into which they had all been initiated. Thus constituted, the Fraternity was distinguished by many peculiarities that strikingly assimilate it to our Order. In the exercise of charity, the "more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the facilities of labor and government, they were divided into communities called *συνοικίαι*, each of which was governed by a Master and Wardens. They held a general assembly or grand festival once a year, which was solemnized with great pomp and splendor. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language, by which one brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood. The existence of this order in Tyre, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was, very probably, one of its members. Hence, we may legitimately suppose that the Dionysians were sent by Hiram, king of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their Fraternity, and invited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians would naturally give way to the true legend of the Masons, which was unhappily furnished by a melancholy incident that occurred at the time. The latter part of this statement is, it is admitted, a mere speculation, but one that has met the approval of Lawrie, Oliver, and our best writers; and although this connection between the Dionysian Architects and the builders of King Solomon may not be supported by documentary evidence, the traditionary theory is at least plausible, and offers nothing which is either absurd or impossible. If accepted, it supplies the necessary link which connects the Pagan with the Jewish mysteries.

The history of this association subsequently to the Solomonic era has been detailed by Masonic writers, who have derived their information sometimes from conjectural and sometimes from historical authority. About 300 years B. C., they were incorporated by the kings of Pergamos at Teos, which was assigned to them as a settlement, and where they continued for centuries as an exclusive society engaged in the erection of works of art and the celebration of their mysteries. Notwithstanding the edict of the Emperor Theodosius which abolished all mystical associations, they are said to have continued their existence down to the time of the Crusades, and during the constant communication which was kept up between the two continents passed over from Asia to Europe, where they became known as the "Travelling Freemasons" of the Middle Ages, into whose future history they thus became merged.

Dionysian Mysteries. These mysteries were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honor of Bacchus, or, as the Greeks called him, Dionysus, and were introduced into Greece from Egypt. In these mysteries, the murder of Dionysus by the Titans was commemorated, in which legend he is evidently identified with the Egyptian Osiris, who was slain by his brother Typhon. The aspirant, in the ceremonies through which he passed, represented the murder of the god and his restoration to life, which, says the Baron de Sacy, (*Notes on Sainte-Croix*, ii. 86,) were the subject of allegorical explanations altogether analogous to those which were given to the rape of Proserpine and the murder of Osiris.

The commencement of the mysteries was signalized by the consecration of an egg, in allusion to the mundane egg from which all things were supposed to have sprung. The candidate having been first purified by water, and crowned with a myrtle branch, was introduced into the vestibule, and there clothed in the sacred habiliments. He was then delivered to the conductor, who, after the mystic warning, *εκας, εκας, εστε βεβηλοι*, "Depart hence, all ye pro-

fane!" exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobæus calls "a rude and fearful march through night and darkness." During this passage he was terrified by the howling of wild beasts, and other fearful noises; artificial thunder reverberated through the subterranean apartments, and transient flashes of lightning revealed monstrous apparitions to his sight. In this state of darkness and terror he was kept for three days and nights, after which he commenced the aphanism or mystical death of Bacchus. He was now placed on the pastos or couch, that is, he was confined in a solitary cell, where he could reflect seriously on the nature of the undertaking in which he was engaged. During this time, he was alarmed with the sudden crash of waters, which was intended to represent the deluge. Typhon, searching for Osiris, or Dionysus, for they are here identical, discovered the ark in which he had been secreted, and, tearing it violently asunder, scattered the limbs of his victim upon the waters. The aspirant now heard the lamentations which were instituted for the death of the god. Then commenced the search of Rhea for the remains of Dionysus. The apartments were filled with shrieks and groans; the initiated mingled with their howlings of despair the frantic dances of the Corybantes; everything was a scene of distraction, until, at a signal from the hierophant, the whole drama changed;—the mourning was turned to joy; the mangled body was found; and the aspirant was released from his confinement, amid the shouts of Ευρηκαμεν, Ευγχαιρομεν, "We have found it; let us rejoice together." The candidate was now made to descend into the infernal regions, where he beheld the torments of the wicked and the rewards of the virtuous. It was now that he received the lecture explanatory of the Rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of epopt, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God and a future state of rewards and punishments. These doctrines were inculcated by a variety of significant symbols. After the performance of these ceremonies, the aspirant was dismissed, and the Rites concluded with the pronunciation of the mystic words, *Knox Ompax*. Sainte-Croix (*Myst. du Pag.*, ii. 90,) says that the murder of Dionysus by the Titans was only an allegory of the physical revolutions of the world; but these were in part, in the ancient initiations, significant of the changes of life and death and resurrection.

Dionysus. The Greek name of Bacchus. See *Dionysian Mysteries*.

Diploma. Literally means something folded. From the Greek, *διπλοη*. The word is applied in Masonry to the certificates granted by Lodges, Chapters, and Commanderies to their members, which should always be written on parchment. The more usual word, however, is *Certificate*, which see. In the Scottish Rite they are called Patents.

Director of Ceremonies, Grand. An officer in the Grand Lodge of England, who has the care of the regalia, clothing, insignia, and jewels belonging to the Grand Lodge. His jewel is two batons crossed in saltire.

Directory. In German Lodges, the Master and other officers constitute a council of management, under the name of *Directorium* or *Directory*.

Directory, Roman Helvetic. The name assumed in 1739 by the Supreme Masonic authority at Lausanne, in Switzerland. See *Switzerland*.

Discalceation, Rite of. The ceremony of taking off the shoes, as a token of respect, whenever we are on or about to approach holy ground. It is referred to in Exodus iii. 5, where the angel of the Lord, at the burning bush, exclaims to Moses: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is again mentioned in Joshua v. 15, in the following words: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And lastly, it is alluded to in the injunction given in Ecclesiastes v. 1: "Keep thy foot when thou goest to the house of God."

The Rite, in fact, always was, and still is, used among the Jews and other Oriental nations when entering their temples and other sacred edifices. It does not seem to have been derived from the command given to Moses; but rather to have existed as a religious custom from time immemorial, and to have been borrowed, as Mede supposes, by the Gentiles, through tradition, from the patriarchs.

The direction of Pythagoras to his disciples was in these words: Ανυπόδητος θύε καὶ προσκυνει — that is, "Offer sacrifice and worship with thy shoes off."

Justin Martyr says that those who came to worship in the sanctuaries and temples of the Gentiles were commanded by their priests to put off their shoes.

Drusius, in his *Notes on the Book of Joshua*, says that among most of the Eastern nations it was a pious duty to tread the pavement of the temple with unshod feet.

Maimonides, the great expounder of the Jewish law, asserts (*Beth Habbechirah*, c. vii.,) that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet."

Rabbi Solomon, commenting on the command in Leviticus xix. 30, "Ye shall reverence my sanctuary," makes the same remark in relation to this custom. On this subject, Oliver (*Hist. Landm.*, ii. 481,) observes: "Now the act of going with naked feet was always considered a token of humility and reverence; and the priests, in temple worship, always officiated with feet uncovered, although it was frequently injurious to their health."

Mede quotes Zago Zaba, an Ethiopian bishop, who was ambassador from David, king of Abyssinia, to John III., of Portugal, as saying: "We are not permitted to enter the church except barefooted."

The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practised the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch when they entered the magnificent temple consecrated to the worship of the sun.

Adam Clarke (*Comm. on Exod.*) thinks that the custom of worshipping the Deity barefooted, was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

Finally, Bishop Patrick, speaking of the origin of this Rite, says, in his *Commentaries:* "Moses did not give the first beginning to this Rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses for the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

Disciplina Arcani. See *Discipline of the Secret.*

Discipline. This word is used by Masons, in its ecclesiastical sense, to signify the execution of the laws by which a Lodge is governed, and the infliction of the penalties enjoined against offenders who are its members, or, not being members, live within its jurisdiction. *To discipline a Mason* is to subject him to punishment. See *Jurisdiction* and *Punishment.*

Discipline of the Secret. There existed in the earlier ages of the Christian church, a mystic and secret worship, from which a portion of the congregation was peremptorily excluded, and whose privacy was guarded, with the utmost care, from the obtrusive eyes of all who had not been duly initiated into the sacred rites that qualified them to be present.

This custom of communicating only to a portion of the Christian community, the more abstruse doctrines and more sacred ceremonies of the church, is known among ecclesiastical writers by the name of "Disciplina Arcani," or "The Discipline of the Secret."

Converts were permitted to attain a knowledge of all the doctrines, and participate in the sacraments of the church, only after a long and experimental probation. The young Christian, like the disciple of Pythagoras, was made to pass through a searching ordeal of time and patience, by which his capacity, his fidelity, and his other qualifications were strictly tested. For this purpose, different ranks were instituted in the congregation. The lowest of these were the *Catechumens.* These were occupied in a study of the elementary principles of the Christian religion. Their connection with the church was not consummated by baptism, to which rite they were not admitted, even as spectators, it being the symbol of a higher degree; but their initiation was accompanied with solemn ceremonies, consisting of prayer, signing with the cross, and the imposition of hands by the priest. The next degree was that of the *Competentes*, or seekers.

When a Catechumen had exhibited satisfactory evidences of his proficiency in religious knowledge, he petitioned the Bishop for the Sacrament of baptism. His name was then registered in the books of the church. After this registration, the candidate underwent the various ceremonies appropriate to the degree upon which he was about to enter. He was examined by the bishop as to his attainments in Christianity, and, if approved, was exorcised for twenty days, during which time he was subjected to rigorous fasts, and, having made confession, the necessary penance was prescribed. He was then, for the first time, instructed in the words of the Apostles' creed, a symbol of which the Catechumens were entirely ignorant.

Another ceremony peculiar to the Competentes, was that of going about with their faces veiled. St. Augustine explains the ceremony by saying that the Competentes went veiled in public as an image of

the slavery of Adam after his expulsion from Paradise, and that, after baptism, the veils were taken away as an emblem of the liberty of the spiritual life which was obtained by the sacrament of regeneration. Some other significant ceremonies, but of a less important character, were used, and the Competent, having passed through them all, was at length admitted to the highest degree.

The *Fideles*, or *Faithful*, constituted the third degree or order. Baptism was the ceremony by which the Competentes, after an examination into their proficiency, were admitted into this degree. "They were thereby," says Bingham, "made complete and perfect Christians, and were, upon that account, dignified with several titles of honor and marks of distinction above the Catechumens." They were called *Illuminati*, or Illuminated, because they had been enlightened as to those secrets which were concealed from the inferior orders. They were also called *Initiati*, or Initiated, because they were admitted to a knowledge of the sacred mysteries; and so commonly was this name in use, that, when Chrysostom and the other ancient writers spoke of their concealed doctrines, they did so in ambiguous terms, so as not to be understood by the Catechumens, excusing themselves for their brief allusions, by saying, "the Initiated know what we mean." And so complete was the understanding of the ancient Fathers of a hidden mystery, and an initiation into them, that St. Ambrose has written a book, the title of which is, *Concerning those who are Initiated into the Mysteries.* They were also called the Perfect, to intimate that they had attained to a perfect knowledge of all the doctrines and sacraments of the church.

There were certain prayers, which none but the Faithful were permitted to hear. Among these was the Lord's prayer, which, for this reason, was commonly called *Oratio Fidelium*, or, "The Prayer of the Faithful." They were also admitted to hear discourses upon the most profound mysteries of the church, to which the Catechumens were strictly forbidden to listen. St. Ambrose, in the book written by him to the Inititated, says that sermons on the subject of morality were daily preached to the Catechumens; but to the Initiated they gave an explanation of the Sacraments, which, to have spoken of to the unbaptized, would have rather been like a betrayal of mysteries than instruction. And St. Augustine, in one of his sermons to the Faithful, says: "Having now dismissed the Catechumens, you alone have we retained to hear us, because, in addition to those things which belong to all Christians in common, we are now about to speak in an especial manner of the Heavenly Mysteries, which none can hear except those who, by the gift of the Lord, are able to comprehend them."

The mysteries of the church were divided, like the Ancient Mysteries, into the lesser and the greater. The former was called "Missa Catechumenorum," or the Mass of the Catechumens, and the latter, "Missa Fidelium," or the Mass of the Faithful. The public service of the church consisted of the reading of the Scripture, and the delivery of a sermon, which was entirely of a moral character. These being concluded, the lesser mysteries, or mass of the Catechumens, commenced. The deacon proclaimed in a loud voice, "*Ne quis audientium, ne quis infidelium,*" that is, "Let none who are simply hearers, and let no infidels be present." All then who had not acknowledged their faith in Christ by placing themselves among the Catechumens, and all Jews and Pagans, were caused to retire, that the Mass of the Catechumens might begin. And now, for better security, a deacon was placed at the men's door and a sub-deacon at the women's, for the deacons were the door-keepers, and, in fact, received that name in the Greek church. The Mass of the Catechumens — which consisted almost entirely of prayers, with the Episcopal benediction — was then performed.

This part of the service having been concluded, the Catechumens were dismissed by the deacons, with the expression, "Catechumens, depart in peace." The Competentes, however, or those who had the second or intermediate degree, remained until the prayers for those who were possessed of evil spirits, and the supplications for themselves, were pronounced. After this, they too were dismissed, and none now remaining in the church but the Faithful, the Missa Fidelium, or greater mysteries, commenced.

The formula of dismission used by the deacon on this occasion was: "Holy things for the holy, let the dogs depart," *Sancta sanctis, foris canes.*

The Faithful then all repeated the creed, which served as an evidence that no intruder or uninitiated person was present; because the creed was not revealed to the Catechumens, but served as a password to prove that its possessor was an initiate. After prayers had been offered up, — which, however, differed from the supplications in the former part of the service, by the introduction of open allusions to the most abstruse doctrines of the church, which were never named in the presence of the Catechumens, — the oblations were made,

and the Eucharistical Sacrifice, or Lord's Supper, was celebrated. Prayers and invocations followed, and at length the service was concluded, and the assembly was dismissed by the benediction, "Depart in peace."

Bingham records the following rites as having been concealed from the Catechumens, and intrusted, as the sacred mysteries, only to the Faithful: the manner of receiving baptism; the ceremony of confirmation; the ordination of priests; the mode of celebrating the Eucharist; the liturgy, or divine service; and the doctrine of the Trinity, the creed, and the Lord's prayer, which last, however, were begun to be explained to the Competentes.

Such was the celebrated Discipline of the Secret in the early Christian church. That its origin, so far as the outward form was concerned, is to be found in the Mysteries of Paganism, there can be no doubt, as has been thus expressed by the learned Mosheim: "Religion having thus, in both its branches, the speculative as well as the practical, assumed a twofold character,—the one public or common, the other private or mysterious,—it was not long before a distinction of a similar kind took place also in the Christian discipline and form of divine worship; for, observing that in Egypt, as well as in other countries, the heathen worshippers, in addition to their public religious ceremonies, — to which every one was admitted without distinction, — had certain secret and most sacred rites, to which they gave the name of 'mysteries,' and at the celebration of which none but persons of the most approved faith and discretion were permitted to be present, the Alexandrian Christians first, and after them others, were beguiled into a notion that they could not do better than make the Christian discipline accommodate itself to this model."

Discovery of the Body. See *Euresis.*

Discovery, Year of the. "Anno Inventionis," or "in the Year of the Discovery," is the style assumed by the Royal Arch Masons, in commemoration of an event which took place soon after the commencement of the rebuilding of the Temple by Zerubbabel.

Dispensation. A permission to do that which, without such permission, is forbidden by the Constitutions and usages of the Order.

Du Cange (*Glossarium*) defines a dispensation to be a prudent relaxation of a general law. *Provida juris communis relaxatio.* While showing how much the ancient ecclesiastical authorities were opposed to the granting of dispensations, since they preferred to pardon the offence after the law had been violated, rather than to give a previous license for its violation, he adds, "but however much the Roman Pontiffs and pious Bishops felt of reverence for the ancient Regulations, they were often compelled to depart in some measure from them, for the utility of the church; and this milder measure of acting the jurists called a dispensation."

This power to dispense with the provisions of law in particular cases appears to be inherent in the Grand Master; because, although frequently referred to in the old Regulations, it always is as if it were a power already in existence, and never by way of a new grant. There is no record of any Masonic statute or constitutional provision conferring this prerogative in distinct words. The instances, however, in which this prerogative may be exercised are clearly enumerated in various places of the Old Constitutions, so that there can be no difficulty in understanding to what extent the prerogative extends.

The power of granting dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons. The dispensing power is confined to only four circumstances: 1. A Lodge cannot be opened and held unless a Warrant of Constitution be first granted by the Grand Lodge; but the Grand Master may issue his dispensation, empowering a constitutional number of brethren to open and hold a Lodge until the next communication of the Grand Lodge. At this communication, the dispensation of the Grand Master is either revoked or confirmed. A Lodge under dispensation is not permitted to be represented, nor to vote in the Grand Lodge. 2. Not more than five candidates can be made at the same communication of a Lodge; but the Grand Master, on the showing of sufficient cause, may extend to a Lodge the privilege of making as many more as he may think proper. 3. No brother can, at the same time, belong to two Lodges within three miles of each other. But the Grand Master may dispense with this regulation also. 4. Every Lodge must elect and install its officers on the constitutional night, which, in most Masonic jurisdictions, precedes the anniversary of St. John the Evangelist. Should it, however, neglect this duty, or should any officer die, or be expelled, or remove permanently, no subsequent election or installation can take place, except under dispensation of the Grand Master.

Dispensation, Lodges under. See *Lodges under Dispensation.*

Dispensations of Religion. An

attempt has been made to symbolize the Pagan, the Jewish, and the Christian dispensations by a certain ceremony of the Master's degree which dramatically teaches the resurrection of the body and the immortality of the soul. The reference made in this ceremony to portions of the first, second, and third degrees is used to demonstrate the difference of the three dispensations in the reception of these two dogmas. It is said that the unsuccessful effort in the Entered Apprentice's degree refers to the heathen dispensation, where neither the resurrection of the body nor the immortality of the soul was recognized; that the second unsuccessful effort in the Fellow Craft's degree refers to the Jewish dispensation, where, though the resurrection of the body was unknown, the immortality of the soul was dimly hinted; and that the final and successful effort in the Master's degree symbolizes the Christian dispensation, in which, through the teachings of the Lion of the tribe of Judah, both the resurrection of the body and the immortality of the soul were clearly brought to light. This symbolism, which was the invention of a peripatetic lecturer in the South about fifty years ago, is so forced and fanciful in its character, that it did not long survive the local and temporary teachings of its inventor, and is only preserved here as an instance of how symbols, like metaphors, may sometimes run mad.

But there is another symbolism of the three degrees, as illustrating three dispensations, which is much older, having originated among the lecture-makers of the eighteenth century, which for a long time formed a portion of the authorized ritual, and is still repeated with approbation by some distinguished writers. In this the three degrees are said to be symbols, in the progressive knowledge which they impart of the Patriarchal, the Mosaic, and the Christian dispensations.

The first, or Entered Apprentice's degree, in which but little Masonic light is communicated, and which, indeed, is only preparatory and introductory to the two succeeding degrees, is said to symbolize the first, or Patriarchal dispensation, the earliest revelation, where the knowledge of God was necessarily imperfect, his worship only a few simple rites of devotion, and the religious dogmas merely a general system of morality. The second, or Fellow Craft's degree, is symbolic of the second or Mosaic dispensation, in which, while there were still many imperfections, there was also a great increase of religious knowledge, and a nearer approximation to divine truth, with a promise in the future of a better theodicy. But the third, or Master Mason's degree, which, in its original conception, before it was dismembered by the innovations of the Royal Arch, was perfect and complete in its consummation of all Masonic light, symbolizes the last, or Christian dispensation, where the great and consoling doctrine of the resurrection to eternal life is the crowning lesson taught by its Divine founder. This subject is very fully treated by the Rev. James Watson, in an address delivered at Lancaster, Eng., in 1795, and contained in Jones's *Masonic Miscellanies*, p. 245; better, I think, by him than even by Hutchinson.

Beautiful as this symbolism may be, and appropriately fitting in all its parts to the laws of symbolic science, it is evident that its origin cannot be traced farther back than to the period when Masonry was first divided into three distinctive degrees; nor could it have been invented later than the time when Masonry was deemed, if not an exclusively Christian organization, at least to be founded on and fitly illustrated by Christian dogmas. At present, this symbolism, though preserved in the speculations of such Christian writers as Hutchinson and Oliver, and those who are attached to their peculiar school, finds no place in the modern cosmopolitan rituals. It may belong, as an explanation, to the history of Masonry, but can scarcely make a part of its symbolism.

Dispersion of Mankind. The dispersion of mankind at the tower of Babel and on the plain of Shinar, which is recorded in the book of Genesis, has given rise to a Masonic tradition of the following purport. The knowledge of the great truths of God and immortality were known to Noah, and by him communicated to his immediate descendants, the Noachidæ or Noachites, by whom the true worship continued to be cultivated for some time after the subsidence of the deluge; but when the human race were dispersed, a portion lost sight of the divine truths which had been communicated to them from their common ancestor, and fell into the most grievous theological errors, corrupting the purity of the worship and the orthodoxy of the religious faith which they had primarily received.

These truths were preserved in their integrity by but a very few in the patriarchal line, while still fewer were enabled to retain only dim and glimmering portions of the true light.

The first class was confined to the direct descendants of Noah, and the second was to be found among the priests and philosophers, and, perhaps, still later, among the poets of the heathen nations, and among those whom they initiated into the secrets of these truths.

The system of doctrine of the former class has been called by Masonic writers the "Pure or Primitive Freemasonry" of antiquity, and that of the latter class the "Spurious Freemasonry" of the same period. These terms were first used by Dr. Oliver, and are intended to refer—the word *pure* to the doctrines taught by the descendants of Noah in the Jewish line, and the word *spurious* to those taught by his descendants in the heathen or Gentile line.

Disputes. The spirit of all the Ancient Charges and Constitutions is, that disputes among Masons should be settled by an appeal to the brethren, to whose award the disputants were required to submit. Thus, in an Old Record of the fifteenth century, it is provided, among other charges, that "yf any discorde schall be bitwene hym and his felows, he schall abey hym mekely and be stylle at the byddyng of his Master or of the Wardeyne of his Master, in his Master's absens, to the holy day folowyng, and that he accorde then at the dispocition of his felows." A similar regulation is to be found in all the other old Charges and Constitutions, and is continued in operation at this day by the Charges approved in 1722, which express the same idea in more modern language.

Distinctive Title. In the rituals, all Lodges are called Lodges of St. John, but every Lodge has also another name by which it is distinguished. This is called its distinctive title. This usage is preserved in the diplomas of the continental Masons, especially the French, where the specific name of the Lodge is always given as well as the general title of St. John, which it has in common with all other Lodges. Thus, a diploma issued by a French Lodge whose name on the Register of the Grand Orient would perhaps be La Vérité, will purport to have been issued by the Lodge of St. John, under the distinctive title of La Vérité, "Par la Loge de St. Jean sub la title distinctive de la Vérité." The expression is never used in English or American diplomas.

Distress, Sign of. See *Sign of Distress.*

District Deputy Grand Master. An officer appointed to inspect old Lodges, consecrate new ones, install their officers, and exercise a general supervision over the Fraternity in the districts where, from the extent of the jurisdiction, the Grand Master or his Deputy cannot conveniently attend in person. He is considered as a Grand officer, and as the representative of the Grand Lodge in the district in which he resides. In England, officers of this description are called Provincial Grand Masters.

District Grand Lodges. In the Constitution of the Grand Lodge of England, "Provincial Grand Lodges abroad," that is, Grand Lodges in colonies or foreign countries, are called District Grand Lodges. But the title of *Provincial Grand Lodges* is most commonly used in actual practice.

Documents, Three Oldest. See *Krause.*

Dog. A symbol in the higher degrees. See *Cynocephalus.*

Dolmen. A name given in France to the Celtic stone tables termed in England "cromlechs."

Dominican Republic. Masonry, in the Dominican Republic, has for its centre the National Grand Orient, which possesses the supreme authority and which practises the Ancient and Accepted Scottish Rite. The Grand Orient is divided into a National Grand Lodge, under which are all the Symbolic Lodges; a sovereign Grand Chapter General, under which are all Chapters; and a Supreme Council, which controls the higher degrees of the Rite.

Donats. A class of men who were attached to the Order of St. John of Jerusalem, or Knights of Malta. They did not take the vows of the Order, but were employed in the different offices of the convent and hospital. In token of their connection with the Order, they wore what was called the demi-cross. See *Knight of Malta.*

Door. Every well constructed Lodge room should be provided with two doors, —one on the left hand of the Senior Warden, communicating with the preparation room, the other on his right hand, communicating with the Tiler's apartment. The former of these is called the *inner door,* and is under the charge of the Senior Deacon; the latter is called the *outer door,* and is under the charge of the Junior Deacon. In a well furnished Lodge, each of these doors is provided with two knockers, one on the inside and the other on the outside; and the outside door has sometimes a small aperture in the centre to facilitate communications between the Junior Deacon and the Tiler. This, however, is a modern innovation, and I very much doubt its propriety and expediency. No communication ought legally to be held between the inside and the outside of the Lodge except through the door, which should be opened only after regular alarm duly reported, and on the order of the Worshipful Master.

Doric Order. The oldest and most original of the three Grecian orders. It is remarkable for robust solidity in the column, for massive grandeur in the entablature, and for harmonious simplicity in its construction. The distinguishing charac-

teristic of this order is the want of a base. The flutings are few, large, and very little concave. The capital has no astragal, but only one or more fillets, which separate the flutings from the torus. The column of strength which supports the Lodge is of the Doric order, and its appropriate situation and symbolic officer are in the West. See *Orders of Architecture.*

Dormant Lodge. A Lodge whose Charter has not been revoked, but which has ceased to meet and work for a long time, is said to be dormant. It can be restored to activity only by the authority of the Grand Master or the Grand Lodge on the petition of some of its members, one of whom, at least, ought to be a Past Master.

Dormer. In the Lectures, according to the present English system, the ornaments of a Master Mason's Lodge are said to be the porch, dormer, and stone pavement. The dormer is the window which is supposed to give light to the Holy of Holies. In the *Glossary of Architecture*, a dormer is defined to be a window pierced through a sloping roof, and placed in a small gable which rises on the side of the roof. This symbol is not preserved in the American system.

Dotage. The regulations of Masonry forbid the initiation of an old man in his dotage; and very properly, because the imbecility of his mind would prevent his comprehension of the truths presented to him.

Double Cube. A cubical figure, whose length is equal to twice its breadth and height. Solomon's Temple is said to have been of this figure, and hence it has sometimes been adopted as the symbol of a Masonic Lodge. Dr. Oliver (*Dict. Symb. Mas.*) thus describes the symbolism of the double cube: "The heathen deities were many of them represented by a cubical stone. Pausanius informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. In Arabia, a black stone in the form of a double cube was reputed to be possessed of many occult virtues. Apollo was some time worshipped under the symbol of a square stone; and it is recorded that when a fatal pestilence raged at Delphi, the oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress, and it commanded that the cube should be doubled. This was understood by the priests to refer to the altar, which was of a cubical form. They obeyed the injunction, increasing the altitude of the altar to its prescribed dimensions, like the pedestal in a Mason's Lodge, and the pestilence ceased."

Double-Headed Eagle. See *Eagle, Double-Headed.*

Dove. In ancient symbolism, the dove represented purity and innocence; in ecclesiology, it is a symbol of the Holy Spirit. In Masonry, the dove is only viewed in reference to its use by Noah as a messenger. Hence, in the Grand Lodge of England, doves are the jewels of the Deacons, because these officers are the messengers of the Masters and Wardens. They are not so used in this country. In an honorary or side degree formerly conferred in America, and called the "Ark and Dove," that bird is a prominent symbol.

Draeseke, Johan Heinrich Bernhardt. A celebrated pulpit orator of great eloquence, who presided over the Lodge "*Oelzweig,*" in Bremen, for three years, and whose contributions to Masonic literature were collected and published in 1865, by A. W. Müller, under the title of *Bishop Dräseke as a Mason.* Of this work Findel says that it "contains a string of costly pearls full of Masonic eloquence."

Drake, Francis, M. D. Francis Drake, M. D., F. R. S., a celebrated antiquary and historian, was initiated in the city of York in 1725, and, as Hughan says, "soon made his name felt in Masonry." His promotion was rapid; for in the same year he was chosen Junior Grand Warden of the Grand Lodge of York, and in 1726 delivered an address, which was published with the following title: "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. *Olim meminisse Juvabit.* York." This address was so much esteemed by the Grand Lodge at London, that it caused its republication in 1729. In this work Drake makes the important statement that the first Grand Lodge in England was held at York; and that while it recognizes the Grand Master of the Grand Lodge in London as Grand Master of England, it claims that its own Grand Master is Grand Master of *all England.*

Dramatic Literature of Masonry. Freemasonry has frequently supplied play-writers with a topic for the exercise of their genius. Kloss (*Bibliog.*, p. 300,) gives the titles of no less than forty-one plays of which Freemasonry has been the subject. The earliest Masonic play is noticed by Thory (*Fond. G. O.*, p. 360,) as having been performed at Paris, in 1739, under the title of *Les Frimaçons.* Editions of it were subsequently published at London, Brunswick, and Strasburg. In 1741, we have *Das Geheimniss der Frimaurer* at Frankfort and Leipsic. France and Ger-

many made many other contributions to the Masonic drama. Even Denmark supplied one in 1745, and Italy in 1785. The English dramatists give us only a pantomime, *Harlequin Freemason*, which was brought out at Covent Garden in 1781, and *Solomon's Temple*, an oratorio. Templarism has not been neglected by the dramatists. Kalchberg, in 1788, wrote *Die Templeherren*, a dramatic poem in five acts. *Odon de Saint-Amand, Grand Maître des Templiers*, a melo-drama in three acts, was performed at Paris in 1806. *Jacques Molai*, a melo-drama, was published at Paris in 1807, and *La Mort de Jacques Molai*, a tragedy, in 1812. Some of the plays on Freemasonry were intended to do honor to the Order, and many to throw ridicule upon it. From the specimens I have seen, I am not inclined to regret that the catalogue of the Masonic drama is not more copious.

Dresden, Congress of. A General Congress of the Lodges of Saxony was held in Dresden, where the representatives of twelve Lodges were present. In this Congress it was determined to recognize only the Masonry of St. John, and to construct a National Grand Lodge. Accordingly, on September 27, 1811, the National Grand Lodge of Saxony was established in the city of Dresden, which was soon joined by all the Saxon Lodges, with the exception of one in Leipsic. Although it recognizes only the Symbolic degrees, it permits great freedom in the selection of a ritual; and, accordingly, some of its Lodges work in the Rite of Fessler, and others in the Rite of Berlin.

Dress of a Mason. See *Clothed*.

Drop Cloth. A part of the furniture used in the ceremony of initiation into the third degree. It should be made of very strong material, with a looped rope at each corner and one in the middle of each side, by which it may be securely held.

Druidical Mysteries. The Druids were a sacred order of priests who existed in Britain and Gaul, but whose mystical rites were practised in most perfection in the former country, where the isle of Anglesea was considered as their principal seat. Higgins thinks that they were also found in Germany, but against this opinion we have the positive statement of Cæsar.

The meanings given to the word have been very numerous, and most of them wholly untenable. The Romans, seeing that they worshipped in groves of oak, because that tree was peculiarly sacred among them, derived their name from the Greek word, Δρυς, *drus;* thus absurdly seeking the etymology of a word of an older language in one comparatively modern. Their derivation would have been more reasonable had they known that in Sanscrit *druma* is an oak, from *dru*, wood. It has also been traced to the Hebrew with equal incorrectness, for the Druids were not of the Semitic race. Its derivation is rather to be sought in the Celtic language. The Gaelic word *Druiah* signifies a holy or wise man; in a bad sense, a magician; and this we may readily trace to the Aryan *druh*, applied to the spirit of night or darkness, whence we have the Zend *dru*, a magician. Druidism was a mystical profession, and in the olden time mystery and magic were always confounded. Vallencey (*Coll. Reb. Hib.*, iii. 503,) says: "Welsh, *Drud*, a Druid, *i. e.* the absolver or remitter of sins; so the Irish *Drui*, a Druid, most certainly is from the Persic *duru*, a good and holy man;" and Ousely (*Coll. Orient.*, iv. 302,) adds to this the Arabic *dari*, which means a wise man. Bosworth (*A. S. Dict.*) gives *dry*, pronounced *dru*, as the Anglo-Saxon for "a magician, sorcerer, druid." I think that with the old Celts the Druids occupied the same place as the *Magi* did with the old Persians.

Druidism was divided into three orders or degrees, which were, beginning with the lowest, the *Bards*, the *Prophets*, and the *Druids*. Higgins thinks that the prophets were the lowest order, but he admits that it is not generally allowed. The constitution of the Order was in many respects like that of the Freemasons. In every country there was an Arch-Druid in whom all authority was placed. In Britain it is said that there were under him three arch-flamens or priests, and twenty-five flamens. There was an annual assembly for the administration of justice and the making of laws, and, besides, four quarterly meetings, which took place on the days when the sun reached his equinoctial and solstitial points. The latter two would very nearly correspond at this time with the festivals of St. John the Baptist and St. John the Evangelist. It was not lawful to commit their ceremonies or doctrines to writing, and Cæsar says (*Bell. Gall.*, vi. 13,) that they used the Greek letters, which was, of course, as a cipher; but Higgins (p. 90) says that one of the Irish Ogum alphabets, which Toland calls *secret writing*, "was the original, sacred, and secret character of the Druids."

The places of worship, which were also places of initiation, were of various forms: circular, because a circle was an emblem of the universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or serpentine, because a serpent was a symbol of Hu, the druidical Noah; or winged, to represent the motion of the Divine Spirit; or cruciform, because a cross was the em-

blem of regeneration. Their only covering was the *clouded canopy*, because they deemed it absurd to confine the Omnipotent beneath a roof; and they were constructed of embankments of earth, and of unhewn stones, *unpolluted with a metal tool.* Nor was any one permitted to enter their sacred retreats, unless *he bore a chain.*

The ceremony of initiation into the Druidical Mysteries required much preliminary mental preparation and physical purification. The aspirant was clothed with the three sacred colors, white, blue, and green; white as the symbol of Light, blue of Truth, and green of Hope. When the rites of initiation were passed, the tricolored robe was changed for one of green; in the second degree, the candidate was clothed in blue; and having surmounted all the dangers of the third, and arrived at the summit of perfection, he received the red tiara and flowing mantle of purest white. The ceremonies were numerous, the physical proofs painful, and the mental trials appalling. They commenced in the first degree, with placing the aspirant in the pastos, bed or coffin, where his symbolical death was represented, and they terminated in the third, by his regeneration or restoration to life from the womb of the giantess Ceridwin, and the committal of the body of the *newly born* to the waves in a small boat, symbolical of the ark. The result was, generally, that he succeeded in reaching the safe landing-place, but if his arm was weak, or his heart failed, death was the almost inevitable consequence. If he refused the trial through timidity, he was contemptuously rejected, and declared forever ineligible to participate in the sacred rites. But if he undertook it and succeeded, he was joyously invested with all the privileges of Druidism.

The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishments; the immortality of the soul, and a metempsychosis; and the object of their mystic rites was to communicate these doctrines in symbolic language, an object and a method common alike to Druidism, to the Ancient Mysteries and to Modern Freemasonry.

Druses. A sect of mystic religionists who inhabit Mounts Lebanon and Anti-Lebanon, in Syria. They settled there about the tenth century, and are said to be a mixture of Cuthites or Kurds, Mardi Arabs, and possibly of Crusaders; all of whom were added, by subsequent immigrations, to the original stock to constitute the present or modern race of Druses. Their religion is a heretical compound of Judaism, Christianity, and Mohammedism; the last of which, greatly modified, predominates in their faith. They have a regular order of priesthood, the office being filled by persons consecrated for the purpose, comprising principally the emirs and sheiks, who form a secret organization divided into several degrees, keep the sacred books, and hold secret religious assemblies. Their sacred books are written in antiquated Arabic. The Druses are divided into three classes or degrees, according to religious distinctions. To enable one Druse to recognize another, a system of passwords is adopted, without an interchange of which no communication is made that may give an idea of their religious tenets. (Tien's *Druse Religion Unveiled.*)

Dr. Clarke tells us in his *Travels* that "one class of the Druses are to the rest what the initiated are to the profane, and are called Okkals, which means spiritualists; and they consider themselves superior to their countrymen. They have various degrees of initiation."

Col. Churchill, in his *Ten Years' Residence on Mount Lebanon*, tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelvemonth's probation previous to the admission of a member. Both sexes are admissible. In the second year the novice assumes the distinguishing mark of the white turban, and afterwards, by degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct are essential to admission to the order.

All of these facts have led to the theory, — based, however, I think, on insufficient grounds, — that the Druses are an offshoot from the early Freemasons, and that their connection with the latter is derived from the Crusaders, who, according to the same theory, are supposed to have acquired their Freemasonry during their residence in Palestine. Some writers go so far as to say that the degree of Prince of Lebanon, the twenty-second in the Ancient and Accepted Scottish Rite, refers to the ancestors of these mystical mountaineers in Syria.

Duad. The number two in the Pythagorean system of numbers. See *Two.*

Dualism. In the old mythologies, there was a doctrine which supposed the world to have been always governed by two antagonistic principles, distinguished as the good and the evil principle. This doctrine pervaded all the Oriental religions.

Thus in the system of Zoroaster we have Ahriman and Ormuzd, and in the Hebrew cosmogony we find the Creator and the Serpent. There has been a remarkable devel-

opment of this system in the three degrees of Symbolic Masonry, which everywhere exhibit in their organization, their symbolism, and their design, the pervading influences of this principle of dualism. Thus, in the first degree, there is Darkness overcome by Light; in the second, Ignorance dispersed by Knowledge, and in the third, Death conquered by Eternal Life.

Dub. In the ancient ceremonies of chivalry, a knight was made by giving him three strokes on the neck with the flat end of the sword, and he was then said to be "dubbed a knight." Dubbing is from the Saxon, *dubban*, to strike with a blow. Sir Thomas Smith (*Eng. Commonwealth*), who wrote in the sixteenth century, says: "And when any man is made a knight, he, kneeling down, is strooken of the prince, with his sword naked, upon the back or shoulder, the prince saying, *Sus* or *sois chevalier au nom de Dieu*, and (in times past) they added St. George, and at his arising the prince sayeth, *Avancey*. This is the manner of *dubbing* of knights at this present; and that terme *dubbing* was the old terme in this point, and not *creation*."

Due East and West. A Lodge is said to be situated due East and West for reasons which have varied at different periods in the ritual and lectures. See *Orientation*.

Due Examination. That sort of examination which is correct and prescribed by law. It is one of the three modes of proving a strange brother; the other two being *strict trial* and *lawful information*. See *Vouching*.

Due Form. When the Grand Lodge is opened, or any other Masonic ceremony performed, by the Deputy Grand Master in the absence of the Grand Master, it is said to be done in *due form*. Subordinate Lodges are always said to be opened and closed in *due form*. It is derived from the French word *du*, and that from *devoir*, "to owe," — that which is owing or ought to be done. Due form is the form in which an act ought to be done to be done rightly. French: *En due forme*.

Due Guard. A mode of recognition which derives its name from its object, which is to *duly guard* the person using it in reference to his obligations, and the penalty for their violation. The Due Guard is an Americanism, and of comparatively recent origin, being unknown to the English and continental systems. In some of the old rituals of the date of 1757, the expression is used, but only as referring to what is now called the Sign.

Duelling. Duelling has always been considered a Masonic crime, and most of the Grand Lodges have enacted statutes by which Masons who engage in duels with each other are subject to expulsion. The *Monde Maçonnique* (May, 1858,) gives the following correct view on this subject: "A Freemason who allows himself to be involved in a duel, and who possesses not sufficient discretion to be able to make reparation without cowardice, and without having recourse to this barbarous extremity, destroys by that impious act the contract which binds him to his brethren. His sword or his pistol, though it may seem to spare his adversary, still commits a murder, for it destroys his brothers — from that time fraternity no longer exists for him."

Dues. The payment of annual dues by a member to his Lodge is a comparatively modern custom, and one that certainly did not exist before the revival of 1717. As previous to that period, according to Preston, Lodges received no warrants, but a sufficient number of brethren meeting together were competent to practise the rites of Masonry, and as soon as the special business which called them together had been accomplished, they separated, there could have been no permanent organization of Speculative Masons, and no necessity for contributions to constitute a Lodge fund. Dues must therefore have been unknown except in the Lodges of Operative Masons, which, as we find, especially in Scotland, had a permanent existence. There is, accordingly, no regulation in any of the old Constitutions for the payment of dues. It is not a general Masonic duty, in which the Mason is affected to the whole of the Craft, but an arrangement between himself and his Lodge, with which the Grand Lodge ought not to interfere. As the payment of dues is not a duty owing to the Craft in general, so the non-payment of them is not an offence against the Craft, but simply against his Lodge, the only punishment for which should be striking from the roll or discharge from membership. It is now the almost universal opinion of Masonic jurists that suspension or expulsion from the Order is a punishment that should never be inflicted for non-payment of dues.

Dumbness. Although the faculty of speech is not one of the five human senses, it is important as the medium of communicating instruction, admonition, or reproof, and the person who does not possess it is unfitted to perform the most important duties of life. Hence dumbness disqualifies a candidate for Masonic initiation.

Dummy. A word used in the Grand Chapter of Minnesota to signify what is more usually called a *substitute* in the Royal Arch degree.

Dunckerley, Thomas. No one,

among the Masons of England, occupied a more distinguished position or played a more important part in the labors of the Craft during the latter part of the eighteenth century than Thomas Dunckerley, whose private life was as romantic as his Masonic was honorable.

Thomas Dunckerley was born in the city of London on the 23d of October, 1724. He was the reputed son of Mr. —— and Mrs. Mary Dunckerley, but really owed his birth to a personage of a much higher rank in life, being the natural son of the Prince of Wales, afterwards George II., to whom he bore, as his portrait shows, a striking resemblance. It was not until after his mother's death that he became acquainted with the true history of his birth; so that for more than half of his life this son of a king occupied a very humble position on the stage of the world, and was sometimes even embarrassed with the pressure of poverty and distress.

At the age of ten he entered the navy, and continued in the service for twenty-six years, acquiring, by his intelligence and uniformly good conduct, the esteem and commendation of all his commanders. But having no personal or family interest, he never attained to any higher rank than that of a gunner. During all this time, except at brief intervals, he was absent from England on foreign service.

He returned to his native country in January, 1760, to find that his mother had died a few days before, and that on her death-bed she had made a solemn declaration, accompanied by such details as left no possible doubt of its truth, that Thomas was the illegitimate son of King George II., born while he was Prince of Wales. The fact of the birth had, however, never been communicated by the mother to the prince, and George II. died without knowing that he had such a son living.

Dunckerley, in the account of the affair which he left among his posthumous papers, says: "This information gave me great surprise and much uneasiness; and as I was obliged to return immediately to my duty on board of the Vanguard, I made it known to no person at that time but Captain Swanton. He said that those who did not know me could look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec, and Captain Swanton did promise me that on our return to England he would endeavor to get me introduced to the king, and that he would give me a character; but when we came back to England the king was dead."

Dunckerley had hoped that his case would have been laid before his royal father, and that the result would have been an appointment equal to his birth. But the frustration of these hopes by the death of the king seems to have discouraged him, and no efforts appear for some time to have been made by him or his friends to communicate the facts to George III., who had succeeded to the throne.

In 1761 he again left England as a gunner in Lord Anson's fleet, and did not return until 1764, at which time, finding himself embarrassed with a heavy debt, incurred in the expenses of his family, (for he had married in early life, in the year 1744,) knowing no person who could authenticate the story of his birth, and seeing no probability of gaining access to the ear of the king, he sailed in a merchant vessel for the Mediterranean. He had previously been granted superannuation in the navy in consequence of his long services, and received a small pension, the principal part of which he left for the support of his family during his absence.

But the romantic story of his birth began to be publicly known and talked about, and in 1766 attracted the attention of several persons of distinction, who endeavored, but without success, to excite the interest of the Princess Dowager of Wales in his behalf.

In 1767, however, the declaration of his mother was laid before the king, who was George III., the grandson of his father. It made an impression on him, and inquiry into his previous character and conduct having proved satisfactory, on May 7, 1767, the king ordered Dunckerley to receive a pension of £100, which was subsequently increased to £800, together with a suite of apartments in Hampton Court Palace. He also assumed, and was permitted to bear, the royal arms, with the distinguishing badge of the bend sinister, and adopted as his motto the appropriate words "*Fato non merito.*" In his familiar correspondence, and in his book-plates, he used the name of "Fitz-George."

In 1770 he became a student of law, and in 1774 was called to the bar; but his fondness for an active life prevented him from ever making much progress in the legal profession.

Dunckerley died at Portsmouth in the year 1795, at the ripe age of seventy-one; but his last years were embittered by the misconduct of his son, whose extravagance and dissolute conduct necessarily afflicted the mind while it straitened the means of the unhappy parent. Every effort to reclaim him proved utterly ineffectual; and on the death of his father, no provision being left for his support, he became a vagrant, living for the most part on Ma-

sonic charity. At last he became a bricklayer's laborer, and was often seen ascending a ladder with a hod on his shoulders. His misfortunes and his misconduct at length found an end, and the grandson of a king of England died a pauper in a cellar of St. Giles.

The Masonic career of Dunckerley, if less remarkable than his domestic life, is more interesting to the Freemason. There is no record of the exact time of his reception into the Order; but it must have been not long before 1757, as he in that year delivered an address, as we should now call it, before the Lodges of Plymouth, which was published at the time under the title of "The Light and Truth of Masonry Explained, being the Substance of a Charge Delivered at Plymouth in 1757." In the title of this production he styles himself simply a "Master Mason," showing that he had not been long enough in the Order to have obtained official position, and in the body of the charge he apologizes for the apparent presumption of one "who had been so few years a Mason." It is probable that he was initiated about the year 1755, and, as he was at that time in the navy, in one of the Lodges of Plymouth, which was then, as now, frequented by vessels of war. In this charge, it is worthy of note that a prayer, written by Dunckerley, appears for the first time, which, slightly abridged, has ever since been used in all English and American Lodges at the initiation of a candidate.

Oliver says that shortly after his return to England he was elected the Master of a Lodge. This must have been in the year 1766 or 1767; for in the latter year he received from Lord Blaney, the Grand Master, the deputation for Provincial Grand Master of Hampshire, which, I suppose, would scarcely have been given him if he had not "passed the chair." Preston speaks of his "indefatigable assiduity" in the discharge of the duties of the office, and of the considerable progress of Masonry in the province through his instrumentality. He was soon after appointed to the superintendency of the Lodges in Dorsetshire, Essex, Gloucestershire, Somersetshire, and Herefordshire. And some years afterwards, the Grand Lodge, in grateful testimony of his zeal in the cause of Masonry, resolved that he should rank as a Past Senior Grand Warden, and in all processions take place next the present Senior Grand Warden for the time being. During the rest of his life Dunckerley received many evidences of the high esteem in which he was held by the Masonic authorities of the day, and at the time of his death was occupying the following prominent positions, in addition to that of Provincial Grand Master, which appointment he held from the Prince of Wales, viz., Grand Superintendent and Past Grand Master of Royal Arch Masons of Bristol and several counties, appointed by the Duke of Clarence, and Supreme Grand Master of the Knights of Rosa Crucis, Templars, and Kadosh, under Prince Edward, afterwards Duke of Kent. His royal kinsmen did not neglect his claims to patronage.

But far higher than any of these titles and offices, and of far more lasting importance to the Craft, was the position occupied by Dunckerley as an instructor of the Lodges, and a reformer, or at least a remodeller, of the system of lectures. To these duties he was called by the Grand Lodge of England, which authorized him to construct a new code of lectures, a careful revision of the existing ritual, and a collation of all ancient formulas.

For this task he was pre-eminently qualified. Possessed of a fair share of learning, and imbued with a philosophical spirit, he was prepared to amplify the existing system of Martin Clare by the addition of much new symbolism, and the improvement of that which had already been introduced by his predecessor. He was also liberal in his views, and not partaking of the prejudices then so active against what were called the innovations of Dermott, he did not hesitate to avail himself of his labors, as that schismatic had previously not hesitated to profit by the suggestions of the Chevalier Ramsay. Oliver says, that he often visited the Lodges of the "Ancients," for the purpose of ascertaining what were the essential differences between the two systems, and of that which was good he culled the best, and transplanted it into the workings of the legitimate Grand Lodge.

The results were not evanescent, but are felt even in the ritual of the present day. The most important was that which affected the third degree. Dunckerley reconstructed the Royal Arch of Dermott, and introduced it into the Grand Lodge of England; not, however, without opposition, which was only overcome, Oliver says, by the patronage of the Duke of Clarence, and his own personal influence. By this innovation, the true Word, which had hitherto been a part of the Master's degree, was transferred to the Royal Arch, and the third degree was made incomplete, and required to be supplemented by a higher one, which should supply its deficiency. The Master's degree, as now given in England and America, differs very considerably from that which was left by Martin Clare, and is indebted for its present organization to

the labors of Dunckerley. It might, indeed, be properly called Dunckerley's degree. Dunckerley also introduced into his system of lectures some new symbols. Thus to him is ascribed the adoption of the "lines parallel," as a symbol of the two Saints John, and the "theological ladder."

Dunckerley wrote nothing of great importance. His contributions to Masonic literature seem to have been confined to a couple of charges or addresses, delivered in 1757 and in 1769, and to a brief chronological sketch of the Order of Knights Templars, which was published in the 3d volume of the *Freemason's Magazine*. He was also the author of some Masonic poetry, and two of his odes are inserted in Noorthouck's edition of the Book of Constitutions. But his most effective labors were almost altogether esoteric and his instructions oral, and his industry in this way seems to have been indefatigable, and his influence extensive. The results are felt, as has already been said, to the present day. His popularity as a lecturer is to be attributed to the active character of his mind, and his thorough mastership of the subjects which he taught, and the fluency of his delivery.

His conduct was irreproachable, and hence he was fortunate in securing the esteem and regard of the Craft, and the friendship of the most distinguished Masons who were his contemporaries. Preston styles him "that truly Masonic luminary;" and Oliver says that "he was the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions. His decision, like the law of the Medes and Persians, was final on all points, both of doctrine and discipline, and against it there was no appeal."

Were I to attempt a comparative estimate of his character as a Masonic scholar, in reference to his predecessors, his contemporaries, and his successors in English Masonry, I should say that he was the superior of both Anderson and Desaguliers, but inferior to Preston, to Hutchinson, and to Oliver. Among his contemporaries he certainly had a well-deserved reputation, and is clearly entitled to the appellation that was bestowed upon him, of being a learned and philosophical Mason.

Dupaty, Louis Emanuel Charles Mercier. The author of many Masonic songs and other fugitive pieces inserted in the *Annales Maçonniques*. He wrote in 1810, with Révéroui de Saint-Cyr, a comic opera entitled "Cagliostro ou les Illuminés." In 1818, he published a Masonic tale entitled "l'Harmonie." He was a poet and dramatic writer of some reputation, born in the Gironde in 1775, elected to the French Academy in 1835, and died in 1851.

Duty. The duty of a Mason as an honest man is plain and easy. It requires of him honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. To sleep little, and to study much; to say little, and to hear and think much; to learn, that he may be able to do; and then to do earnestly and vigorously whatever the good of his fellows, his country and mankind requires, are the duties of every Mason.

E.

Eagle. The eagle, as a symbol, is of great antiquity. In Egypt, Greece, and Persia, this bird was sacred to the sun. Among the Pagans it was an emblem of Jupiter, and with the Druids it was a symbol of their supreme god. In the Scriptures, a distinguished reference is in many instances made to the eagle; especially do we find Moses (Exod. xix. 4,) representing Jehovah as saying, in allusion to the belief that this bird assists its feeble young in their flight by bearing them upon its own pinions, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Not less elevated was the symbolism of the eagle among the Pagans. Thus, Cicero, speaking of the myth of Ganymede carried up to Jove on an eagle's back, says that it teaches us that the truly wise, irradiated by the shining light of virtue, become more and more like God, until by wisdom they are borne aloft and soar to him. The heralds explain the eagle as signifying the same thing among birds as the lion does among quadrupeds. It is, they say, the most swift, strong, laborious, generous, and bold of all birds, and for this reason it has been made, both by ancients and moderns, the symbol of majesty. In the jewel of the Rose Croix degree is found an eagle displayed at the foot of the cross; and it is

there very appropriately selected as a symbol of Christ, in his divine character, bearing the children of his adoption on his wings, teaching them with unequalled love and tenderness to poise their unfledged wings and soar from the dull corruptions of earth to a higher and holier sphere. And for this reason the eagle in the jewel of that degree is very significantly represented as having the wings displayed as if in the very act of flight.

Eagle and Pelican, Knight of the. See *Knight of the Eagle and Pelican.*

Eagle, Double-Headed. The *eagle displayed*, that is, with extended wings, as if in the act of flying, has always, from the majestic character of the bird, been deemed an emblem of imperial power. Marius, the consul, first consecrated the eagle, about eight years B. C., to be the sole Roman standard at the head of every legion, and hence it became the standard of the Roman empire ever afterwards. As the single-headed eagle was thus adopted as the symbol of imperial power, the double-headed eagle naturally became the representative of a double empire; and on the division of the Roman dominions into the eastern and western empire, which were afterwards consolidated by the Carlovingian race into what was ever after called the Holy Roman empire, the double-headed eagle was assumed as the emblem of this double empire; one head looking, as it were, to the West, or Rome, and the other to the East, or Byzantium. Hence the escutcheons of many persons now living, the descendants of the princes and counts of the Holy Roman empire, are placed upon the breast of a double-headed eagle. Upon the dissolution of that empire, the emperors of Germany, who claimed their empire to be the representative of ancient Rome, assumed the double-headed eagle as their symbol, and placed it in their arms, which were blazoned thus: *Or*, an eagle displayed *sable*, having two heads, each inclosed within an amulet, *or* beaked and armed *gules*, holding in his right claw a sword and sceptre *or*, and in his left the imperial mound. Russia also bears the double-headed eagle, having added, says Brewer, that of Poland to her own, and thus denoting a double empire. It is, however, probable that the double-headed eagle of Russia is to be traced to some assumed representation of the Holy Roman empire based upon the claim of Russia to Byzantium; for Constantine, the Byzantine emperor, is said to have been the first who assumed this device to intimate the division of the empire into East and West.

The statement of Millington (*Heraldry in History, Poetry, and Romance*, p. 290,) is doubtful, that "the double-headed eagle of the Austrian and Russian empires was first assumed during the second Crusade, and typified the great alliance formed by the Christian sovereigns of Greece and Germany against the enemy of their common faith, and it is retained by Russia and Austria as representations of those empires." The theory is more probable as well as more generally accepted which connects the symbol with the eastern and western empires of Rome. It is, however, agreed by all that while the single-headed eagle denotes imperial dignity, the extension and multiplication of that dignity is symbolized by the two heads.

The double-headed eagle was probably first introduced as a symbol into Masonry in the year 1758. In that year the body calling itself the Council of Emperors of the East and West was established in Paris. The double-headed eagle was likely to have been assumed by this Council in reference to the double jurisdiction which it claimed, and which is represented so distinctly in its title. Its ritual, which consisted of twenty-five degrees, all of which are now contained in the Ancient and Accepted Scottish Rite, was subsequently established in the city of Berlin, and adopted by the Grand Lodge of the Three Globes. Frederick II., king of Prussia, who was the head of the Ancient and Accepted Scottish Rite, is said to have merged this body into his own Rite, adding to its twenty-five degrees eight more, so as to make the thirty-three degrees of which that Rite is now composed. The double-headed eagle was then adopted as the symbol of the thirty-third and ultimate degree. The whole Rite being considered as a representative of the Holy Empire, as is indicated by the titles of two of its officers,

who are still called the Secretary and the Treasurer of the Holy Empire, the double-headed eagle, which was the ensign, as it has been seen, of that empire, was appropriately adopted as the symbol of the governing degree of the Rite.

The jewel of the thirty-third degree, or

Sovereign Grand Inspector General of the Ancient and Accepted Scottish Rite, is a double-headed eagle (which was originally black, but is now generally of silver), a golden crown resting on both heads, wings displayed, beak and claws of gold, his talons grasping a wavy sword, the emblem of cherubic fire, the hilt held by one talon, the blade by the other. The banner of the Order is also a double-headed eagle crowned.

Eagle, Knight of the. See *Knight of the Eagle.*

Eagle, Knight of the American. See *Knight of the American Eagle.*

Eagle, Knight of the Black. See *Knight of the Black Eagle.*

Eagle, Knight of the Gold. See *Knight of the Gold Eagle.*

Eagle, Knight of the Prussian. See *Knight of the Prussian Eagle.*

Eagle, Knight of the Red. See *Knight of the Red Eagle.*

Eagle, Knight of the White and Black. See *Knight of the White and Black Eagle.*

Eagles, Knight of the Two Crowned. See *Knight of the Two Crowned Eagles.*

Ear of Corn. This was, among all the ancients, an emblem of plenty. Ceres, who was universally worshipped as the goddess of abundance, and even called by the Greeks *Demeter*, a manifest corruption of *Gemeter*, or *mother earth*, was symbolically represented with a garland on her head composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. And in the Hebrew, the most significant of all languages, the two words, which signify an ear of corn, are both derived from roots which give the idea of abundance. For *shibboleth*, which is applicable both to an ear of corn and a flood of water, has its root in *shabal*, to increase or to flow abundantly; and the other name of corn, *dagan*, is derived from the verb *dagah*, signifying to multiply, or to be increased.

Ear of corn, which is a technical expression in the second degree, has been sometimes ignorantly displaced by a *sheaf of wheat*. This is done in America, under the mistaken supposition that *corn* refers only to *Indian maize*, which was unknown to the ancients. But *corn* is a generic word, and includes wheat and every other kind of grain. This is its legitimate English meaning, and hence an *ear of corn*, which is an old expression, and the right one, would denote a stalk, but not a sheaf of wheat. See *Shibboleth.*

Ear, The Listening. The listening ear is one of the three precious jewels of a Fellow Craft Mason. In the Hebrew language, the verb שָׁמַע, *shemong*, signifies not only to hear, but also to understand and to obey. Hence, when Jesus said, after a parable, "he that hath ears to hear, let him hear," he meant to denote that he who hears the recital of allegories should endeavor to discover their hidden meaning, and be obedient to their teaching. This is the true meaning of the symbol of the listening ear, which admonishes the Fellow Craft not only that he should receive lessons of instruction from his teacher, but that he should treasure them in his breast, so as to ponder over their meaning and carry out their design.

Earthen Pan. In the lectures of the early part of the eighteenth century used as a symbol of zeal, together with chalk and charcoal, which represented freedom and fervency. In the modern lectures it has been substituted by clay. *Pan* once signified *hard earth*, a meaning which is now obsolete, though from it we derive the name of a cooking utensil.

East. The East has always been considered peculiarly sacred. This was, without exception, the case in all the Ancient Mysteries. In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshippers were wont anxiously to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honored with an appropriate degree of reverence. And even among those nations where sun-worship gave place to more enlightened doctrines, the respect for the place of sun-rising continued to exist. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practice was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned towards the East in their public prayers, which custom St. Augustine (*Serm. Dom. in Monte*, c. 5,) accounts for "because the East is the most honorable part of the world, being the region of light whence the glorious sun arises." And hence all Masonic Lodges, like their great prototype the Temple of Jerusalem, are built, or supposed to be built, due East and West; and as the North is esteemed a place of darkness, the East, on the contrary, is considered a place of light.

In the primitive Christian church, ac-

cording to St. Ambrose, in the ceremonies accompanying the baptism of a catechumen, "he turned towards the West, the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with Jesus Christ." And so, too, in the oldest lectures of the last century, the Mason is said to travel from the West to the East, that is, from darkness to light. In the Prestonian system, the question is asked, "What induces you to leave the West to travel to the East?" And the answer is: "In search of a Master, and from him to gain instruction." The same idea, if not precisely the same language, is preserved in the modern and existing rituals.

The East, being the place where the Master sits, is considered the most honorable part of the Lodge, and is distinguished from the rest of the room by a dais, or raised platform, which is occupied only by those who have passed the Chair.

Bazot (*Manuel*, p. 154,) says: "The veneration which Masons have for the East, confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion whose first degeneration was sun-worship.

East and West, Knight of the. See *Knight of the East and West.*

East, Grand. The place where a Grand Lodge holds its communications, and whence are issued its edicts, is often called its Grand East. Thus, the Grand East of Boston would, according to this usage, be placed at the head of documents emanating from the Grand Lodge of Massachusetts. Grand Orient has sometimes been used instead of Grand East, but improperly. Orient might be admissible as signifying East, but Grand Orient having been adopted as the name of certain Grand Bodies, such as the Grand Orient of France, which is tantamount to the Grand Lodge of France, the use of the term might lead to confusion. Thus, the Orient of Paris is the seat of the Grand Orient of France. The expression Grand East, however, is almost exclusively confined to this country; and even here is not in universal use.

East Indies. See *India.*

East, Knight of the. See *Knight of the East.*

Easter. Easter Sunday, being the day celebrated by the Christian church in commemoration of the resurrection of the Lord Jesus, is appropriately kept as a feast-day by Rose Croix Masons.

Easter Monday. On this day, in every third year, Councils of Kadosh in the Ancient and Accepted Scottish Rite hold their elections.

Eastern Star, Order of the. An American Adoptive Rite, called the "Order of the Eastern Star," invented by Bro. Robert Morris, and somewhat popular in this country. It consists of five degrees, viz., 1, Jephtha's daughter, or the daughter's degree; 2, Ruth, or the widow's degree; 3, Esther, or the wife's degree; 4, Martha, or the sister's degree; 5, Electa, or the Benevolent. It is entirely different from European or French Adoptive Masonry. Recently, this Order has undergone a thorough organization, and been extended into other countries, especially into South America.

East Port. An error of ignorance in the Landsdowne Manuscript, where the expression, "the city of East Port," occurs as a corruption of "the cities of the East."

Eavesdropper. A listener. The punishment which was directed in the old lectures, at the revival of Masonry in 1717, to be inflicted on a detected cowan was: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels." The French inflict a similar punishment. "On le met sous une gouttière, une pompe, ou une fontaine, jusqu'à ce qu'il soit mouillé depuis la tête jusqu'aux pieds." Hence a listener is called an eavesdropper. The word is not, as has by some been supposed, a peculiar Masonic term, but is common to the language. Skinner gives it in his *Etymologicon*, and calls it "vox sane elegantissima;" and Blackstone (*Comm.*, iv. 13,) thus defines it: "Eavesdroppers, or such as listen under walls, or windows, or the eaves of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales, are a common nuisance and presentable at the court leet; or are indictable at the sessions, and punishable by fine and finding sureties for their good behavior."

Ebony Box. A symbol in the high degrees of the human heart, and is intended to teach reserve and taciturnity, which should be inviolably maintained in regard to the incommunicable secrets of the Order. When it is said that the ebony box contained the plans of the Temple of Solomon, the symbolic teaching is, that in the human heart are deposited the secret designs and motives of our conduct by which we propose to erect the spiritual temple of our lives.

Eclectic Masonry. From the Greek, ἐκλεκτικὸς, *eklektikos*, which means *selecting.* Those philosophers who, in ancient times, selected from the various systems of philosophy such doctrines as appeared most conformable to truth were called "eclectic philosophers." So the confederation of Masons in Germany, which consisted of Lodges that selected the degrees which

they thought most conformable to ancient Freemasonry, was called the eclectic union, and the Masonry which it adopted received the name of Eclectic Masonry. See *Eclectic Union.*

Eclectic Rite. The Rite practised by the *Eclectic Union*, which see.

Eclectic Union. The fundamental idea of a union of the German Lodges for the purpose of purifying the Masonic system of the corruptions which had been introduced by the numerous degrees founded on alchemy, theosophy, and other occult sciences which at that time flooded the continent of Europe, originated, in 1779, with the Baron Von Ditfurth, who had been a prominent member of the Rite of Strict Observance; although Lenning attributes the earlier thought of a circular letter to Von Knigge. But the first practical step towards this purification was taken in 1783 by the Provincial Grand Lodges of Frankfort-on-the-Main and of Wetzlar. These two bodies addressed an encyclical letter to the Lodges of Germany, in which they invited them to enter into an alliance for the purpose of "re-establishing the Royal Art of Freemasonry." The principal points on which this union or alliance was to be founded were, 1. That the three symbolic degrees only were to be acknowledged by the united Lodges. 2. That each Lodge was permitted to practise for itself such high degrees as it might select for itself, but that the recognition of these was not to be made compulsory on the other Lodges. 3. That all the united Lodges were to be equal, none being dependent on any other. These propositions were accepted by several Lodges, and thence resulted the *Eclectisches Bund*, or Eclectic Union of Germany, at the head of which is the "Mother Grand Lodge of the Eclectic Union" at Frankfort-on-the-Main. The system of Masonry practised by this union is called the Eclectic system, and the Rite recognized by it is the Eclectic Rite, which consists of only the three degrees of Apprentice, Fellow Craft, and Master Mason.

Ecossais. This is a French word, which is most generally to be translated as *Scottish Master.* The term was introduced by the Chevalier Ramsay, who first invented the degree, which he called Ecossais because he claimed that his system of Masonry came from Scotland. From this original degree of Ramsay numerous others have sprung up under the same or similar name; all of them, however, concurring in one particular, namely, that of detailing the method adopted for the preservation of the true Word. The American Mason will understand the character of the system of Ecossaism, as it may be called, when he is told that the Select Master of his own Rite is really an Ecossias degree. It is found, too, in many other Rites. Thus, in the French Rite, it is the fifth degree. In the Ancient and Accepted Scottish Rite, the thirteenth degree or Knights of the Ninth Arch is properly an Ecossais degree. The Ancient York Rite is without an Ecossais degree, but its principles are set forth in the instructions of the Royal Arch.

Some idea of the extent to which these degrees have been multiplied may be formed from the fact that Oliver has a list of eighty of them; Ragon enumerates eighty-three; and the Baron Tschoudy, rejecting twenty-seven which he does not consider legitimate, retains a far greater number to whose purity he does not object.

In the Ecossais system there is a legend, a part of which has been adopted in all the Ecossais degrees, and which has in fact been incorporated into the mythical history of Masonry. It is to the effect that the builder of the Temple engraved the word upon a triangle of pure metal, and, fearing that it might be lost, he always bore it about his person, suspended from his neck, with the engraved side next to his breast. In a time of great peril to himself, he cast it into an old dry well, which was in the south-east corner of the Temple, where it was afterwards found by three Masters. They were passing near the well at the hour of meridian, and were attracted by its brilliant appearance; whereupon one of them, descending by the assistance of his comrades, obtained it, and carried it to King Solomon. But the more modern form of the legend dispenses with the circumstance of the dry well, and says that the builder deposited it in the place which had been purposely prepared for it, and where centuries afterwards it was found. And this amended form of the legend is more in accord with the recognized symbolism of the loss and the recovery of the Word.

Ecossais. 1. The fourth degree of Ramsay's Rite, and the original whence all the degrees of Ecossaism have sprung. 2. The fifth degree of the French Rite. 3. The Ecossais degrees constitute the fourth class of the Rite of Mizraim, — from the fourteenth to the twenty-first degree. In the subsequent articles only the principal Ecossais degrees will be mentioned.

Ecossais Architect, Perfect. (*Ecossais Architecte Parfait.*) A degree in the collection of M. Pyron.

Ecossais, English. (*Ecoss. Anglais.*) A degree in the Mother Lodge of the Philosophic Rite.

Ecossais, Faithful. (*Ecossais Fidèle.*) See *Vielle Bru.*

Ecossais, French. The thirty-fifth degree of the collection of the Metropolitan Chapter of France.

Ecossais, Grand. The fourteenth degree of the Scottish Rite is so called in some of the French rituals.

Ecossais, Grand Architect. (*Grand Architect Ecossais.*) The forty-fifth degree of the Metropolitan Chapter of France.

Ecossais, Grand Master. Formerly the sixth degree of the Capitular system, practised in Holland.

Ecossais, Knight. A synonym of the ninth degree of Illuminism. It is more commonly called Illuminatus Dirigens.

Ecossais, Master. The fifth degree of the Rite of Zinnendorf. It was also formerly among the high degrees of the German Chapter and those of the Rite of the Clerks of Strict Observance. It is said to have been composed by Baron Hund.

Ecossais Novice. A synonym of the eighth degree of Illuminism. It is more commonly called Illuminatus Major.

Ecossais of Clermont. The thirtieth degree of the Metropolitan Chapter of France.

Ecossais of England. A degree in the collection of M. Le Rouge.

Ecossais of Franville. The thirty-first degree of the Metropolitan Chapter of France.

Ecossais of Hiram. A degree in the Mother Lodge of the Philosophic Scotch Rite.

Ecossais of Messina. A degree in the nomenclature of M. Fustier.

Ecossais of Montpellier. The thirty-sixth degree of the Metropolitan Chapter of France.

Ecossais of Naples. The forty-second degree of the collection of the Metropolitan Chapter of France.

Ecossais of Perfection. The thirty-ninth degree of the collection of the Metropolitan Chapter of France.

Ecossais of Prussia. A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

Ecossais of St. Andrew. A not unusual form of Ecossaism, and found in several Rites. 1. The second degree of the Clerks of Strict Observance; 2. The twenty-first degree of the Rite of Mizraim; 3. The twenty-ninth degree of the Ancient and Accepted Scottish Rite is also an Ecossais of St. Andrew; 4. The sixty-third degree of the collection of the Metropolitan Chapter of France is an Ecossais of St. Andrew of Scotland; 5. The seventy-fifth degree of the same collection is called Ecossais of St. Andrew of the Thistle.

Ecossais of St. George. A degree in the collection of Le Page.

Ecossais of the Forty. (*Ecossais des Quarante.*) The thirty-fourth degree of the collection of the Metropolitan Chapter of France.

Ecossais of the Lodge of Prince Edward. A degree in the collection of Pyron. This was probably a Stuart degree, and referred to Prince Charles Edward, the young Pretender.

Ecossais of the Sacred Vault of James VI. 1. The thirty-third degree of the collection of the Metropolitan Chapter of France, said to have been composed by the Baron Tschoudy. 2. The twentieth degree of the Rite of Mizraim. 3. In the French rituals, this name has been given to the fourteenth degree of the Scottish Rite. Chemin Dupontès says that the degree was a homage paid to the kings of Scotland. Nothing, however, of this can be found in its present ritual; but it is very probable that the degree, in its first conception, and in some ritual that no longer exists, was an offspring of the house of Stuart, of which James VI. was the first English king.

Ecossais of the Three J. J. J. 1. The thirty-second degree of the collection of the Metropolitan Chapter of France. 2. The nineteenth degree of the Rite of Mizraim. The three J. J. J. are the initials of Jourdain, Jaho, Jachin.

Ecossais of Toulouse. A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

Ecossais of the Triple Triangle. The thirty-seventh degree of the collection of the Metropolitan Chapter of France.

Ecossais, Parisian. So Thory has it; but Ragon, and all the other nomenclators, give it as Ecossais Panissière. The seventeenth degree of the Rite of Mizraim.

Ecossais, Perfect. A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

Ecossism. A name given by French Masonic writers to the thirty-three degrees of the Ancient and Accepted Scottish Rite. This, in English, would be equivalent to *Scottish Masonry*, which see.

Ecuador. Masonry was introduced into the Republic of Ecuador, in the year 1857, by the Grand Orient of Peru, which organized a Symbolic Lodge and Chapter of the eighth degree in Guayaquil; but in consequence of the opposition of the priests, these bodies did not flourish, and at the end of two years their members surrendered their warrants and ceased to pursue their Masonic labors.

Edict of Cyrus. Five hundred and thirty-six years before the Christian era, Cyrus issued his edict permitting the Jews to return from the captivity at Babylon to Jerusalem, and to rebuild the House of the Lord. At the same time he restored to

them all the sacred vessels and precious ornaments of the first Temple, which had been carried away by Nebuchadnezzar, and which were still in existence. This is commemorated in the Royal Arch degree of the York and American Rites. It is also referred to in the fifteenth degree, or Knight of the East of the Scottish Rite.

Edicts. The decrees of a Grand Master or of a Grand Lodge are called Edicts, and obedience to them is obligatory on all the Craft.

Edinburgh. The capital of Scotland. The Official Register of the Grand Lodge of Scotland, published at the end of its "Laws and Constitutions," (Edit. 1852, p. 60,) states that the "Lodge of Edinburgh, No. 1," was instituted in 1518; and the Charter of Cologne speaks of the existence of a Lodge in that city in 1535, but the authenticity of this document is now generally disputed. Lawrie, however, (*Hist. Freem.*, p. 102,) says that the Minutes of St. Mary's Lodge, which is the oldest Lodge in Edinburgh, extend as far back as the year 1598. See *Scotland*.

Edinburgh, Congress of. It was convoked, in 1736, by William St. Clair of Roslin, Patron of the Masons of Scotland, (whose mother Lodge was at Kilwinning,) with the view of abdicating his dignity as hereditary Grand Patron, with all the privileges granted in 1430, by King James II., to the family of Roslin, and afterwards to organize Masonry upon a new basis. The members of thirty-two Lodges uniting for this purpose, constituted the new Grand Lodge of Scotland, and elected St. Clair Grand Master. See *St. Clair*.

Edwin. The son of Edward, Saxon king of England, who died in 924, and was succeeded by his eldest son Athelstan. The Masonic tradition is that Athelstan appointed his brother Edwin the Patron of Masonry in England, and gave him what the Old Records call a free Charter to hold an Annual Communication or General Assembly, under the authority of which he summoned the Masons of England to meet him in a Congregation at York, where they met in 926 and formed the Grand Lodge of England. The Old Records say that these Masons brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and other languages, and from these framed the document now known as the York Constitutions, whose authenticity has been in recent years so much a subject of controversy among Masonic writers. Prince Edwin died two years before his brother, and a report was spread of his being put wrongfully to death by him; "but this," says Preston, "is so improbable in itself, so inconsistent with the character of Athelstan, and, indeed, so slenderly attested, as to be undeserving a place in history." William of Malmesbury, the old chronicler, relates the story, but confesses that it had no better foundation than some old ballads. But now come the later Masonic antiquaries, who assert that Edwin himself is only a myth, and that, in spite of the authority of a few historical writers, Athelstan had no son or brother of the name of Edwin. Woodford (*Old Charges of the Brit. Freemasons*, p. xiv.,) thinks that the Masonic tradition points to Edwin, king of Northumbria, whose rendezvous was once at Auldby, near York, and who in 627 aided in the building of a stone church at York, after his baptism there, with Roman workmen. "Tradition," he says, "sometimes gets confused after the lapse of time; but I believe the tradition is in itself true which links Masonry to the church building at York by the Operative Brotherhood, under Edwin, in 627, and to a gild Charter under Athelstan, in 927."

The legend of Prince Edwin, of course, requires some modification, but we should not be too hasty in rejecting altogether a tradition which has been so long and so universally accepted by the Fraternity, and to which Anderson, Preston, Krause, Oliver, and a host of other writers, have subscribed their assent. The subject will be fully discussed under the head of *York Constitutions*, which see.

Egg, Mundane. It was a belief of almost all the ancient nations, that the world was hatched from an egg made by the Creator, over which the Spirit of God was represented as hovering in the same manner as a bird broods or flutters over her eggs. Faber, (*Pag. Idol.*, i. 4,) who traced everything to the Arkite worship, says that this egg, which was a symbol of the resurrection, was no other than the ark; and as Dionysus was fabled in the Orphic hymns to be born from an egg, he and Noah were the same person; wherefore the birth of Dionysus or Brahma, or any other hero god from an egg, was nothing more than the egress of Noah from the ark. Be this as it may, the egg has been always deemed a symbol of the resurrection, and hence the Christian use of Easter eggs on the great feast of the resurrection of our Lord. As this is the most universally diffused of all symbols, it is strange that it has found no place in the symbolism of Freemasonry, which deals so much with the doctrine of the resurrection, of which the egg was everywhere the recognized symbol. It was, however, used by the ancient architects, and from them was adopted by the Operative Masons of the Middle Ages, one of

whose favorite ornaments was the ovolo, or egg-moulding.

Eglinton Manuscript. An Old Record supposed to be of the date of 1599. It is so named from its having been discovered some years ago in the charter chest at Eglinton Castle. It is a Scottish manuscript, and is valuable for its details of early Masonry in Scotland. In it, Edinburgh is termed "the first and principal Lodge," and Kilwinning is called "the heid and secund Ludge of Scotland in all tyme cuming." An exact copy of it was taken by Bro. D. Murray Lyon, and first published by Bro. W. J. Hughan in his *Unpublished Records of the Craft.*

Egyptian Masonry. See *Cagliostro.*

Egyptian Mysteries. Egypt has always been considered as the birthplace of the mysteries. It was there that the ceremonies of initiation were first established. It was there that truth was first veiled in allegory, and the dogmas of religion were first imparted under symbolic forms. From Egypt — "the land of the winged globe" — the land of science and philosophy, "peerless for stately tombs and magnificent temples — the land whose civilization was old and mature before other nations, since called to empire, had a name" — this system of symbols was disseminated through Greece and Rome and other countries of Europe and Asia, giving origin, through many intermediate steps, to that mysterious association which is now represented by the Institution of Freemasonry.

To Egypt, therefore, Masons have always looked with peculiar interest, as the cradle of that mysterious science of symbolism whose peculiar modes of teaching they alone, of all modern institutions, have preserved to the present day.

The initiation into the Egyptian mysteries was, of all the systems practised by the ancients, the most severe and impressive. The Greeks at Eleusis imitated it to some extent, but they never reached the magnitude of its forms nor the austerity of its discipline. The system had been organized for ages, and the priests, who alone were the hierophants, — the explainers of the mysteries, or, as we should call them in Masonic language, the Masters of the Lodges, — were educated almost from childhood for the business in which they were engaged. That "learning of the Egyptians," in which Moses is said to have been so skilled, was all imparted in these mysteries. It was confined to the priests and to the initiates; and the trials of initiation through which the latter had to pass were so difficult to be endured, that none but those who were stimulated by the most ardent thirst for knowledge dared to undertake them or succeeded in submitting to them.

The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the government of the state, and the kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds — exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them it was necessary to pass through an initiation which was characterized by the severest trials of courage and fortitude.

The principal seat of the mysteries was at Memphis, in the neighborhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the mysteries of Osiris and Serapis, the latter those of Isis. The mysteries of Osiris were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox.

The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions.

Apuleius, (*Met.*, lib. xi.,) who had been initiated in all of them, thus alludes, with cautious reticence, to those of Isis: "The priest, all the profane being removed to a distance, taking hold of me by the hand, brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you were it lawful for me to tell you; you should know it if it were lawful for you to hear. But both the ears that heard those things and the tongue that told them would reap the evil results of their rashness. Still, however, kept in suspense, as you probably are, with religious longing, I will not torment you with long-protracted anxiety. Hear, therefore, but believe what is the truth. *I approached the confines of death*, and, having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods beneath and the gods above, and stood near and worshipped them. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant."

The first degree, as we may term it, of Egyptian initiation was that into the mysteries of Isis. What was its peculiar import, we are unable to say. Isis, says Knight,

was, among the later Egyptians, the personification of universal nature. To Apuleius she says: "I am nature — the parent of all things, the sovereign of the elements, the primary progeny of time." Plutarch tells us that on the front of the temple of Isis was placed this inscription: "I, Isis, am all that has been, that is, or shall be, and no mortal hath ever unveiled me." Thus we may conjecture that the Isiac mysteries were descriptive of the alternate decaying and renovating powers of nature. Higgins, (*Anacal.*, ii. 102,) it is true, says that during the mysteries of Isis were celebrated the misfortunes and tragical death of Osiris in a sort of drama; and Apuleius asserts that the initiation into her mysteries is celebrated as bearing a close resemblance to a voluntary death, with a precarious chance of recovery. But Higgins gives no authority for his statement, and that of Apuleius cannot be constrained into any reference to the enforced death of Osiris. It is, therefore, probable that the ceremonies of this initiation were simply preparatory to that of the Osirian, and taught, by instructions in the physical laws of nature, the necessity of moral purification, a theory which is not incompatible with all the mystical allusions of Apuleius when he describes his own initiation.

The *mysteries of Serapis* constituted the second degree of the Egyptian initiation. Of these rites we have but a scanty knowledge. Herodotus is entirely silent concerning them, and Apuleuis, calling them "the nocturnal orgies of Serapis, a god of the first rank," only intimates that they followed those of Isis, and were preparatory to the last and greatest initiation. Serapis is said to have been only Osiris while in Hades; and hence the Serapian initiation might have represented the death of Osiris, but leaving the lesson of resurrection for a subsequent initiation. But this is merely a conjecture.

In the mysteries of Osiris, which were the consummation of the Egyptian system, the lesson of death and resurrection was symbolically taught; and the legend of the murder of Osiris, the search for the body, its discovery and restoration to life is scenically represented. This legend of initiation was as follows. Osiris, a wise king of Egypt, left the care of his kingdom to his wife Isis, and travelled for three years to communicate to other nations the arts of civilization. During his absence, his brother Typhon formed a secret conspiracy to destroy him and to usurp his throne. On his return, Osiris was invited by Typhon to an entertainment in the month of November, at which all the conspirators were present. Typhon produced a chest inlaid with gold, and promised to give it to any person present whose body would most exactly fit it. Osiris was tempted to try the experiment; but he had no sooner laid down in the chest, than the lid was closed and nailed down, and the chest thrown into the river Nile. The chest containing the body of Osiris was, after being for a long time tossed about by the waves, finally cast up at Byblos in Phœnicia, and left at the foot of a tamarisk tree. Isis, overwhelmed with grief for the loss of her husband, set out on a journey, and traversed the earth in search of the body. After many adventures, she at length discovered the spot whence it had been thrown up by the waves, and returned with it in triumph to Egypt. It was then proclaimed, with the most extravagant demonstrations of joy, that Osiris was risen from the dead and had become a god. Such, with slight variations of details by different writers, are the general outlines of the Osiric legend which was represented in the drama of initiation. Its resemblance to the Hiramic legend of the Masonic system will be readily seen, and its symbolism will be easily understood. Osiris and Typhon are the representatives of the two antagonistic principles — good and evil, light and darkness, life and death.

There is also an astronomical interpretation of the legend which makes Osiris the sun and Typhon the season of winter, which suspends the fecundating and fertilizing powers of the sun or destroys its life, to be restored only by the return of invigorating spring.

The sufferings and death of Osiris were the great mystery of the Egyptian religion. His being the abstract idea of the divine goodness, his manifestation upon earth, his death, his resurrection, and his subsequent office as judge of the dead in a future state, look, says Wilkinson, like the early revelation of a future manifestation of the deity converted into a mythological fable.

Into these mysteries Herodotus, Plutarch, and Pythagoras were initiated, and the former two have given brief accounts of them. But their own knowledge must have been extremely limited, for, as Clement of Alexandria (*Strom.*, v. 7,) tells us, the more important secrets were not revealed even to all the priests, but to a select number of them only.

Egyptian Priests, Initiations of the. In the year 1770, there was published at Berlin a work entitled *Crata Repoa; oder Einweihungen der Egyptischen Priester*, i. e. Crata Repoa; or, Initiations of the Egyptian Priests. This book was subsequently republished in 1778, and translated into French under the revision of Ragon, and published at Paris in 1821, by Bailleul. It professed to give the whole

formula of the initiation into the mysteries practised by the ancient Egyptian priests. Lenning cites the work, and gives an outline of the system as if he thought it an authentic relation; but Gädicke more prudently says of it that he doubts that there are more mysteries described in the book than were ever practised by the ancient Egyptian priests. The French writers have generally accepted it as genuine. Forty years before, the Abbé Terrasson had written a somewhat similar work, in which he pretended to describe the initiation of a Prince of Egypt. Kloss, in his *Bibliography*, has placed this latter work under the head of "Romances of the Order;" and a similar place should doubtless be assigned to the Crata Repoa. The curious may, however, be gratified by a brief detail of the system.

According to the Crata Repoa, the priests of Egypt conferred their initiation at Thebes. The mysteries were divided into the following seven degrees. 1. Pastophoros. 2. Neocoros. 3. Melanophoros. 4. Kistophoros. 5. Balahate. 6. Astronomos. 7. Propheta. The first degree was devoted to instructions in the physical sciences; the second, to geometry and architecture. In the third degree, the candidate was instructed in the symbolical death of Osiris, and was made acquainted with the hieroglyphical language. In the fourth, he was presented with the book of the laws of Egypt, and became a judge. The instructions of the fifth degree were dedicated to chemistry, and of the sixth to astronomy and the mathematical sciences. In the seventh and last degree the candidate received a detailed explanation of all the mysteries, his head was shaved, and he was presented with a cross, which he was constantly to carry, a white mantle, and a square head dress. To each degree was attached a word and sign. Any one who should carefully read the Crata Repoa, would be convinced that, so far from being founded on any ancient system of initiation, it was simply a modern invention made up out of the high degrees of continental Masonry. It is indeed surprising that Lenning and Ragon should have treated it as if it had the least claims to antiquity.

Eheyeh asher Eheyeh. The pronunciation of אהיה אשר אהיה, which means, *I am that I am*, and is one of the pentateuchal names of God. It is related in the third chapter of Exodus, that when God appeared to Moses in the burning bush, and directed him to go to Pharaoh and to the children of Israel in Egypt, Moses required that, as preliminary to his mission, he should be instructed in the name of God, so that, when he was asked by the Israelites, he might be able to prove his mission by announcing what that name was; and God said to him, אהיה, (Eheyeh,) *I am that I am;* and he directed him to say, "*I am* hath sent you." *Eheyeh asher eheyeh* is, therefore, the name of God, in which Moses was instructed at the burning bush.

Maimonides thinks that when the Lord ordered Moses to tell the people that אהיה (Eheyeh) sent him, he did not mean that he should only mention his name; for if they were already acquainted with it, he told them nothing new, and if they were not, it was not likely that they would be satisfied by saying such a name sent me, for the proof would still be wanting that this was really the name of God; therefore, he not only told them the name, but also *taught* them its signification. In those times, Sabaism being the predominant religion, almost all men were idolaters, and occupied themselves in the contemplation of the heavens and the sun and the stars, without any idea of a personal God in the world. Now, the Lord, to deliver his people from such an error, said to Moses, "Go and tell them I AM THAT I AM hath sent me unto you," which name אהיה, (Eheyeh,) signifying Being, is derived from היה, (heyeh,) the verb of existence, and which, being repeated so that the second is the predicate of the first, contains the mystery. This is as if he had said, "Explain to them that *I am what I am:* that is, that my Being is within myself, independent of every other, different from all other beings, who *are* so alone by virtue of my distributing it to them, and might not have *been*, nor could actually *be*, such without it." So that אהיה denotes the Divine Being Himself, by which he taught Moses not only the name, but the infallible demonstration of the Fountain of Existence, as the name itself denotes. The Kabbalists say that Eheyeh is the *crown* or highest of the Sephiroth, and that it is the name that was hidden in the most secret place of the tabernacle.

The Talmudists had many fanciful exercitations on this word אהיה, and, among others, said that it is equivalent to יהוה, and the four letters of which it is formed possess peculiar properties. א is in Hebrew numerically equivalent to 1, and י to 10, which is equal to 11; a result also obtained by taking the second and third letters of the holy name, or ה and ו, which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of ה and ו was said to denote the unchangeableness of the First Cause. Again, *I am*, אהיה, commences with א or 1, the beginning of numbers, and *Jehovah*, יהוה, with י or 10, the end of numbers,

which signified that God was the beginning and end of all things. The phrase, *Eheyeh asher eheyeh*, is of importance in the study of the legend of the Royal Arch system. Some years ago, that learned Mason, William S. Rorkwell, while preparing his Ahiman Rezon for the State of Georgia, undertook, but beyond that jurisdiction unsuccessfully, to introduce it as a password to the veils.

Eight. Among the Pythagoreans the number *eight* was esteemed as the first cube, being formed by the continued multiplication of $2 \times 2 \times 2$, and signified friendship, prudence, counsel, and justice; and, as the cube or reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal. Christian numerical symbologists have called it the symbol of the resurrection, because Jesus rose on the 8th day, *i. e.* the day after the 7th, and because the name of Jesus in Greek numerals, corresponding to its Greek letters, is 10, 8, 200, 70, 400, 200, which, being added up, is 888. Hence, too, they call it the Dominical Number. As 8 persons were saved in the ark, those who, like Faber, have adopted the theory that the Arkite Rites pervaded all the religions of antiquity, find an important symbolism in this number, and as Noah was the type of the resurrection, they again find in it a reference to that doctrine. It can, however, be scarcely reckoned among the numerical symbols of Masonry.

Eighty-One. A sacred number in the high degrees, because it is the square of *nine*, which is again the square of *three*. The Pythagoreans, however, who considered the *nine* as a fatal number, especially dreaded eighty-one, because it was produced by the multiplication of nine by itself.

El, אל. One of the Hebrew names of God, signifying the *Mighty One*. It is the root of many of the other names of Deity, and also, therefore, of many of the sacred words in the high degrees. Bryant (*Anc. Myth.*, i. 16,) says it was the true name of God, but transferred by the Sabians to the sun, whence the Greeks borrowed their *helios*.

Elchanan, אלחנן. *God has graciously given.* In the authorized version, it is improperly translated *Elhanan*. Jerome says that it meant David, because in 2 Sam. xxi. 19, it is said that Elchanan slew Goliath. A significant word in the high degrees, which has undergone much corruption and various changes of form. In the old rituals it is Eleham. Lenning gives Elchanam, and incorrectly translates, *mercy of God;* Delaunay calls it Eliham, and translates it, *God of the people*, in which Pike concurs.

Elders. This word is used in some of the old Constitutions to designate those Masons who, from their rank and age, were deputed to obligate Apprentices when admitted into the Craft. Thus in the *Constitutions of Masonrie*, preserved in the archives of the Lodge at York, with the date of 1704, and which were first published by Bro. Wm. J. Hughan, (*Hist. Frem. in York*, p. 98,) we find this expression, *Tunc, unus ex Senioribus Teneat librum*, etc., which in another manuscript, dated 1693, preserved in the same archives, and for the publication of which we are also indebted to Bro. Hughan, the same passage is thus translated, "Then one of the *elders* takeing the Booke, and that hee or shee that is to bec made Mason shall lay their hands thereon, and the charge shall be given."

Elect. See *Elu.*

Elect Brother. The seventh degree of the Rite of Zinnendorf and of the National Grand Lodge of Berlin.

Elect Cohens, Order of. See *Paschalis, Martin.*

Elect Commander. (*Elu Commandeur.*) A degree mentioned in Fustier's nomenclature of degrees.

Elect, Grand. (*Grand Elu.*) The fourteenth degree of the Chapter of the Emperors of the East and West. The same as the Grand Elect, Perfect and Sublime Mason of the Scottish Rite.

Elect Lady, Sublime. (*Dame, Elu Sublime.*) An androgynous degree contained in the collection of Pyron.

Elect, Little English. (*Petit Elu Anglais.*) The Little English Elect was a degree of the Ancient Chapter of Clermont. The degree is now extinct.

Elect Master. (*Maître Elu.*) 1. The thirteenth degree of the collection of the Metropolitan Chapter of France. 2. The fifth degree of the Rite of Zinnendorf.

Elect of Fifteen. (*Elu des Quinze.*) The tenth degree in the Ancient and Accepted Scottish Rite. The place of meeting is called a chapter; the emblematic color is black, strewed with tears; and the principal officers are a Thrice Illustrious Master and two Inspectors. The history of this degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The degree is now more commonly called *Illustrious Elu of the Fifteen.* The same degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim.

Elect of London. (*Elus des Londres.*) The seventieth degree of the collection of the Metropolitan Chapter of France.

Elect of Nine. (*Elu des Neuf.*) The ninth degree of the Ancient and Accepted Rite. In the old rituals there were two officers who represented Solomon and Stolkin. But in the revised ritual of the Southern Jurisdiction, the principal officers are a Master and two Inspectors. The meetings are called Chapters. The degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villany, received their punishment. The symbolic colors are red, white, and black; the white emblematic of the purity of the knights; the red, of the crime which was committed; and the black, of grief. This is the first of the *elu* degrees, and the one on which the whole *elu* system has been founded.

Elect of Nine and Fifteen. (*Auserwählte der Neun und der Funfzehn.*) The first and second points of the fourth degree of the old system of the Royal York Lodge of Berlin.

Elect of Perignan. (*Elu de Perignan.*) A degree illustrative of the punishment inflicted upon certain criminals whose exploits constitute a portion of the legend of Symbolic Masonry. The substance of this degree is to be found in the Elect of Nine, and Elect of Fifteen in the Scottish Rite, with both of which it is closely connected. It is the sixth degree of the Adonhiramite Rite. See *Perignan.*

Elect of the New Jerusalem. Formerly the eighth and last of the high degrees of the Grand Chapter of Berlin.

Elect of the Twelve Tribes. (*Elu des douze Tribus.*) The seventeenth degree of the collection of the Metropolitan Chapter of France.

Elect of Truth, Rite of. (*Rite des Elus de la Vérité.*) This Rite was instituted in 1776, by the Lodge of Perfect Union, at Rennes, in France. A few Lodges in the interior of France adopted this *régime;* but, notwithstanding its philosophical character, it never became popular, and finally, about the end of the eighteenth century, fell into disuse. It consisted of twelve degrees divided into two classes, as follows:

1st Class. *Knights Adepts.* 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Perfect Master.

2d Class. *Elects of Truth.* 5. Elect of Nine; 6. Elect of Fifteen; 7. Master Elect; 8. Architect; 9. Second Architect; 10. Grand Architect; 11. Knight of the East; 12. Prince of Rose Croix.

Elect of Twelve. See *Knight Elect of Twelve.*

Elect, Perfect. (*Parfait Elu.*) The twelfth degree of the Metropolitan Chapter of France, and also of the Rite of Mizraim.

Elect, Perfect and Sublime Mason. See *Perfection, Degree of.*

Elect Philosopher. A degree under this name is found in the instructions of the Philosophic Scottish Rite, and in the collection of Viany.

Elect Secret, Severe Inspector. (*Elu Secret, Sévère Inspecteur.*) The fourteenth degree of the collection of the Metropolitan Chapter of France.

Elect, Sovereign. (*Elu Souverain.*) The fifty-ninth degree of the Rite of Mizraim.

Elect, Sublime. (*Elu Sublime.*) The fifteenth degree of the collection of the Metropolitan Chapter of France.

Elect, Supreme. (*Elu Suprême.*) The seventy-fourth degree of the collection of the Metropolitan Chapter of France. It is also a degree in the collection of M. Pyron, and, under the name of Tabernacle of Perfect Elect, is contained in the archives of the Mother Lodge of the Philosophic Rite.

Election of Officers. The election of the officers of a Lodge is generally held on the meeting which precedes the festival of St. John the Evangelist, and sometimes on that festival itself. Should a Lodge fail to make the election at that time, no election can be subsequently held except by dispensation; and it is now very generally admitted, that should any one of the officers die or remove from the jurisdiction during the period for which he was elected, no election can take place to supply the vacancy, but the office must be filled temporarily until the next election. If it be the Master, the Senior Warden succeeds to the office. For the full exposition of the law on this subject, see *Vacancy.*

Elective Officers. In this country, all the officers of a Symbolic Lodge except the Deacons, Stewards, and sometimes the Tiler, are elected by the members of the Lodge. In England, the rule is different. There the Master, Treasurer, and Tiler only are elected; the other officers are appointed by the Master.

Eleham. See *Elchanan.*

Elements. It was the doctrine of the old philosophies, sustained by the authority of Aristotle, that there were four principles of matter—fire, air, earth, and water, —which they called elements. Modern science has shown the fallacy of the theory. But it was also taught by the Kabbalists, and afterwards by the Rosicrucians, who, according to the Abbé de Villars, (*Le Comte de Gabalis,*) peopled them with supernatural beings called, in the fire, Salamanders; in the air, Sylphs; in the earth, Gnomes; and in the water, Undines. From the Rosicrucians and the Kabbalists, the doctrine

passed over into some of the high degrees of Masonry, and is especially referred to in the Ecossais or Scottish Knight of St. Andrew, originally invented by the Chevalier Ramsay. In this degree we find the four angels of the four elements described as Andarel, the angel of fire; Casmaran, of air; Talliad, of water; and Furlac, of earth; and the signs refer to the same elements.

Elephanta. The cavern of Elephanta, situated on the island of Gharipour, in the Gulf of Bombay, is the most ancient temple in the world, and was the principal place for the celebration of the mysteries of India. It is one hundred and thirty-five feet square and eighteen feet high, supported by four massive pillars, and its walls covered on all sides with statues and carved decorations. Its adytum at the western extremity, which was accessible only to the initiated, was dedicated to the Phallic worship. On each side were cells and passages for the purpose of initiation, and a sacred orifice for the mystical representation of the doctrine of regeneration. See Maurice's *Indian Antiquities*, for a full description of this ancient scene of initiation.

Eleusinian Mysteries. Of all the mysteries of the ancient religions, those celebrated at the village of Eleusis, near the city of Athens, were the most splendid and the most popular. To them men came, says Cicero, from the remotest regions to be initiated. They were also the most ancient, if we may believe St. Epiphanius, who traces them to the reign of Inachus, more than eighteen hundred years before the Christian era. They were dedicated to the goddess Demeter, the Ceres of the Romans, who was worshipped by the Greeks as the symbol of the prolific earth; and in them were scenically represented the loss and the recovery of Persephone, and the doctrines of the unity of God and the immortality of the soul were esoterically taught. The learned Faber believed that there was an intimate connection between the Arkite worship and the mysteries of Eleusis; but Faber's theory was that the Arkite rites, which he traced to almost all the nations of antiquity, symbolized, in the escape of Noah and the renovation of the earth, the doctrines of the resurrection and the immortal life. Plutarch (*De Is. et Os.*) says that the travels of Isis in search of Osiris were not different from those of Demeter in search of Persephone; and this view has been adopted by St. Croix (*Myst. du Pag.*) and by Creuzer, (*Symb.;*) and hence we may well suppose that the recovery of the former at Byblos, and of the latter in Hades, were both intended to symbolize the restoration of the soul after death to eternal life. The learned have generally admitted that when Virgil, in the sixth book of his *Æneid*, depicted the descent of Æneas into hell, he intended to give a representation of the Eleusinian mysteries.

The mysteries were divided into two classes, the lesser and the greater. The lesser mysteries were celebrated on the banks of the Ilissus, whose waters supplied the means of purification of the aspirants. The greater mysteries were celebrated in the temple at Eleusis. An interval of six months occurred between them, the former taking place in March and the latter in September; which has led some writers to suppose that there was some mystical reference to the vernal and autumnal equinoxes. But, considering the character of Demeter as the goddess of Agriculture, it might be imagined, although this is a mere conjecture, that the reference was to seed-time and harvest. A year, however, was required to elapse before the initiate into the lesser mysteries was granted admission into the greater.

In conducting the mysteries, there were four officers, namely: 1. The Hierophant, or explainer of the sacred things. As the pontifex maximus in Rome, so he was the chief priest of Attica; he presided over the ceremonies and explained the nature of the mysteries to the initiated. 2. The Dadouchus, or torch-bearer, who appears to have acted as the immediate assistant of the Hierophant. 3. The Hieroceryx, or sacred herald, who had the general care of the temple, guarded it from the profanation of the uninitiated, and took charge of the aspirant during the trials of initiation. 4. The Epibomus, or altar-server, who conducted the sacrifices.

The ceremonies of initiation into the lesser mysteries were altogether purificatory, and intended to prepare the neophyte for his reception into the more sublime rites of the greater mysteries. This, an ancient poet, quoted by Plutarch, illustrates by saying that sleep is the lesser mysteries of the death. The candidate who desired to pass through this initiation entered the modest temple, erected for that purpose on the borders of the Ilissus, and there submitted to the required ablutions, typical of moral purification. The Dadouchus then placed his feet upon the skins of the victims which had been immolated to Jupiter. Hesychius says that only the left foot was placed on the skins. In this position he was asked if he had eaten bread, and if he was pure; and his replies being satisfactory, he passed through other symbolic ceremonies, the mystical signification of which was given to him, an oath of secresy having been previously administered. The initiate

into the lesser mysteries was called a *mystes*, a title which, being derived from a Greek word meaning to shut the eyes, signified that he was yet blind as to the greater truths thereafter to be revealed.

The greater mysteries lasted for nine days, and were celebrated partly on the Thriasian plain, which surrounded the temple, and partly in the temple of Eleusis itself. Of this temple, one of the most magnificent and the largest in Greece, not a vestige is now left. Its antiquity was very great, having been in existence, according to Aristides the rhetorician, when the Dorians marched against Athens. It was burned by the retreating Persians under Xerxes, but immediately rebuilt, and finally destroyed with the city by Alaric, "the Scourge of God," and all that is now left of Eleusis and its spacious temple is the mere site occupied by the insignificant Greek village of Lepsina, an evident corruption of the ancient name.

The public processions on the plain and on the sacred way from Athens to Eleusis were made in honor of Demeter and Persephone, and made mystical allusions to events in the life of both, and of the infant Iacchus. These processions were made in the daytime, but the initiation was nocturnal, and was reserved for the nights of the sixth and seventh days.

The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, εκας, εκας, εστε βεβηλοι, "Retire, O ye profane." Thus were the sacred precincts tiled. The aspirant was clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "I have fasted; I have drunk the sacred mixture; I have taken it out of the chest; I have spun; I have placed it in the basket, and from the basket laid it in the chest." By this reply, the aspirant showed that he had been duly prepared by initiation into the lesser mysteries; for Clement of Alexandria says that this formula was a shibboleth, or password, by which the mystæ, or initiates, into the lesser mysteries were known as such, and admitted to the epopteia or greater initiation. The gesture of spinning wool, in imitation of what Demeter did in the time of her affliction, seemed also to be used as a sign of recognition.

The aspirant was now clothed in the sacred tunic, and awaited in the vestibule the opening of the doors of the sanctuary.

What subsequently took place must be left in great part to conjecture, although modern writers have availed themselves of all the allusions that are to be found in the ancients. The temple consisted of three parts: the *megaron*, or sanctuary, corresponding to the holy place of the Temple of Solomon; the *anactoron*, or holy of holies, and a subterranean apartment beneath the temple. Each of these was probably occupied at a different portion of the initiation. The representation of the infernal regions, and the punishment of the uninitiated impious was appropriated to the subterranean apartment, and was, as Sylvestre de Sacy says, (*Notes to St. Croix*, i. 360,) an episode of the drama which represented the adventures of Isis, Osiris, and Typhon, or of Demeter, Persephone, and Pluto. This drama, the same author thinks, represented the carrying away of Persephone, the travels of Demeter in search of her lost daughter, her descent into hell; the union of Pluto with Persephone, and was terminated by the return of Demeter into the upper world and the light of day. The representation of this drama commenced immediately after the profane had been sent from the temple. And it is easy to understand how the groans and wailings with which the temple at one time resounded might symbolize the sufferings and the death of man, and the subsequent rejoicings at the return of the goddess might be typical of the joy for the restoration of the soul to eternal life. Others have conjectured that the drama of the mysteries represented, in the deportation of Persephone to Hades by Pluto, the departure, as it were, of the sun, or the deprivation of its vivific power during the winter months, and her reappearance on earth, the restoration of the prolific sun in summer. Others again tell us that the last act of the mysteries represented the restoration to life of the murdered Zagreus, or Dionysus, by Demeter. Diodorus says that the members of the body of Zagreus lacerated by the Titans was represented in the ceremonies of mysteries, as well as in the Orphic hymns; but he prudently adds that he was not allowed to reveal the details to the uninitiated. Whatever was the precise method of symbolism, it is evident that the true interpretation was the restoration from death to eternal life, and that the funereal part of the initiation referred to a loss, and the exultation afterwards to a recovery. Hence it was folly to deny the coincidence that exists between this Eleusinian drama and that enacted in the third degree of Masonry. It is not claimed that the one was the uninterrupted successor of the other, but there must have been a common ideal source for the origin of both. The lesson, the dogma, the symbol, and the method of instruction are the same. Having now, as Pindar says, "descended beneath the hollow earth, and beheld those

mysteries," the initiate ceased to be a *mystes*, or blind man, and was thenceforth called an *epopt*, a word signifying *he who beholds*.

The Eleusinian mysteries, which, by their splendor, surpassed all contemporary institutions of the kind, were deemed of so much importance as to be taken under the special protection of the state, and to the council of five hundred were intrusted the observance of the ordinances which regulated them. By a law of Solon, the magistrates met every year at the close of the festival, to pass sentence upon any who had violated or transgressed any of the rules which governed the administration of the sacred rites. Any attempt to disclose the esoteric ceremonies of initiation was punished with death. Plutarch tells us, in his *Life of Alcibiades*, that that votary of pleasure was indicted for sacrilege, because he had imitated the mysteries, and shown them to his companions in the same dress as that worn by the Hierophant; and we get from Livy (xxxi. 14,) the following relation:

Two Acarnanian youths, who had not been initiated, accidentally entered the temple of Demeter during the celebration of the mysteries. They were soon detected by their absurd questions, and being carried to the managers of the temple, although it was evident that their intrusion was accidental, they were put to death for so horrible a crime. It is not, therefore, surprising that, in the account of them, we should find such uncertain and even conflicting assertions of the ancient writers, who hesitated to discuss publicly so forbidden a subject.

The qualifications for initiation were maturity of age and purity of life. Such was the theory, although in practice these qualifications were not always rigidly regarded. But the early doctrine was that none but the pure, morally and ceremonially, could be admitted to initiation. At first, too, the right of admission was restricted to natives of Greece; but even in the time of Herodotus this law was dispensed with, and the citizens of all countries were considered eligible. So in time these mysteries were extended beyond the limits of Greece, and in the days of the empire they were introduced into Rome, where they became exceedingly popular.

The scenic representations, the participation in secret signs and words of recognition, the instruction in a peculiar dogma, and the establishment of a hidden bond of fraternity, gave attraction to these mysteries, which lasted until the very fall of the Roman empire, and exerted a powerful influence on the mystical associations of the Middle Ages. The bond of union which connects them with the modern initiations of Freemasonry is evident in the common thought which pervades and identifies both; though it is difficult, and perhaps impossible, to trace all the connecting links of the historic chain. We see the beginning and we see the end of one pervading idea, but the central point is hidden from us to await some future discoverer.

Eleven. In the Prestonian lectures, eleven was a mystical number, and was the final series of steps in the winding stairs of the Fellow Craft, which were said to consist of 3, 5, 7, 9, and 11. The eleven was referred to the eleven apostles after the defection of Judas, and to the eleven sons of Jacob after Joseph went into Egypt. But when the lectures were revived by Hemming, the eleven was struck out. In Templar Masonry, however, eleven is still significant as being the constitutional number required to open a Commandery; and here it is evidently allusive of the eleven true disciples.

Eligibility for Initiation. See *Qualifications of Candidates*.

Elihoreph. One of Solomon's secretaries. See *Ahiah*.

Elizabeth of England. Preston (*Illustrations*, B. IV., § iv.,) states that the following circumstance is recorded of this sovereign: Hearing that the Masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual Grand Lodge. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers whom she had sent on this duty. They joined in communication with the Masons, and made so favorable a report to the queen on their return that she countermanded her orders, and never afterwards attempted to disturb the meetings of the Fraternity. The iconoclasts, of course, assert that the story is void of authenticity.

Elizabeth of Portugal. In May, 1792, this queen, having conceived a suspicion of the Lodges in Madeira, gave an order to the governor to arrest all the Freemasons in the island, and deliver them over to the Inquisition. The rigorous execution of this order occasioned an emigration of many families, ten of whom repaired to New York, and were liberally assisted by the Masons of that city.

Elohim. אלהים. A name applied in Hebrew to any deity, but sometimes also to the true God. According to Lanci, it means *the most beneficent*. It is not, however, much used in Masonry.

Eloquence of Masonry. Lawyers

boast of the eloquence of the bar, and point to the arguments of counsel in well known cases; the clergy have the eloquence of the pulpit exhibited in sermons, many of which have a world-wide reputation; and statesmen vaunt of the eloquence of Congress — some of the speeches, however, being indebted, it is said, for their power and beauty, to the talent of the stenographic reporter rather than the member who is supposed to be the author.

Freemasonry, too, has its eloquence, which is sometimes, although not always, of a very high order. This eloquence is to be found in the addresses, orations, and discourses which have usually been delivered on the great festivals of the Order, at consecrations of Lodges, dedications of halls, and the laying of foundation-stones. These addresses constitute, in fact, the principal part of the early literature of Freemasonry. See *Addresses, Masonic.*

Elu. The fourth degree of the French Rite. See *Elus.*

Elul. אלל. The sixth month of the ecclesiastical and the twelfth of the civil year of the Jews. The twelfth also, therefore, of the Masonic calendar used in the Ancient and Accepted Scottish Rite. It begins on the new moon of August or September, and consists of twenty-nine days.

Elus. The French word *elu* means *elected;* and the degrees, whose object is to detail the detection and punishment of the actors in the crime traditionally related in the third degree, are called Elus, or the degrees of the Elected, because they referred to those of the Craft who were chosen or elected to make the discovery, and to inflict the punishment. They form a particular system of Masonry, and are to be found in every Rite, if not in all in name, at least in principle. In the York and American Rites, the Elu is incorporated in the Master's degree; in the French Rite it constitutes an independent degree; and in the Scottish Rite it consists of three degrees, the ninth, tenth, and eleventh. Ragon counts the five preceding degrees among the Elus, but they more properly belong to the Order of Masters. The symbolism of these Elu degrees has been greatly mistaken and perverted by anti-Masonic writers, who have thus attributed to Masonry a spirit of vengeance which is not its characteristic. They must be looked upon as conveying only a symbolic meaning. Those higher degrees, in which the object of the election is changed and connected with Templarism, are more properly called *Kadoshes.* Thory says that all the Elus are derived from the degree of Kadosh, which preceded them. The reverse, I think, is the truth. The Elu system sprang naturally from the Master's degree, and was only applied to Templarism when De Molay was substituted for Hiram the Builder.

Emanation. Literally, "a flowing forth." The doctrine of emanations was a theory predominant in many of the Oriental religions, such, especially, as Brahmanism and Parseeism, and subsequently adopted by the Kabbalists and the Gnostics, and taught by Philo and Plato. It assumed that all things emanated, flowed forth, (which is the literal meaning of the word,) or were developed and descended by degrees from the Supreme Being. Thus, in the ancient religion of India, the *anima mundi,* or soul of the word, the mysterious source of all life, was identified with Brahma, the Supreme God. The doctrine of Gnosticism was that all beings emanated from the Deity; that there was a progressive degeneration of these beings from the highest to the lowest emanation, and a final redemption and return of all to the purity of the Creator. Philo taught that the Supreme Being was the Primitive Light or the Archetype of Light, whose rays illuminate, as from a common source, all souls. The theory of emanations is interesting to the Mason, because of the reference in many of the higher degrees to the doctrines of Philo, the Gnostics, and the Kabbalists.

Emanuel. A sacred word in some of the high degrees, being one of the names applied in Scripture to the Lord Jesus Christ. It is a Greek form from the Hebrew, Immanuel, עמנואל, and signifies "God is with us."

Embassy. The embassy of Zerubbabel and four other Jewish chiefs to the court of Darius, to obtain the protection of that monarch from the encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the sixteenth degree of the Ancient and Accepted Scottish Rite, and also of the Red Cross degree of the American Rite, which is surely borrowed from the former. The history of this embassy is found in the eleventh book of the *Antiquities* of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians.

Emblem. The emblem is an occult representation of something unknown or concealed by a sign or thing that is known. Thus, a square is in Freemasonry an emblem of morality; a plumb line, of rectitude of conduct; and a level, of equality of human conditions. *Emblem* is very generally used as synonymous with *symbol,* al-

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though the two words do not express exactly the same meaning. An emblem is properly a representation of an idea by a visible object, as in the examples quoted above; but a symbol is more extensive in its application, includes every representation of an idea by an image, whether that image is presented immediately to the senses as a visible and tangible substance, or only brought before the mind by words. Hence an action or event as described, a myth or legend, may be a symbol; and hence, too, it follows that while all emblems are symbols, all symbols are not emblems. See *Symbol*.

Emerald. In Hebrew, כפך, *caphak*. It was the first stone in the first row of the high priest's breastplate, and was referred to Levi. Adam Clarke says it is the same stone as the smaragdus, and is of a bright green color. Josephus, the Septuagint, and the Jerusalem Targum understood by the Hebrew word the carbuncle, which is red. The modern emerald, as everybody knows, is green.

Emergency. The general law of Masonry requires a month to elapse between the time of receiving a petition for initiation and that of balloting for the candidate, and also that there shall be an interval of one month between the reception of each of the degrees of Craft Masonry. Cases sometimes occur when a Lodge desires this probationary period to be dispensed with, so that the candidate's petition may be received and balloted for at the same communication, or so that the degrees may be conferred at much shorter intervals. As some reason must be assigned for the application to the Grand Master for the dispensation, such reason is generally stated to be that the candidate is about to go on a long journey, or some other equally valid. Cases of this kind are called, in the technical language of Masonry, *cases of emergency*. It is evident that the emergency is made for the sake of the candidate, and not for that of the Lodge or of Masonry. The too frequent occurrence of applications for dispensations in cases of emergency have been a fruitful source of evil, as thereby unworthy persons, escaping the ordeal of an investigation into character, have been introduced into the Order; and even where the candidates have been worthy, the rapid passing through the degrees prevents a due impression from being made on the mind, and the candidate fails to justly appreciate the beauties and merits of the Masonic system. Hence, these cases of emergency have been very unpopular with the most distinguished members of the Fraternity. In the olden time the Master and Wardens of the Lodge were vested with the prerogative of deciding what was a case of emergency; but modern law and usage (in this country, at least,) make the Grand Master the sole judge of what constitutes a case of emergency.

Emergent Lodge. A Lodge held at an emergent meeting.

Emergent Meeting. The meeting of a Lodge called to elect a candidate, and confer the degrees in a case of emergency, or for any other sudden and unexpected cause, has been called an emergent meeting. The term is not very common, but it has been used by W. S. Mitchell and a few other writers.

Emeritus. Latin; plural, *emeriti*. The Romans applied this word — which comes from the verb *emerere*, to be greatly deserving — to a soldier who had served out his time; hence, in the Supreme Councils of the Ancient and Accepted Scottish Rite of this country, an active member, who resigns his seat by reason of age, infirmity, or for other cause deemed good by the Council, may be elected an Emeritus member, and will possess the privilege of proposing measures and being heard in debate, but not of voting.

Emeth. Hebrew, אמת. One of the words in the high degrees. It signifies *integrity, fidelity, firmness*, and constancy in keeping a promise, and especially TRUTH, as opposed to falsehood. In the Scottish Rite, the Sublime Knights Elect of Twelve of the eleventh degree are called "Princes Emeth," which means simply men of exalted character who are devoted to truth.

Eminent. The title given to the Commander or presiding officer of a Commandery of Knights Templars, and to all officers below the Grand Commander in a Grand Commandery. The Grand Commander is styled "Right Eminent," and the Grand Master of the Grand Encampment of the United States, "Most Eminent." The word is from the Latin *eminens*, "standing above," and literally signifies "exalted in rank." Hence, it is a title given to the cardinals in the Roman Church.

Emperor of Lebanon. (*Empereur du Liban.*) This degree, says Thory, (*Act. Lat.*, i. 311,) which was a part of the collection of M. Le Rouge, was composed in the isle of Bourbon, in 1778, by the Marquis de Beurnonville, who was then National Grand Master of all the Lodges of India.

Emperors of the East and West. In 1758 there was established in Paris a Chapter called the "Council of Emperors of the East and West." The members assumed the titles of "Sovereign Prince Masons," "Substitutes General of the Royal

Art," "Grand Superintendents and officers of the Grand and Sovereign Lodge of St. John of Jerusalem." Their ritual, which was based on the Templar system, consisted of twenty-five degrees, as follows: 1 to 19, the same as the Scottish Rite; 20, Grand Patriarch Noachite; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadosh; 25, Prince of the Royal Secret. It granted warrants for Lodges of the high degrees, appointed Grand Inspectors and Deputies, and established several subordinate bodies in the interior of France, among which was a "Council of Princes of the Royal Secret," at Bordeaux. In 1763, one Pincemaille, the Master of the Lodge *La Candeur*, at Metz, began to publish an exposition of these degrees in the serial numbers of a work entitled, *Conversations Allegoriques sur la Franche-Maçonnerie.* In 1764, the Grand Lodge of France offered him 300 livres to suppress the book. Pincemaille accepted the bribe, but continued the publication, which lasted until 1766.

In 1758, the year of their establishment in France, the degrees of this Rite of Heredom, or of Perfection, as it was called, were carried by the Marquis de Bernez to Berlin, and adopted by the Grand Lodge of the Three Globes.

Between the years 1760 and 1765, there was much dissension in the Rite. A new Council, called the Knights of the East, was established at Paris, in 1760, as the rival of the Emperors of the East and West. The controversies of these two bodies were carried into the Grand Lodge, which, in 1766, was compelled, for the sake of peace, to issue a decree in opposition to the high degrees, excluding the malcontents, and forbidding the symbolical Lodges to recognize the authority of these Chapters. But the excluded Masons continued to work clandestinely and to grant warrants. From that time until its dissolution, the history of the Council of the Emperors of the East and West is but a history of continuous disputes with the Grand Lodge of France. At length, in 1781, it was completely absorbed in the Grand Orient, and has no longer an existence.

The assertion of Thory, (*Act. Lat.*,) and of Ragon, (*Orthod. Mac.*,) that the Council of the Emperors of the East and West was the origin of the Ancient and Accepted Rite,—Frederick of Prussia having added eight to the original twenty-five,—although it has been denied, does not seem destitute of truth. It is very certain, if the documentary evidence is authentic, that the Constitutions of 1762 were framed by this Council; and it is equally certain that under these Constitutions a patent was granted to Stephen Morin, through whom the Ancient and Accepted Scottish Rite was established in America.

Emunah. אמונה. Sometimes spelled *Amunah*, but not in accordance with the Masoretic points. A significant word in the high degrees signifying fidelity, especially in fulfilling one's promises.

Encampment. All regular assemblies of Knights Templars were formerly called Encampments, and are still so called in England. They are now styled Commanderies in this country, and Grand Encampments of the States are called Grand Commanderies. See *Commandery* and *Commandery, Grand.*

Encampment, General Grand. The title, before the adoption of the Constitution of 1856, of the Grand Encampment of the United States.

Encampment, Grand. The Grand Encampment of the United States was instituted on the 22d of June, 1816, in the city of New York. It consists of a Grand Master, Deputy Grand Master, and other Grand officers who are similar to those of a Grand Commandery, with Past Grand officers and the representatives of the various Grand Commanderies, and of the subordinate Commanderies deriving their warrants immediately from it. It exercises jurisdiction over all the Templars of the United States, and meets triennially. The term Encampment is borrowed from military usage, and is very properly applied to the temporary congregation at stated periods of the army of Templars, who may be said to be, for the time being, in camp.

Encyclical. Circular; sent to many places or persons. Encyclical letters, containing information, advice, or admonition, are sometimes issued by Grand Lodges or Grand Masters to the Lodges and Masons of a jurisdiction. The word is not in very common use; but I find that in 1848 the Grand Lodge of South Carolina issued "an encyclical letter of advice, of admonition, and of direction," to the subordinate Lodges under her jurisdiction; and that a similar letter was issued in 1865 by the Grand Master of Iowa.

En famille. French, meaning *as a family.* In French Lodges, during the reading of the minutes, and sometimes when the Lodge is engaged in the discussion of delicate matters affecting only itself, the Lodge is said to meet "en famille," at which time visitors are not admitted.

England. I shall give a brief *résume* of the history of Freemasonry in England as it has hitherto been written, and is now generally received by the Fraternity. It is but right, however, to say, that recent researches have thrown doubts on the authen-

ticity of many of the statements,—that the legend of Prince Edwin has been doubted; the establishment of a Grand Lodge at York in the beginning of the eighteenth century denied; and the existence of any thing but Operative Masonry before 1717 controverted. These questions are still in dispute; but the labors of Masonic antiquaries, through which many old records and ancient constitutions are being continually exhumed from the British Museum and from Lodge libraries, will eventually enable us to settle upon the truth.

According to Anderson and Preston, the first charter granted in England to the Masons, as a body, was bestowed by King Athelstan, in 926, upon the application of his brother, Prince Edwin. "Accordingly," says a legend first cited by Anderson, "Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge."

From this assembly at York, the rise of Masonry in England is generally dated; from the statutes there enacted are derived the English Masonic Constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the "Ancient York Rite."

For a long time, the York Assembly exercised the Masonic jurisdiction over all England; but in 1567 the Masons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master. He was succeeded by the illustrious architect, Inigo Jones. There were now two Grand Masters in England who assumed distinctive titles; the Grand Master of the north being called Grand Master of all England, while he who presided in the south was called Grand Master of England.

In the beginning of the eighteenth century, Masonry in the south of England had fallen into decay. The disturbances of the revolution, which placed William III. on the throne, and the subsequent warmth of political feelings which agitated the two parties of the state, had given this peaceful society a wound fatal to its success. Sir Christopher Wren, the Grand Master in the reign of Queen Anne, had become aged, infirm, and inactive, and hence the general assemblies of the Grand Lodge had ceased to take place. There were, in the year 1715, but four Lodges in the south of England, all working in the city of London. These four Lodges, desirous of reviving the prosperity of the Order, determined to unite themselves under a Grand Master, Sir Christopher Wren being now dead, and none having, as yet, been appointed in his place. They therefore "met at the Apple-Tree Tavern; and having put into the chair the oldest Master Mason, (being the Master of a Lodge,) they constituted themselves a Grand Lodge, *pro tempore*, in due form, and forthwith revived the quarterly communication of the officers of Lodges, (called the Grand Lodge,) resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head."

Accordingly, on St. John the Baptist's day, 1717, the annual assembly and feast were held, and Mr. Anthony Sayer duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following: "That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that, without such warrant, no Lodge should be hereafter deemed regular or constitutional."

In compliment, however, to the four old Lodges, the privileges which they had always possessed under the old organization were particularly reserved to them; and it was enacted that "no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government."

The Grand Lodges of York and of London kept up a friendly intercourse, and mutual interchange of recognition, until the latter body, in 1725, granted a warrant of constitution to some Masons who had seceded from the former. This unmasonic act was severely reprobated by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1735, the Earl of Crawford, Grand Master of England, constituted two Lodges within the jurisdiction of the Grand Lodge of York, and granted, without its consent, deputations for Lancashire, Durham, and Northumberland. "This circumstance," says Preston,

(*Illust.*, p. 184,) "the Grand Lodge at York highly resented, and ever afterward viewed the proceedings of the brethren in the south with a jealous eye. All friendly intercourse ceased, and the York Masons, from that moment, considered their interests distinct from the Masons under the Grand Lodge in London."

Three years after, in 1738, several brethren, dissatisfied with the conduct of the Grand Lodge of England, seceded from it, and held unauthorized meetings for the purpose of initiation. Taking advantage of the breach between the Grand Lodges of York and London, they assumed the character of York Masons. On the Grand Lodge's determination to put strictly in execution the laws against such seceders, they still further separated from its jurisdiction, and assumed the appellation of "*Ancient York Masons.*" They announced that the ancient landmarks were alone preserved by them; and, declaring that the regular Lodges had adopted new plans, and sanctioned innovations, they branded them with the name of "*Modern Masons.*" In 1739, they established a new Grand Lodge in London, under the name of the "Grand Lodge of Ancient York Masons," and, persevering in the measures they had adopted, held communications and appointed annual feasts. They were soon afterward recognized by the Masons of Scotland and Ireland, and were encouraged and fostered by many of the nobility. The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries, especially into America, until the year 1813, when, under the Grand Mastership of the Duke of Sussex, they were united under the title of the United Grand Lodge of England.

Such is the history of Freemasonry in England as uninterruptedly believed by all Masons and Masonic writers for nearly a century and a half. Recent researches have thrown great doubts on its entire accuracy. Until the year 1717, the details are either traditional, or supported only by manuscripts whose authenticity has not yet been satisfactorily proved. Much of the history is uncertain; some of it, especially as referring to York, is deemed apocryphal by Hughan and other laborious writers. Yet, as the hereditary tradition of the Order, it cannot be safely or justly thrown altogether aside; though it should be received with many reservations until the profound researches of Masonic antiquaries, now being actively pursued in England, shall have been brought to a satisfactory conclusion. The investigations on this important subject should be conducted with impartial judgment, and with an earnest desire to find the truth, and not to uphold a theory. The legend may not be true; but if it has been long accepted and venerated as truth, it should not be rejected until there is incontestable evidence of its falsity. In criticisms of this kind we should remember the caution of an eminent metaphysician, that "the hand that cannot build a hovel may demolish a palace." So far, the researches of these inquiries into the early history of English Freemasonry, of whom Bro. Hughan, of Cornwall, may justly be considered as the chief, have been generally conducted with earnest fairness and laborious learning. See *York.*

Englet. A corruption of *Euclid*, found in the Old Constitutions known as the Matthew Cooke MS., "wherefore ye forsayde maister *Englet* ordegnet thei were passing of conying schold be passing honoured," (*line* 674–7.) I am inclined to think that the copyist has mistaken a badly-made old English u for an n, and that the original had *Euglet*, which would be a nearer approximation to Euclid.

Engrave. In French Lodges, *buriner*, to engrave, is used instead of *ecrire*, to write. The "engraved tablets" are the "written records."

Enlightened. This word, equivalent to the Latin *illuminatus*, is frequently used to designate a Freemason as one who has been rescued from darkness, and received intellectual light. Webster's definition shows its appositeness: "Illuminated; instructed; informed; furnished with clear views." Many old Latin diplomas commence with the heading, "Omnibus illuminatis," *i. e.*, "to all the enlightened."

Enlightenment, Shock of. See *Shock of Enlightenment.*

Enoch. Though the Scriptures furnish but a meagre account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution. All, indeed, that we learn from the Book of Genesis on the subject of his life is, that he was the seventh of the patriarchs; the son of Jared, and the great-grandfather of Noah; that he was born in the year of the world 622; that his life was one of eminent virtue, so much so, that he is described as "walking with God;" and that in the year 987 his earthly pilgrimage was terminated, (as the commentators generally suppose,) not by death, but by a bodily translation to heaven.

In the very commencement of our inquiries, we shall find circumstances in the life of this great patriarch that shadow forth, as it were, something of that mysticism with which the traditions of Masonry have connected him. His name, in the Hebrew language, חנך, *Henoch*, signifies

to initiate and to instruct, and seems intended to express the fact that he was, as Oliver remarks, the first to give a decisive character to the rite of initiation, and to add to the practice of divine worship the study and application of human science. In confirmation of this view, a writer in the *Freemason's Quarterly Review* says, on this subject, that "it seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable modifications.

The years of his life may also be supposed to contain a mystic meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship.

Of the early history of Enoch, we know nothing. It is, however, probable that, like the other descendants of the pious Seth, he passed his pastoral life in the neighborhood of Mount Moriah. From the other patriarchs he differed only in this, that, enlightened by the divine knowledge which had been imparted to him, he instructed his contemporaries in the practice of those rites, and in the study of those sciences, with which he had himself become acquainted.

The Oriental writers abound in traditionary evidence of the learning of the venerable patriarch. One tradition states that he received from God the gift of wisdom and knowledge, and that God sent him thirty volumes from heaven, filled with all the secrets of the most mysterious sciences. The Babylonians supposed him to have been intimately acquainted with the nature of the stars; and they attribute to him the invention of astrology. The Rabbins maintain that he was taught by God and Adam how to sacrifice, and how to worship the Deity aright. The kabbalistic book of Raziel says that he received the divine mysteries from Adam, through the direct line of the preceding patriarchs.

The Greek Christians supposed him to have been identical with the first Egyptian Hermes, who dwelt at Sais. They say he was the first to give instruction on the celestial bodies; that he foretold the deluge that was to overwhelm his descendants; and that he built the Pyramids, engraving thereon figures of artificial instruments and the elements of the sciences, fearing lest the memory of man should perish in that general destruction. Eupolemus, a Grecian writer, makes him the same as Atlas, and attributes to him, as the Pagans did to that deity, the invention of astronomy.

Mr. Wait, in his *Oriental Antiquities*, quotes a passage from Bar Hebræus, a Jewish writer, which asserts that Enoch was the first who invented books and writing; that he taught men the art of building cities; that he discovered the knowledge of the Zodiac and the course of the planets; and that he inculcated the worship of God by fasting, prayer, alms, votive offerings, and tithes. Bar Hebræus adds, that he also appointed festivals for sacrifices to the sun at the periods when that luminary entered each of the zodiacal signs; but this statement, which would make him the author of idolatry, is entirely inconsistent with all that we know of his character, from both history and tradition, and arose, as Oliver supposes, most probably from a blending of the characters of Enos and Enoch.

In the study of the sciences, in teaching them to his children and his contemporaries, and in instituting the rites of initiation, Enoch is supposed to have passed the years of his peaceful, his pious, and his useful life, until the crimes of mankind had increased to such a height that, in the expressive words of Holy Writ, "every imagination of the thoughts of man's heart was only evil continually." It was then, according to a Masonic tradition, that Enoch, disgusted with the wickedness that surrounded him, and appalled at the thought of its inevitable consequences, fled to the solitude and secrecy of Mount Moriah, and devoted himself to prayer and pious contemplation. In was on that spot — then first consecrated by this patriarchal hermitage, and afterwards to be made still more holy by the sacrifices of Abraham, of David, and of Solomon — that we are informed that the Shekinah or sacred presence appeared to him, and gave him those instructions which were to preserve the wisdom of the antediluvians to their posterity when the world, with the exception of but one family, should have been destroyed by the forthcoming flood. The circumstances which occurred at that time are recorded in a tradition which forms what has been called the great Masonic "Legend of Enoch," and which runs to this effect:

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground, and dedicated it to God. His son, Methuselah, constructed the building; although he was not acquainted with his father's motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly beneath each other, and communicating by apertures left in the arch of each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was not permitted to enter it but once a year; and on the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot.

The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars,—the one of marble, to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of the creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practised in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his *Antiquities*. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars — the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."

Enoch, having completed these labors, called his descendants around him on Mount Moriah, and having warned them in the most solemn manner of the consequences of their wickedness, exhorted them to forsake their idolatries and return once more to the worship of the true God. Masonic tradition informs us that he then delivered up the government of the Craft to his grandson, Lamech, and disappeared from earth.

Enoch, Brother. (*Frère Enoch.*) Evidently the *nom de plume* of a French writer and the inventor of a Masonic rite. He published at Liege, in 1773, two works: 1. *Le Vrai Franc-Maçon*, in 276 pages; 2. *Lettres Maçonniques pour servir de Supplement au Vrai Franc-Maçon.* The design of the former of these works was to give an account of the origin and object of Freemasonry, a description of all the degrees, and an answer to the objections urged against the Institution. The historical theories of Frère Enoch were exceedingly fanciful and wholly untenable. Thus, he asserts that in the year 814, Louis the Fair of France, being flattered by the fidelity and devotion of the Operative Masons, organized them into a society of four degrees, granting the Masters the privilege of wearing swords in the Lodge, — a custom still continued in French Lodges, — and, having been received into the Order himself, accepted the Grand Mastership on the festival of St. John the Evangelist in the year 814. Other equally extravagant opinions make his book rather a source of amusement than of instruction. His definition of Freemasonry is, however, good. He says that it is "a holy and religious society of men who are friends, which has for its *foundation*, discretion; for its *object*, the service of God, fidelity to the sovereign, and love of our neighbor; and for its *doctrine*, the erection of an allegorical building dedicated to the virtues, which it teaches with certain signs of recognition."

Enoch, Legend of. This legend is detailed in a preceding article. It never formed any part of the old system of Masonry, and was first introduced from Talmudic and Rabbinical sources into the high degrees, where, however, it is really to be viewed rather as symbolical than as historical. Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or divine truth was preserved in the ancient initiations.

Enoch, Rite of. A Rite attempted to be established at Liege, in France, about

the year 1773. It consisted of four degrees, viz., 1. *Manouvre*, or Apprentice, whose object was friendship and benevolence. 2. *Ouvrier*, or Fellow Craft, whose object was fidelity to the Sovereign. 3. *Maître*, or Master, whose object was submission to the Supreme Being. 4. *Architecte*, whose object was the perfection of all the virtues. The Rite never made much progress.

En Soph. אין סוף. In the Kabbalistic doctrines, the Divine Word, or Supreme Creator, is called the En Soph, or rather the Or En Soph, the Infinite Intellectual Light. The theory is, that all things emanated from this Primeval Light. See *Kabbala*.

Entered. When a candidate receives the first degree of Masonry he is said *to be entered*. It is used in the sense of *admitted*, or *introduced;* a common as well as a Masonic employment of the word, as when we say, "the youth *entered* college;" or, "the soldier *entered* the service."

Entered Apprentice. See *Apprentice*.

Entick, John. An English clergyman, born in 1713, who took much interest in Freemasonry about the middle of the eighteenth century. He revised the third and fourth editions of Anderson's Constitutions, by order of the Grand Lodge. They were published in 1756 and 1767. Both of these editions were printed in quarto form, and have the name of Entick on the title-page. In 1769 another edition was published in octavo, being an exact copy of the 1767 edition, except a slight alteration of the title-page, from which Entick's name is omitted, and a brief appendix, which carries the transactions of the Grand Lodge up to 1769. On a careful collation, I can find no other differences. Kloss does not appear to have seen this edition, for he only refers to it briefly in his *Bibliographie*, as No. 147, without full title, on the authority of Krause. Entick was also the author of many Masonic sermons, a few of which were published. Oliver speaks of him as a man of grave and sober habits, a good Master of his Lodge, a fair disciplinarian, and popular with the Craft. But Entick did not confine his literary labors to Masonry. He was the author of a *History of the War which ended in* 1763, in 5 vols., 8vo; and a *History of London*, in 4 vols., 8vo. As an orthoepist he had considerable reputation, and published a *Latin and English Dictionary*, and an *English Spelling Dictionary*. He died in 1773.

Entombment. An impressive ceremony in the degree of Perfect Master of the Scottish Rite.

Entrance, Points of. See *Points of Entrance*.

Entrance, Shock of. See *Shock of Entrance*.

Envy. This meanest of vices has always been discouraged in Masonry. The fifth of the Old Charges, approved in 1722, says: "None shall discover envy at the prosperity of a brother."

Eons. In the doctrine of Gnosticism, divine spirits occupying the intermediate state which was supposed to exist between the Supreme Being and the Jehovah of the Jewish theology, whom the Gnostics called only a secondary deity. These spiritual beings were indeed no more than abstractions, such as *Wisdom*, *Faith*, *Prudence*, etc. They derived their name from the Greek *αιων*, *an age*, in reference to the long duration of their existence. Valentinius said there were but thirty of them; but Basilides reckons them as three hundred and sixty-five, which certainly has an allusion to the days of the solar year. In some of the philosophical degrees, references are made to the Eons, whose introduction into them is doubtless to be attributed to the connection of Gnosticism with certain of the high degrees.

Eons, Rite of the. Ragon (*Tuilleur Gen.*, 186,) describes this Rite as one full of beautiful and learned instruction, but scarcely known, and practised only in Asia, being founded on the religious dogmas of Zoroaster. I doubt the existence of it as a genuine Rite. Ragon's information is very meagre.

Ephod. The sacred vestment worn by the high priest of the Jews over the tunic and outer garment. It was without sleeves, and divided below the arm-pits into two parts or halves, one falling before and the other behind, and both reaching to the middle of the thighs. They were joined above on the shoulders by buckles and two large precious stones, on which were inscribed the names of the twelve tribes, six on each. The ephod was a distinctive mark of the priesthood. It was of two kinds, one of plain linen for the priests, and another, richer and embroidered, for the high priest, which was composed of blue, purple, crimson, and fine linen. The robe worn by the High Priest in a Royal Arch Chapter is intended to be a representation, but hardly can be called an imitation, of the ephod.

Ephraimites. The descendants of Ephraim. They inhabited the centre of Judea between the Mediterranean and the river Jordan. The character given to them in the ritual of the Fellow Craft's degree, of being "a stiffnecked and rebellious people," coincides with history, which describes them as haughty, tenacious to a fault of their rights, and ever ready to re-

sist the pretensions of the other tribes, and more especially that of Judah, of which they were peculiarly jealous. The circumstance in their history which has been appropriated for a symbolic purpose in the ceremonies of the second degree of Masonry, may be briefly related thus. The Ammonites, who were the descendants of the younger son of Lot, and inhabited a tract of country east of the river Jordan, had been always engaged in hostility against the Israelites. On the occasion referred to, they had commenced a war upon the pretext that the Israelites had deprived them of a portion of their territory. Jephtha, having been called by the Israelites to the head of their army, defeated the Ammonites, but had not called upon the Ephraimites to assist in the victory. Hence, that high-spirited people were incensed, and more especially as they had had no share in the rich spoils obtained by Jephtha from the Ammonites. They accordingly gave him battle, but were defeated with great slaughter by the Gileadites, or countrymen of Jephtha, with whom alone he resisted their attack. As the land of Gilead, the residence of Jephtha, was on the west side of the Jordan, and as the Ephraimites lived on the east side, in making their invasion it was necessary that they should cross the river, and after their defeat, in attempting to effect a retreat to their own country, they were compelled to recross the river. But Jephtha, aware of this, had placed forces at the different fords of the river, who intercepted the Ephraimites, and detected their nationality by a peculiar defect in their pronunciation. For although the Ephraimites did not speak a dialect different from that of the other tribes, they had a different pronunciation of some words, and an inability to pronounce the letter ש or SH, which they pronounced as if it were ס or S. Thus, when called upon to say SHIBBOLETH, they pronounced it SIBBOLETH, "which trifling defect," says the ritual, "proved them to be enemies." The test to a Hebrew was a palpable one, for the two words have an entirely different signification; *shibboleth* meaning an *ear of corn*, and *sibboleth*, *a burden*. The biblical relation will be found in the twelfth chapter of the Book of Judges.

Epoch. In chronology, a certain point of time marked by some memorable event at which the calculation of years begins. Different peoples have different epochs or epocha. Thus, the epoch of Christians is the birth of Christ; that of Jews, the creation of the world; and that of Mohammedans, the flight of their prophet from Mecca. See *Calendar*.

Epopt. This was the name given to one who had passed through the Great Mysteries, and been permitted to behold what was concealed from the *mystæ*, who had only been initiated into the Lesser. It signifies an eye-witness, and is derived from the Greek, *επoπτευω*, *to look into, to behold*. The epopts repeated the oath of secrecy which had been administered to them on their initiation into the Lesser Mysteries, and were then conducted into the lighted interior of the sanctuary and permitted to behold what the Greeks emphatically termed "the sight," *αντοψία*. The epopts alone were admitted to the sanctuary, for the mystæ were confined to the vestibule of the temple. The epopts were, in fact, the Master Masons of the Mysteries, while the mystæ were the Apprentices and Fellow Crafts; these words being used, of course, only in a comparative sense.

Equality. Among the ancient iconologists, equality was symbolized by a female figure holding in one hand a pair of scales equipoised and in the other a nest of swallows. The moderns have substituted a level for the scales. And this is the Masonic idea. In Masonry, the level is the symbol of that equality which, as Higgins (*Anac.*, i. 790,) says, is the very essence of Freemasonry. "All, let their rank in life be what it may, when in the Lodge are brothers — brethren with the Father at their head. No person can read the Evangelists and not see that this is correctly Gospel Christianity."

Equerry. An officer in some courts who has the charge of horses. I do not know why the title has been introduced into some of the high degrees.

Eques. A Latin word signifying *knight*. Every member of the Rite of Strict Observance, on attaining to the seventh or highest degree, received a "characteristic name," which was formed in Latin by the addition of a noun in the ablative case, governed by the preposition *a* or *ab*, to the word *Eques*, as "Eques à Serpente," or *Knight of the Serpent*, "Eques ab Aquila," or *Knight of the Eagle*, etc., and by this name he was ever afterwards known in the Order. Thus Bode, one of the founders of the Rite, was recognized as "Eques à Lilio Convallium," or *Knight of the Lily of the Valleys*, and the Baron Hund, another founder, as "Eques ab Euse," or *Knight of the Sword*. A similar custom prevailed among the Illuminati and in the Royal Order of Scotland. *Eques* signified among the Romans a *knight*, but in the Middle Ages the knight was called *miles;* although the Latin word *miles* denoted only a soldier, yet, by the usage of chivalry, it received the nobler signification. Indeed, Muratori

says, on the authority of an old inscription, that *Eques* was inferior in dignity to *Miles*. See *Miles*.

Eques Professus. *Professed Knight.* The seventh and last degree of the Rite of Strict Observance. Added, it is said, to the original series by Von Hund.

Equilateral Triangle. See *Triangle.*

Equity. The equipoised balance is an ancient symbol of equity. On the medals, this virtue is represented by a female holding in the right hand a balance, and in the left a measuring wand, to indicate that she gives to each one his just measure. In the Ancient and Accepted Rite, the thirty-first degree, or Grand Inspector Inquisitor Commander, is illustrative of the virtue of equity; and hence the balance is a prominent symbol of that degree, as it is also of the sixteenth degree, or Princes of Jerusalem, because, according to the old rituals, they were chiefs in Masonry, and administered justice to the inferior degrees.

Equivocation. The words of the covenant of Masonry require that it should be made without *evasion*, *equivocation*, or *mental reservation*. This is exactly in accordance with the law of ethics in relation to promises made. And it properly applies in this case, because the covenant, as it is called, is simply a promise, or series of promises, made by the candidate to the Fraternity — to the brotherhood into whose association he is about to be admitted. In making a promise, an *evasion* is the eluding or avoiding the terms of the promise; and this is done, or attempted to be done, by *equivocation*, which is by giving to the words used a secret signification, different from that which they were intended to convey by him who imposed the promise, so as to mislead, or by a *mental reservation*, which is a concealment or withholding in the mind of the promiser of certain conditions under which he makes it, which conditions are not known to the one to whom the promise is made. All of this is in direct violation of the law of veracity. The doctrine of the Jesuits is very different. Suarez, one of their most distinguished casuists, lays it down as good law, that if any one makes a promise or contract, he may secretly understand that he does not sincerely promise, or that he promises without any intention of fulfilling the promise. This is not the rule of Masonry, which requires that the words of the covenant be taken in the patent sense which they were intended by the ordinary use of language to convey. It adheres to the true rule of ethics, which is, as Paley says, that a promise is binding in the sense in which the promiser supposed the promisee to receive it.

Eranoi. Among the ancient Greeks there were friendly societies, whose object was, like the modern Masonic Lodges, to relieve the distresses of their necessitous members. They were permanently organized, and had a common fund by the voluntary contributions of the members. If a member was reduced to poverty, or was in temporary distress for money, he applied to the *eranos*, and, if worthy, received the necessary assistance, which was, however, advanced rather as a loan than a gift, and the amount was to be returned when the recipient was in better circumstances. In the days of the Roman empire these friendly societies were frequent among the Greek cities, and were looked on with suspicion by the emperors, as tending to political combinations. Smith says (*Dict. Gr.* and *Rom. Ant.*) that the Anglo-Saxon gilds, or fraternities for mutual aid, resembled the eranoi of the Greeks. In their spirit, these Grecian confraternities partook more of the Masonic character, as charitable associations, than of the modern friendly societies, where relief is based on a system of mutual insurance; for the assistance was given only to cases of actual need, and did not depend on any calculation of natural contingencies.

Erica. The Egyptians selected the *erica* as a sacred plant. The origin of the consecration of this plant will be peculiarly interesting to the Masonic student. There was a legend in the mysteries of Osiris, which related that Isis, when in search of the body of her murdered husband, discovered it interred at the brow of a hill near which an erica grew; and hence, after the recovery of the body and the resurrection of the god, when she established the mysteries to commemorate her loss and her recovery, she adopted the erica as a sacred plant, in memory of its having pointed out the spot where the *mangled remains* of Osiris were concealed.

Ragon (*Cours des Initiations*, p. 151,) thus alludes to this mystical event: "Isis found the body of Osiris in the neighborhood of Biblos, and near a tall plant called the *erica*. Oppressed with grief, she seated herself on the margin of a fountain, whose waters issued from a rock. This rock is the *small hill* mentioned in the ritual; the erica has been replaced by the acacia, and the grief of Isis has been changed for that of the Fellow Crafts."

The lexicographers define ερείκη as "the health plant;" but it is really, as Plutarch asserts, the tamarisk tree; and Schwenk (*Die Mythologie der Semiten*, p. 248,) says that Phylœ, so renowned among the ancients as one of the burial-places of Osiris, and among the moderns for its wealth of

architectural remains, contains monuments in which the grave of Osiris is overshadowed by the *tamarisk*.

Ernest and Falk. *Ernst und Falk. Gesprache für Freimaurerei, i. e.,* "Ernest and Falk. Conversations on Freemasonry," is the title of a German work written by Gottfried Ephraim Lessing, and first published in 1778. Ernest is an inquirer, and Falk a Freemason, who gives to his interlocutor a very philosophical idea of the character, aims, and objects of the Institution. The work has been faithfully translated by Bro. Kenneth R. H. Mackenzie, F. S. A., in the London *Freemason's Quarterly Magazine*, in 1854, and continued and finished, so far as the author had completed it, in the London *Freemason* in 1872. Findel says of this work, that it is one of the best things that has ever been written upon Freemasonry.

Erwin von Steinbach. A distinguished German, who was born, as his name imports, at Steinbach, near Bühl, about the middle of the 13th century. He was the master of the works at the Cathedral of Strasburg, the tower of which he commenced in 1275. He finished the tower and doorway before his death, which was in 1318. He was at the head of the German Fraternity of Stonemasons, who were the precursors of the modern Freemasons. See *Strasburg*.

Esoteric Masonry. That secret portion of Masonry which is known only to the initiates as distinguished from *exoteric Masonry*, or *monitorial*, which is accessible to all who choose to read the manuals and published works of the Order. The words are from the Greek, *ἐσωτερικὸς, internal*, and *ἐξωτερικὸς, external*, and were first used by Pythagoras, whose philosophy was divided into the exoteric, or that taught to all, and the esoteric, or that taught to a select few; and thus his disciples were divided into two classes, according to the degree of initiation to which they had attained, as being either fully admitted into the society, and invested with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythagoras from the Egyptian priests, whose theology was of two kinds — the one exoteric, and addressed to the people in general; the other esoteric, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power. And the mystical nature of this concealed doctrine was expressed in their symbolic language by the images of sphinxes placed at the entrance of their temples. Two centuries later, Aristotle adopted the system of Pythagoras, and, in the Lyceum at Athens, delivered in the morning to his select disciples his subtle and concealed doctrines concerning God, Nature, and Life, and in the evening lectured on more elementary subjects to a promiscuous audience. These different lectures he called his Morning and his Evening Walk.

Essenes. Lawrie, in his *History of Freemasonry*, in replying to the objection, that if the Fraternity of Freemasons had flourished during the reign of Solomon, it would have existed in Judea in after ages, attempts to meet the argument by showing that there did exist, after the building of the Temple, an association of men resembling Freemasons in the nature, ceremonies, and object of their institution. The association to which he here alludes is that of the Essenes, whom he subsequently describes as an ancient Fraternity originating from an association of architects who were connected with the building of Solomon's Temple.

Lawrie evidently seeks to connect historically the Essenes with the Freemasons, and to impress his readers with the identity of the two Institutions. I am not prepared to go so far; but there is such a similarity between the two, and such remarkable coincidences in many of their usages, as to render this Jewish sect an interesting study to every Freemason, to whom therefore some account of the usages and doctrines of this holy brotherhood will not, perhaps, be unacceptable.

At the time of the advent of Jesus Christ, there were three religious sects in Judea — the Pharisees, the Sadducees, and the Essenes; and to one of these sects every Jew was compelled to unite himself. The Saviour has been supposed by many writers to have been an Essene, because, while repeatedly denouncing the errors of the two other sects, he has nowhere uttered a word of censure against the Essenes; and because, also, many of the precepts of the New Testament are to be found among the laws of this sect.

In ancient authors, such as Josephus, Philo, Porphyry, Eusebius, and Pliny, who have had occasion to refer to the subject, the notices of this singular sect have been so brief and unsatisfactory, that modern writers have found great difficulty in properly understanding the true character of Essenism. And yet our antiquaries, never weary of the task of investigation, have at length, within a recent period, succeeded in eliciting, from the collation of all that has been previously written on the subject, very correct details of the doctrines and

practices of the Essenes. Of these writers, none, I think, have been more successful than the laborious German critics Frankel and Rappaport. Their investigations have been ably and thoroughly condensed by Dr. Christian D. Ginsburg, whose essay on *The Essenes, their History and Doctrines*, (Lond., 1864,) has supplied the most material facts contained in the present article.

It is impossible to ascertain the precise date of the development of Essenism as a distinct organization. The old writers are so exaggerated in their statements, that they are worth nothing as historical authorities. Philo says, for instance, that Moses himself instituted the order, and Josephus that it existed ever since the ancient time of the Fathers; while Pliny asserts, with mythical liberality, that it has continued for thousands of ages. Dr. Ginsburg thinks that Essenism was a gradual development of the prevalent religious notions out of Judaism, a theory which Dr. Döllinger repudiates. But Rappaport, who was a learned Jew, thoroughly conversant with the Talmud and other Hebrew writings, and who is hence called by Ginsburg "the corypheus of Jewish critics," asserts that the Essenes were not a distinct sect, in the strict sense of the word, but simply an order of Judaism, and that there never was a rupture between them and the rest of the Jewish community. This theory is sustained by Frankel, a learned German, who maintains that the Essenes were simply an intensification of the Pharisaic sect, and that they were the same as the Chasidim, whom Lawrie calls the Kassideans, and of whom he speaks as the guardians of King Solomon's Temple. If this view be the correct one, and there is no good reason to doubt it, then there will be another feature of resemblance and coincidence between the Freemasons and the Essenes; for, as the latter was not a religious sect, but merely a development of Judaism, an order of Jews entertaining no heterodox opinions, but simply carrying out the religious dogmas of their faith with an unusual strictness of observance, so are the Freemasons not a religious sect, but simply a development of the religious idea of the age. The difference, however, between Freemasonry and Essenism lies in the spirit of universal tolerance prominent in the one and absent in the other. Freemasonry is Christian as to its membership in general, but recognizing and tolerating in its bosom all other religions: Essenism, on the contrary, was exclusively and intensely Jewish in its membership, its usages, and its doctrines.

The Essenes are first mentioned by Josephus as existing in the days of Jonathan the Maccabæan, one hundred and sixty-six years before Christ. The Jewish historian repeatedly speaks of them at subsequent periods; and there is no doubt that they constituted one of the three sects which divided the Jewish religious world at the advent of our Saviour, and of this sect he is supposed, as has been already said, to have been a member.

On this subject, Ginsburg says: "Jesus, who in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would, therefore, naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this Fraternity, and that, though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirms this decision." But he admits that Christ neither adopted nor preached their extreme doctrines of asceticism.

After the establishment of Christianity, the Essenes fade out of notice, and it has been supposed that they were among the earliest converts to the new faith. Indeed, De Quincey rather paradoxically asserts that they were a disguised portion of the early Christians.

The etymology of the word has not been settled. Yet, among the contending opinions, the preferable one seems to be that it is derived from the Hebrew CHASID, — *holy, pious*, — which connects the Essenes with the *Chasidim*, a sect which preceded them, and of whom Lawrie says, (quoting from Scaliger,) that they were "an order of the KNIGHTS OF THE TEMPLE OF JERUSALEM, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay."

The Essenes were so strict in the observance of the Mosaic laws of purity, that they were compelled, for the purpose of avoiding contamination, to withdraw altogether from the rest of the Jewish nation and to form a separate community, which thus became a brotherhood. The same scruples which led them to withdraw from their less strict Jewish brethren induced most of them to abstain from marriage, and hence the unavoidable depletion of their membership by death could only be repaired by the initiation of converts. They had a common treasury, in which was deposited whatever any one of them possessed, and from this the wants of the whole community were supplied by stewards appointed by the brotherhood, so that they had

everything in common. Hence there was no distinction among them of rich and poor, or masters and servants; but the only gradation of rank which they recognized was derived from the degrees or orders into which the members were divided, and which depended on holiness alone. They lived peaceably with all men, reprobated slavery and war, and would not even manufacture any warlike instruments. They were governed by a president, who was elected by the whole community; and members who had violated their rules were, after due trial, excommunicated or expelled.

As they held no communication outside of their own fraternity, they had to raise their own supplies, and some were engaged in tilling, some in tending flocks, others in making clothing, and others in preparing food. They got up before sunrise, and, after singing a hymn of praise for the return of light, which they did with their faces turned to the east, each one repaired to his appropriate task. At the fifth hour, or eleven in the forenoon, the morning labor terminated. The brethren then again assembled, and after a lustration in cold water, they put on white garments and proceeded to the refectory, where they partook of the common meal, which was always of the most frugal character. A mysterious silence was observed during this meal, which, to some extent, had the character of a sacrament. The feast being ended, and the priest having returned thanks, the brethren withdrew and put off their white garments, resumed their working-clothes and their several employments until evening, when they again assembled as before, to partake of a common meal.

They observed the Sabbath with more than Judaic strictness, regarding even the removal of a vessel as a desecration of the holy day. On that day, each took his seat in the synagogue in becoming attire; and, as they had no ordained ministers, any one that liked read out of the Scriptures, and another, experienced in spiritual matters, expounded the passages that had been read. The distinctive ordinances of the brotherhood and the mysteries connected with the Tetragrammaton and the angelic worlds were the prominent topics of Sabbatical instruction. In particular, did they pay attention to the mysteries connected with the Tetragrammaton, or the Shem hamphorash, the *expository name*, and the other names of God which play so important a part in the mystical theosophy of the Jewish Kabbalists, a great deal of which has descended to the Freemasonry of our own days.

Josephus describes them as being distinguished for their brotherly love, and for their charity in helping the needy, and showing mercy. He says that they are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace, and every word with them is of more force than an oath. They avoid taking an oath, and regard it as worse than perjury; for they say that he who is not believed without calling on God to witness, is already condemned of perjury. He also states that they studied with great assiduity the writings of the ancients on distempers and their remedies, alluding, as it is supposed, to the magical works imputed by the Talmudists to Solomon.

It has already been observed that, in consequence of the celibacy of the Essenes, it was found necessary to recruit their ranks by the introduction of converts, who were admitted by a solemn form of initiation. The candidate, or aspirant, was required to pass through a novitiate of two stages, which extended over three years, before he was admitted to a full participation in the privileges of the Order. Upon entering the first stage, which lasted for twelve months, the novice cast all his possessions into the common treasury. He then received a copy of the regulations of the brotherhood, and was presented with a *spade*, an *apron*, and a *white robe*. The spade was employed to bury excrement, the apron was used at the daily lustrations, and the white robe was worn as a symbol of purity. During all this period the aspirant was considered as being outside the order, and, although required to observe some of the ascetic rules of the society, he was not admitted to the common meal. At the end of the probationary year, the aspirant, if approved, was advanced to the second stage, which lasted two years, and was then called an *approacher*. During this period he was permitted to unite with the brethren in their lustrations, but was not admitted to the common meal, nor to hold any office. Should this second stage of probation be passed with approval, the *approacher* became an *associate*, and was admitted into full membership, and at length allowed to partake of the common meal.

There was a third rank or degree, called the *disciple* or *companion*, in which there was a still closer union. Upon admission to this highest grade, the candidate was bound by a solemn oath to love God, to be just to all men, to practise charity, maintain truth, and to conceal the secrets of the society and the mysteries connected with the Tetragammaton and the other names of God.

These three sections or degrees, of aspirant, associate, and companion, were subdivided into four orders or ranks, distinguished from each other by different degrees of holiness; and so marked were these distinctions, that if one belonging to a higher degree of purity touched one of a lower order, he immediately became impure, and could only regain his purity by a series of lustrations.

The earnestness and determination of these Essenes, says Ginsburg, to advance to the highest state of holiness, were seen in their self-denying and godly life, and it may fairly be questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue and utter contempt for worldly fame, riches, and pleasures; their industry, temperance, modesty, and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order, and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the brethren, and their following peace with all men; their hatred of slavery and war; their tender regard for children, and reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and magnanimity; their firmness of character and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body, to be forever in a state of bliss with their Creator, — have hardly found a parallel in the history of mankind.

Lawrie, in his *History of Freemasonry*, gives, on the authority of Pictet, of Basnage, and of Philo, the following condensed recapitulation of what has been said in the preceding pages of the usages of the Essenes:

"When a candidate was proposed for admission, the strictest scrutiny was made into his character. If his life had hitherto been exemplary, and if he appeared capable of curbing his passions, and regulating his conduct according to the virtuous, though austere, maxims of their order, he was presented, at the expiration of his novitiate, with a white garment, as an emblem of the regularity of his conduct and the purity of his heart. A solemn oath was then administered to him, that he would never divulge the mysteries of the Order; that he would make no innovations on the doctrines of the society; and that he would continue in that honorable course of piety and virtue which he had begun to pursue. Like Freemasons, they instructed the young member in the knowledge which they derived from their ancestors. They admitted no women into their order. They had particular signs for recognizing each other, which have a strong resemblance to those of Freemasons. They had colleges or places of retirement, where they resorted to practise their rites and settle the affairs of the society; and, after the performance of these duties, they assembled in a large hall, where an entertainment was provided for them by the president or master of the college, who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank; and if preference was ever given, it was given to piety, liberality, and virtue. Treasurers were appointed in every town, to supply the wants of indigent strangers."

Lawrie thinks that this remarkable coincidence between the chief features of the Masonic and Essenian fraternities can be accounted for only by referring them to the same origin; and, to sustain this view, he attempts to trace them to the Kassideans, or Assideans, more properly the Chasidim, "an association of architects who were connected with the building of Solomon's Temple." But, aside from the consideration that there is no evidence that the Chasidim were a body of architects, — for they were really a sect of Jewish puritans, who held the Temple in especial honor, — we cannot conclude, from a mere coincidence of doctrines and usages, that the origin of the Essenes and the Freemasons is identical. Such a course of reasoning would place the Pythagoreans in the same category: a theory that has been rejected by the best modern critics.

The truth appears to be that the Essenes, the School of Pythagoras, and the Freemasons, derive their similarity from that spirit of brotherhood which has prevailed in all ages of the civilized world, the inherent principles of which, as the results of any fraternity, — all the members of which are engaged in the same pursuit and assenting to the same religious creed, — are brotherly love, charity, and that secrecy which gives them their exclusiveness. And hence, between all fraternities, ancient and modern, these "remarkable coincidences" will be found.

Esther. The second degree of the American Adoptive Rite of the Eastern Star. It is also called "the wife's degree," and in its ceremonies comprises the history of Esther the wife and queen of Ahasuerus, king of Persia, as related in the Book of Esther.

Eternal Life. The doctrine of eternal life is taught in the Master's degree, as it was in the Ancient Mysteries of all nations. See *Immortality of the Soul.*

Eternity. The ancient symbol of eternity was a serpent in the form of a circle, the tail being placed in the mouth. The simple circle, the figure which has neither beginning nor end, but returns continually into itself, was also a symbol of eternity.

Ethics of Freemasonry. There is a Greek word, *ἐθος* (*ĕthos*), which signifies *custom*, from which Aristotle derives another word *ἦθος*, (*ēthos,*) which means *ethics;* because, as he says, from the custom of doing good acts arises the habit of moral virtue. Ethics, then, is the science of morals teaching the theory and practice of all that is good in relation to God and to man, to the state and the individual; it is, in short, to use the emphatic expression of a German writer, "the science of the good" Ethics being thus engaged in the inculcation of moral duties, there must be a standard of these duties, an authoritative ground-principle on which they depend, a doctrine that requires their performance, making certain acts just those that *ought* to be done, and which, therefore, are duties, and that forbid the performance of others which are, therefore, offences. Ethics, then, as a science, is divisible into several species, varying in name and character, according to the foundation on which it is built.

Thus we have the *Ethics of Theology*, which is founded on that science which teaches the nature and attributes of God; and, as this forms a part of all religious systems, every religion, whether it be Christianity, or Judaism, Brahmanism, or Buddhism, or any other form of recognized worship, has within its bosom a science of theological ethics which teaches, according to the lights of that religion, the duties which are incumbent on man from his relations to a Supreme Being. And then we have the *Ethics of Christianity*, which, being founded on the Scriptures, recognized by Christians as the revealed will of God, is nothing other than theological ethics applied to and limited by Christianity.

Then, again, we have the *Ethics of Philosophy*, which is altogether speculative, and derived from and founded on man's speculations concerning God and himself. There might be a sect of philosophers who denied the existence of a Superintending Providence; but it would still have a science of ethics referring to the relations of man to man, although that system would be without strength, because it would have no Divine sanction for its enforcement.

And, lastly, we have the *Ethics of Freemasonry*, whose character combines those of the three others. The first and second systems in the series above enumerated are founded on religious dogmas; the third on philosophical speculations. Now, as Freemasonry claims to be a religion, in so far as it is founded on a recognition of the relations of man and God, and a philosophy in so far as it is engaged in speculations on the nature of man, as an immortal, social, and responsible being, the ethics of Freemasonry will be both religious and philosophical.

The symbolism of Masonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God as being his children, and to men as being their brethren. "There is," says Dr. Oliver, "scarcely a point of duty or morality which man has been presumed to owe to God, his neighbor, or himself, under the Patriarchal, the Mosaic, or the Christian dispensation, which, in the construction of our symbolical system, has been left untouched." Hence, he says, that these symbols all unite to form "a code of moral and theological philosophy;" the term of which expression would have been better if he had called it a "a code of philosophical and theological ethics."

At a very early period of his initiation, the Mason is instructed that he owes a threefold duty, — to God, his neighbor, and himself, — and the inculcation of these duties constitutes the ethics of Freemasonry.

Now, the Tetragrammaton, the letter G, and many other symbols of a like character, impressively inculcate the lesson that there is a God in whom "we live, and move, and have our being," and of whom the apostle, quoting from the Greek poet, tells us that "we are his offspring." To him, then, as the Universal Father, does the ethics of Freemasonry teach us that we owe the duty of loving and obedient children.

And, then, the vast extent of the Lodge, making the whole world the common home of all Masons, and the temple, in which we all labor for the building up of our bodies as a spiritual house, are significant symbols, which teach us that we are not only the children of the Father, but fellow-workers, laboring together in the same task and owing a common servitude to God as the Grand Architect of the universe — the Algabil or Master Builder of the world and all that is therein; and thus these symbols of a joint labor, for a joint purpose, tell us that there is a brotherhood of man: to that brotherhood does the ethics of Freemasonry teach us that we owe the duty of fraternal kindness in all its manifold phases.

And so we find that the ethics of Freemasonry is really founded on the two great ideas of the universal fatherhood of God and the universal brotherhood of man.

Ethiopia. A tract of country to the south of Egypt, and watered by the upper Nile. The reference to Ethiopia, in the Master's degree of the American Rite, as a place of attempted escape for certain criminals, is not to be found in the English or French rituals, and I am inclined to think that this addition to the Hiramic legend is an American interpolation. The selection of Ethiopia, by the ritualist, as a place of refuge, seems to be rather inappropriate when we consider what must have been the character of that country in the age of Solomon.

Etymology. For the etymology of the word Mason, see *Mason, derivation of.*

Euclid. In the year of the world 3650, which was 646 years after the building of King Solomon's Temple, Euclid, the celebrated geometrician, was born. His name has been always associated with the history of Freemasonry, and in the reign of Ptolemy Soter, the Order is said to have greatly flourished in Egypt, under his auspices. The well known forty-seventh problem of his first book, although not discovered by him, but long before by Pythagoras, has been adopted as a symbol in the third degree.

Euclid, Legend of. All the old manuscript Constitutions contain the well known "legend of Euclid," whose name is presented to us as the "Worthy Clerk Euclid" in every conceivable variety of corrupted form. I select, of these Old Records, the so-called Dowland Manuscript, from which to give the form of this Euclidian legend of the old Masons. The Dowland Manuscript, although apparently written in the seventeenth century, is believed, on good authority, to be only a copy, in more modern and more intelligible language, of an earlier manuscript of the year 1530. And it is because of its easier intelligibility by modern readers that I have selected it, in preference to any of the older records, although in each the legend is substantially the same. The legend is in the following words:

"Moreover, when Abraham and Sara his wife went into Egipt, there he taught the Seaven Sciences to the Egiptians; and he had a worthy Scoller that height Ewclyde, and he learned right well, and was a master of all the vij Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten some by their wifes and some by other ladyes of the realme; for that land is a hott land and a plentious of generacion. And they had not competent livehode to find with their children; wherefore they made much care. And then the King of the land made a great counsell and a parliament, to witt, how they might find their children honestly as gentlemen. And they could find no manner of good way. And then they did crye through all the realme, if there were any man that could enforme them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

"After that this cry was made, then came this worthy clarke Ewclyde, and said to the King and to all his great lords: 'If yee will, take me your children to governe, and to teach them one of the Seaven Sciences, wherewith they may live honestly as gentlemen should, under a condition that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled.' And that the King and all his counsell granted to him anone, and sealed their commission. And then this worthy tooke to him these lords' sonns, and taught them the science of Geometrie in practice, for to work in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings; and he gave them a charge on this manner:"

Here follow the usual "charges" of a Freemason as given in all the old Constitutions; and then the legend concludes with these words:

"And thus was the science grounded there; and that worthy Master Ewclyde gave it the name of Geometrie. And now it is called through all this land Masonrye."

This legend, considered historically, is certainly very absurd, and the anachronism which makes Euclid the contemporary of Abraham adds, if possible, to the absurdity. But interpreted as all Masonic legends should be interpreted, as merely intended to convey a Masonic truth in symbolic language, it loses its absurdity, and becomes invested with an importance that we should not otherwise attach to it.

Euclid is here very appropriately used as a type of geometry, that science of which he was so eminent a teacher; and the myth or legend then symbolizes the fact that there was in Egypt a close connection between that science and the great moral and religious system which was among the Egyptians, as well as other ancient nations, what Freemasonry is at the present day—a secret institution, established for the inculcation of the same principles, and inculcating them in the same symbolic manner. So interpreted, this legend corresponds to all the developments of Egyptian

history, which teach us how close a connection existed in that country between the religious and scientific systems. Thus Kenrick (*Anc. Eg.*, i. 383) tells us that "when we read of foreigners [in Egypt] being obliged to submit to painful and tedious ceremonies of initiation, it was not that they might learn the secret meaning of the rites of Osiris or Isis, but that they might partake of the knowledge of astronomy, physic, geometry, and theology."

The legend of Euclid belongs to that class of narrations which, in another work, I have ventured to call "The Mythical Symbols of Freemasonry."

Eulogy. Masonry delights to do honor to the memory of departed brethren by the delivery of eulogies of their worth and merit, which are either delivered at the time of their burial, or at some future period. The eulogy forms the most important part of the ceremonies of a Sorrow Lodge. But the language of the eulogist should be restrained within certain limits; while the veil of charity should be thrown over the frailties of the deceased, the praise of his virtues should not be expressed with exaggerated adulation.

Eumolpus. A king of Eleusis, who founded, about the year 1374 B. C., the Mysteries of Eleusis. His descendants, the Eumolpidæ, presided for twelve hundred years over these Mysteries as Hierophants.

Eunuch. It is usual, in the most correct rituals of the third degree, especially to name *eunuchs* as being incapable of initiation. In none of the old Constitutions and Charges is this class of persons alluded to by name, although of course they are comprehended in the general prohibition against making persons who have any blemish or maim. However, in the Charges which were published by Dr. Anderson, in his second edition, they are included in the list of prohibited candidates. It is probable from this that at that time it was usual to name them in the point of OB. referred to; and this presumption derives strength from the fact that Dermott, in copying his Charges from those of Anderson's second edition, added a note complaining of the "moderns" for having disregarded this ancient law, in at least one instance. The question is, however, not worth discussion, except as a matter of ritual history, since the legal principle is already determined that eunuchs cannot be initiated because they are not perfect men, "having no maim or defect in their bodies."

Euphrates. One of the largest and most celebrated rivers of Asia. Rising in the mountains of Armenia and flowing into the Persian gulf, it necessarily lies between Jerusalem and Babylon. In the ritual of the higher degrees it is referred to as the stream over which the Knights of the East won a passage by their arms in returning from Babylon to Jerusalem.

Euresis. From the Greek, *ευρέσις*, *a discovery*. That part of the initiation in the Ancient Mysteries which represented the finding of the body of the god or hero whose death and resurrection was the subject of the initiation. The euresis has been adopted in Freemasonry, and forms an essential portion of the ritual of the third degree.

Evangelist. See *St. John the Evangelist.*

Evergreen. An evergreen plant is a symbol of the immortality of the soul. The ancients, therefore, as well as the moderns, planted evergreens at the heads of graves. Freemasons wear evergreens at the funerals of their brethren, and cast them into the grave. The acacia is the plant which should be used on these occasions, but where it cannot be obtained, some other evergreen plant, especially the cedar, is used as a substitute. See *Acacia.*

Exalted. A candidate is said to be exalted, when he receives the degree of Holy Royal Arch, the seventh in American Masonry. Exalted means *elevated* or *lifted up*, and is applicable both to a peculiar ceremony of the degree, and to the fact that this degree, in the Rite in which it is practised, constitutes the summit of ancient Masonry.

The rising of the sun of spring from his wintry sleep into the glory of the vernal equinox was called by the old sun-worshippers his "exaltation;" and the Fathers of the Church afterwards applied the same term to the resurrection of Christ. St. Athanasius says that by the expression, "God hath exalted him," St. Paul meant the resurrection. Exaltation, therefore, technically means a rising from a lower to a higher sphere, and in Royal Arch Masonry may be supposed to refer to the being lifted up out of the first temple of this life into the second temple of the future life. The candidate is *raised* in the Master's degree, he is *exalted* in the Royal Arch. In both the symbolic idea is the same.

Examination of Candidates. It is an almost universal rule of the modern Constitutions of Masonry, that an examination upon the subjects which had been taught in the preceding degree shall be required of every brother who is desirous of receiving a higher degree; and it is directed that this examination shall take place in an open Lodge of the degree upon which the examination is made, that all the members present may have an opportunity of judg-

ing from actual inspection of the proficiency and fitness of the candidate for the advancement to which he aspires. The necessity of an adequate comprehension of the mysteries of one degree, before any attempt is made to acquire a higher one, seems to have been duly appreciated from the earliest times; and hence the Old York Constitutions of 926, or the document usually regarded as such, prescribe, "that if the Master have an Apprentice, he shall thoroughly teach him, so that he may perfectly understand his Craft." But there is no evidence that the system of examining candidates as to their proficiency, before their advancement, is other than a modern improvement, and first adopted not very early in the present century.

Examination of the Ballot-Box. This is always done during the ballot for a candidate, by presenting the box first to the Junior Warden, then to the Senior, and lastly to the Master, each of whom proclaims the result as "clear" or "foul." This order is adopted so that the declaration of the inferior officer, as to the state of the ballots, may be confirmed and substantiated by his superior.

Examination of Visitors. The due examination of strangers who claim the right to visit, should be intrusted only to the most skilful and prudent brethren of the Lodge. And the examining committee should never forget, that no man applying for admission is to be considered as a Mason, however strong may be his recommendations, until by undeniable evidence he has proved himself to be such.

All the necessary forms and antecedent cautions should be observed. Inquiries should be made as to the time and place of initiation, as a preliminary step the Tiler's OB, of course, never being omitted. Then remember the good old rule of "commencing at the beginning." Let everything proceed in regular course, not varying in the slightest degree from the order in which it is to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answers, nor in any manner aid the memory or prompt the forgetfulness of the party examined, by the slightest hints. If he has it in him it will come out without assistance, and if he has it not, he is clearly entitled to no aid. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed, and that in Masonry *it is better that ninety and nine true men should be turned away from the door of a Lodge than that one cowan should be admitted.*

Excavations. Excavations beneath Jerusalem have for some years past been in progress, under the direction of the English society, which controls the "Palestine Exploration Fund," and many important discoveries, especially interesting to Masons, have been made. For the results, see *Jerusalem.*

Excellent. A title conferred on the Grand Captain of the Host, and Grand Principal Sojourner of a Grand Chapter, and on the King and Scribe of a subordinate Chapter of Royal Arch Masons in America.

Excellent Masons. Dr. Oliver (*Hist. Landm.*, i. 420,) gives a tradition that at the building of Solomon's Temple there were nine Lodges of Excellent Masons, having nine in each, which were distributed as follows: Six Lodges, or fifty-four Excellent Masons in the quarries; three Lodges, or twenty-seven Excellent Masons in the forest of Lebanon; eight Lodges, or seventy-two Excellent Masons engaged in preparing the materials; and nine Lodges, or eighty-one Excellent Masons subsequently employed in building the Temple. Of this tradition there is not the slightest support in authentic history, and it must have been invented altogether for a symbolic purpose, in reference perhaps to the mystical numbers which it details.

Excellent Master. A degree in the Irish system which, with Super-Excellent Master, is given as preparatory to the Royal Arch. It is given in a Lodge governed by a Master and two Wardens, and refers to the legation of Moses.

Excellent, Most. See *Most Excellent.*

Excellent, Right. See *Right Excellent.*

Excellent, Super. See *Super-Excellent.*

Excellent, Very. See *Very Excellent.*

Exclusion. In England the Grand Lodge only expels from the rights and privileges of Masonry. But a subordinate Lodge may *exclude* a member after giving him due notice of the charge preferred against him, and of the time appointed for its consideration. The name of any one so excluded, and the cause of his exclusion must be sent to the Grand Secretary. No Mason excluded is eligible to any other Lodge until the Lodge to which he applies has been made acquainted with his exclusion, and the cause, so that the brethren may exercise their discretion as to his admission. In America, the word used as synonymous with *exclusion* is *striking from the roll,* except that the latter punishment is only inflicted for non-payment of Lodge dues.

Exclusiveness of Masonry. The exclusiveness of Masonic benevolence is a charge that has frequently been made against the Order; and it is said that the charity of which it boasts is always conferred on its own members in preference to strangers. It cannot be denied that Masons, simply as Masons, have ever been more constant and more profuse in their charities to their own brethren than to the rest of the world; that in apportioning the alms which God has given them to bestow, they have first looked for the poor in their own home before they sought those who were abroad; and that their hearts have felt more deeply for the destitution of a brother than a stranger.

The principle that governs the institution of Freemasonry, in the distribution of its charities, and the exercise of all the friendly affections, is that which was laid down by St. Paul for the government of the infant church at Galatia: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household."

This sentiment of preference for one's own household, thus sanctioned by apostolic authority, is the dictate of human nature, and the words of Scripture find their echo in every heart. "Blood," says the Spanish proverb, "is thicker than water," and the claims of kindred, of friends and comrades to our affections, must not be weighed in the same scale with those of the stranger, who has no stronger tie to bind him to our sympathies, than that of a common origin from the founder of our race. All associations of men act on this principle. It is acknowledged in the church, which follows with strict obedience the injunction of the apostle; and in the relief it affords to the distressed, in the comforts and consolations which it imparts to the afflicted, and in the rights and privileges which it bestows upon its own members, distinguishes between those who have no community with it of religious belief, and those who, by worshipping at the same altar, have established the higher claim of being of the household.

It is recognized by all other societies, which, however they may, from time to time, and under the pressure of peculiar circumstances, extend temporary aid to accidental cases of distress, carefully preserve their own peculiar funds for the relief of those who, by their election as members, by their subscription to a written constitution, and by the regular payment of arrears, have assumed the relationship which St. Paul defines as being of the household.

It is recognized by governments, which, however liberally they may frame their laws, so that every burden may bear equally on all, and each may enjoy the same civil and religious rights, never fail, in the privileges which they bestow, to discriminate between the alien and foreigner, whose visit is but temporary or whose allegiance is elsewhere, and their own citizens, the children of their household.

This principle of preference is universally diffused, and it is well that it is so. It is well that those who are nearer should be dearer; and that a similitude of blood, an indentity of interest, or a community of purpose, should give additional strength to the ordinary ties that bind man to man. Man, in the weakness of his nature, requires this security. By his own unaided efforts, he cannot accomplish the objects of his life nor supply the necessary wants of his existence. In this state of utter helplessness, God has wisely and mercifully provided a remedy by implanting in the human breast a love of union and an ardent desire for society. Guided by this instinct of preservation, man eagerly seeks the communion of man, and the weakness of the individual is compensated by the strength of association. It is to this consciousness of mutual dependence, that nations are indebted for their existence, and governments for their durability. And under the impulse of the same instinct of society, brotherhoods and associations are formed, whose members, concentrating their efforts for the attainment of one common object, bind themselves by voluntary ties of love and friendship, more powerful than those which arise from the ordinary sentiments and feelings of human nature.

Excuse. Many Lodges in the last century and in the beginning of this inflicted pecuniary fines for non-attendance at Lodge meetings, and of course excuses were then required to avoid the penalty. But this has now grown out of use. Masonry being considered a voluntary institution, fines for absence are not inflicted, and excuses are therefore not now required. The infliction of a fine would, it is supposed, detract from the solemnity of the obligation which makes attendance a duty. The old Constitutions, however, required excuses for non-attendance, although no penalty was prescribed for a violation of the rule. Thus, in the Matthew Cooke Manuscript (fifteenth century), it is said, "that every master of this art should be warned to come to his congregation that they come duly, but if (*unless*) they may be *excused* by some manner of cause." And in the Halliwell Manuscript, which purports to contain the York Constitutions of 926, it is written:

> "That every mayster, that is a Mason,
> Must ben at the generale congregacyon,
> So that he hyt resonebly y-colde
> Where that the semble shall be holde;
> And to that semble he must nede gon,
> But he have a resenabul skwsacyon."

Executive Powers of a Grand Lodge. See *Grand Lodge.*

Exemplification of the Work. This term is of frequent use in American Masonry. When a lecturer or teacher performs the ceremonies of a degree for instruction, using generally one of the Masons present as a substitute for the candidate, he is said "to exemplify the work." It is done for instruction, or to enable the members of the Grand or subordinate Lodge to determine on the character of the ritual that is taught by the exemplifier.

Exoteric. Public, not secret. See *Esoteric.*

Expert. In Lodges of the French Rite, there are two officers called First and Second Experts, whose duty it is to assist the Master of Ceremonies in the initiation of a candidate. In Lodges of Perfection of the Scottish Rite, there are similar officers who are known as the Senior and Junior Expert.

Expositions. Very early after the revival of Masonry, in the beginning of the eighteenth century, pretended expositions of the ritual of Masonry began to be published. The following catalogue comprises the most notorious of these pseudo-revelations. The leading titles only are given.

1. The Grand Mystery of Freemasons Discovered. London, 1724.
2. The Secret History of the Freemasonry. London, 1725.
3. Masonry Dissected, by Samuel Prichard. London, 1730. There were several subsequent editions, and a French translation in 1737, and a German one in 1736.
4. The Secrets of Masonry made known to all men, by S. P. [Samuel Prichard.] London, 1737.
5. Masonry further dissected. London, 1738.
6. The Mystery of Masonry. London, 1737.
7. Le Secret des Franc-Maçons, par M. l'Abbé Perau. Geneva, 1742.
8. Catéchisme des Franc-Maçons, par Leonard Gabanon (Louis Travenol). Paris, 1745. He published several editions, varying the titles.
9. L'Ordre de Franc-Maçons trahi et le Secret des Mopses revélé. Amsterdam, 1745. Many subsequent editions, and a German and a Dutch translation.
10. Solomon in all his Glory. London, 1766.
11. Jachin and Boaz. London, 1750.
12. The Three Distinct Knocks. London, 1767.
13. Hiram; or, The Grand Master Key. London, 1764.
14. The Freemason Stripped Naked, by Charles Warren. London, 1769.
15. Shibboleth; or, Every Man a Freemason. Dublin, 1775.
16. Receuil precieux de la Maçonnerie Adonhiramite, par Louis Guillemin de St. Victor. Paris, 1781. This work was not written with an unfriendly purpose, and many editions of it were published.
17. The Master Key, by I. Browne. London, 1794. Scarcely an exposition, since the cipher in which it is printed renders it a sealed book to all who do not possess the key.
18. A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry, etc., by W. Finch. London, 1801.
19. Manual of Freemasonry, in three parts, by the late Richard Carlisle. Now first collected in one volume. London, 1845.
20. Illustrations of Masonry, by William Morgan. The first edition is without date or place, but it was probably printed at Batavia, in 1828.
21. Light on Masonry, by David Bernard. Utica, N. Y., 1829.
22. A Ritual of Freemasonry, by Avery Allyn. New York, 1852.

There have been several other American expositions, but the compilers have only been servile copyists of Morgan, Bernard, and Allyn. It has been, and con-

tinues to be, simply the pouring out of one vial into another.

The expositions which abound in the French, German, and other continental languages, are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity. The usages of continental Masonry permit a freedom of publication that would scarcely be tolerated by the English or American Fraternity.

Expulsion. Expulsion is, of all Masonic penalties, the highest that can be inflicted on a member of the Order, and hence it has been often called a Masonic death. It deprives the expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any brother, aware of his expulsion, to hold communication with him on Masonic subjects.

The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and if guilty declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision and reinstate the brother. Some of the Lodges in this country claim the right to expel independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished brother with the whole Fraternity, proves that its exercise never could with propriety be intrusted to a body so circumscribed in its authority as a subordinate Lodge. Besides, the general practice of the Fraternity is against it. The English Constitutions vest the power to expel exclusively in the Grand Lodge. "The subordinate Lodge may suspend and report the case to the Grand Lodge. If the offence and evidence be sufficient, expulsion is decreed."

All Masons, whether members of Lodges or not, are subject to the infliction of this punishment when found to merit it. Resignation or withdrawal from the Order does not cancel a Mason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Mason, not a member of any particular Lodge, but who has been guilty of immoral or unmasonic conduct, can be tried and punished by any Lodge within whose jurisdiction he may be residing, is a point on which there is no doubt.

Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offence visited with expulsion. As the punishment is general, affecting the relation of the one expelled with the whole Fraternity, it should not be lightly imposed for the violation of any Masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Mason and his Order. If sanctioned by silence or impunity, it would bring discredit on the Institution, and tend to impair its usefulness. A Mason who is a bad man is to the Fraternity what a mortified limb is to the body, and should be treated with the same mode of cure, — he should be cut off, lest his example spread, and disease be propagated through the constitution.

Expulsion from one of what is called the higher degrees of Masonry, such as a Chapter or an Encampment, does not affect the relations of the expelled party to Blue Masonry. A Chapter of Royal Arch Masons is not and cannot be recognized as a Masonic body by a Lodge of Master Masons by any of the modes of recognition known to Masonry. The acts, therefore, of a Chapter cannot be recognized by a Master Mason's Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order. Besides, by the present organization of Freemasonry, Grand Lodges are the supreme Masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the Institution, would be interfered with by another body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the higher degrees; because, as they are composed of Blue Masons, the members could not of right sit and hold communications on Masonic subjects with one who was an expelled Mason.

Extended Wings of the Cherubim. An expression used in the ceremonies of Royal Master, the tenth degree of the American Rite, and intended to teach symbolically that he who comes to ask and to seek Divine Truth symbolized by the True Word, should begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone Truth can be obtained. Of him the cherubim with extended wings in the Holy of Holies were a type.

Extent of the Lodge. The extent of a Mason's Lodge is said to be in height from the earth to the highest heavens; in depth, from the surface to the centre; in length, from east to west; and in breadth, from north to south. The expression is a symbolic one, and is intended to teach the extensive boundaries of Masonry and the coterminal extension of Masonic charity. See *Form of the Lodge*.

External Qualifications. The external qualifications of candidates for initiation are those which refer to their outward fitness, based upon moral and religious character, the frame of body, the constitution of the mind, and social position. Hence they are divided into *Moral*, *Religious*, *Physical*, *Mental*, and *Political*, for all of which see the respective words. The expression in the ritual, that "it is the internal and not the external qualifications that recommend a man to be made a Mason," it is evident, from the context, refers entirely to "worldly wealth and honors," which, of course, are not to be taken "into consideration in inquiring into the qualifications of a candidate."

Extinct Lodge. A Lodge is said to be extinct which has ceased to exist and work, which is no longer on the registry of the Grand Lodge, and whose Charter has been revoked for mis-use or forfeited for non-use.

Extra Communication. The same as *Special Communication*, which see.

Extraneous. Not regularly made; clandestine. The word is now obsolete in this signification, but was so used by the Grand Lodge of England in a motion adopted March 31, 1735, and reported by Anderson in his 1738 edition of the Constitutions, p. 182. "No extraneous brothers, that is, not regularly made, but clandestine, ... shall be ever qualified to partake of the Mason's general charity."

Extrusion. Used in the Constitution of the Royal Order of Scotland for expulsion. "If a brother shall be convicted of crime by any Court of Justice, such brother shall be permanently extruded." (Sect. 29.) Not in use elsewhere as a Masonic term.

Eye. See *All-Seeing Eye*.

Ezekiel, Temple of. See *Temple of Ezekiel*.

Ezel. In Hebrew, אבן האזל, *eben hahezel*, the stone of the departure, viz., a mile-stone. An old testimonial stone in the neighborhood of Saul's residence, the scene of the parting of David and Jonathan, and the mark beyond which the falling of Jonathan's arrow indicated danger. Hence, a word adopted in the honorary degree called the "Mason's wife and daughter."

Ezra. There are two persons named Ezra who are recorded in Scripture. 1. Ezra, a leading priest among the first colonists who came up to Jerusalem with Zerubbabel, and who is mentioned by Nehemiah; and, 2. Ezra, the celebrated Jewish scribe and restorer of the law, who visited Jerusalem forty-two years after the second Temple had been completed. Calmet, however, says that this second Ezra had visited Jerusalem previously in company with Zerubbabel. Some explanation of this kind is necessary to reconcile an otherwise apparent inconsistency in the English system of the Royal Arch, which makes two of its officers represent Ezra and Nehemiah under the title of scribes, while at the same time it makes the time of the ritual refer to the laying of the foundation of the second Temple, and yet places in the scene, as a prominent actor, the later Ezra, who did not go up to Jerusalem until more than forty years after the completion of the building. It is, I think, more probable that the Ezra who is said in the ritual to have wrought with Joshua, Haggai, and Zerubbabel, was intended by the original framer of the ritual to refer to the first Ezra, who is recorded by Nehemiah as having been present; and that the change was made in the reference, without due consideration, by some succeeding ritualist, whose mistake has been carelessly perpetuated by those who followed him. Dr. Oliver (*Hist. Landmarks*, ii. 428,) attempts to reconcile the difficulty, and to remove the anachronism, by saying that Esdras was the scribe under Joshua, Haggai, and Zerubbabel, and that he was succeeded in this important office by Ezra and Nehemiah. But the English ritual makes no allusion to this change of succession; and if it did, it would not enable us to understand how Ezra and Nehemiah could be present as scribes when the foundations of the second Temple were laid, and the important secrets of the Royal Arch degree were brought to light, unless the Ezra meant is the one who came to Jerusalem with Nehemiah. There is a confusion in all this which should be rectified.

F.

F.·. In French Masonic documents the abbreviation of *Frère*, or *Brother*. FF.·. is the abbreviation of *Frères*, or *Brethren*.

Fabré-Palaprat, Bernard Raymond. The restorer, or, to speak more correctly, the organizer of the Order of the Temple at Paris, of which he was elected Grand Master in 1804. He died at Pau, in the lower Pyrenees, February 18, 1838. See *Temple, Order of the.*

Faculty of Abrac. In the so-called Leland Manuscript, it is said that Masons "conceal the way of wynninge the facultye of Abrac." That is, that they conceal the method of acquiring the powers bestowed by a knowledge of the magical talisman that is called Abracadabra. See *Abracadabra* and *Leland Manuscript.*

Faith. In the theological ladder, the explanation of which forms a part of the ritual of the first degree of Masonry, *faith* is said to typify the lowest round. Faith, here, is synonymous with *confidence* or *trust*, and hence we find merely a repetition of the lesson which had been previously taught that the first, the essential qualification of a candidate for initiation, is that he should *trust in God.*

In the lecture of the same degree, it is said that "Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity." And this is said, because as faith is "the evidence of things not seen," when we see we no longer believe by faith but through demonstration; and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed, but charity, exercised on earth in acts of mutual kindness and forbearance, is still found in the world to come, in the sublimer form of mercy from God to his erring creatures.

Faithful Breast. See *Breast, the Faithful.*

Fall of Water. See *Waterfall.*

Family Lodge. A Lodge held especially for the transaction of private and local business of so delicate a nature that it is found necessary to exclude, during the session, the presence of all except members. In France a Lodge when so meeting is said to be *en famille*, and the meeting is called a *tenue de famille* or family session; in Germany such Lodges are called, sometimes, *Familien-Logen*, but more generally *Conferenz-Logen.* See *Conference Lodge.*

Fasces. The bundle of rods borne before the Roman magistrates as an ensign of their authority. In French Masonry, *faisceau*, or fasces, is used to denote a number of speeches or records tied up in a roll and deposited in the archives.

Favorite Brother of St. Andrew. The ninth degree of the Swedish Rite.

Favorite Brother of St. John. The eighth degree of the Swedish Rite.

Feast. The convocation of the Craft together at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honored custom, which is unfortunately growing into disuse. The "Assembly and Feast" are words constantly conjoined in the Book of Constitutions. At this meeting, no business of any kind, except the installation of officers, was transacted, and the day was passed in innocent festivity. The election of officers always took place at a previous meeting, in obedience to a regulation adopted by the Grand Lodge of England, in 1720, as follows: "It was agreed, in order to avoid disputes on the annual feast-day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the feast."

Feasts of the Order. The festivals of St. John the Baptist and St. John the Evangelist, June 24th and December 27th, are so called.

Feeling. One of the five human senses, and esteemed by Masons above all the others. For as Anthony Brewer, an old dramatist, says:

> "Though one hear, and see, and smell, and taste,
> If he wants touch, he is counted but a block."

Fees of Honor. In the Grand Lodge of England every Grand officer, on his election or re-election, is required to pay a sum of money, varying from two to twenty guineas. The sums thus paid for honors bestowed are technically called "fees of honor." A similar custom prevails in the Grand Lodges of Ireland and Scotland; but the usage is unknown in this country.

Felicity, Order of. An androgynous secret society, founded in 1743, at Paris, by M. Chambonnet. It was among the first of the pseudo-Masonic associations, or coteries, invented by French Masons to gratify the curiosity and to secure the support of women. It had a ritual and a vocabulary which were nautical in their character, and there was a rather too free indulgence in the latitude of gallantry.

It consisted of four degrees, Cabin boy, Master, Commodore, and Vice Admiral. The chief of the order was called Admiral, and this position was of course occupied by M. Chambonnet, the inventor of the system.

Feld Loge. What is designated in England and America as a Military or Travelling Lodge is called in Germany a Feld Loge. Sometimes, "ein ambulante Loge."

Fellow. The Saxon word for *fellow* is *felaw*. Spelman derives it from two words, *fe* and *loy*, which signifies *bound in mutual trust;* a plausible derivation, and not unsuited to the meaning of the word. But Hicks gives a better etymology when he derives it from the Anglo-Saxon *folgian*, "to follow," and thus a *fellow* would be *a follower, a companion, an associate.* In the Middle Ages, the Operative Masons were divided into Masters and Fellows. Thus in the Harleian MS. it is said: "Now I will rehearse other charges in singular for *Maisters* and *Fellowes.*" Those who were of greater skill held a higher position and were designated as *Masters*, while the masses of the fraternity, the commonalty, as we might say, were called *Fellows.* In the Matthew Cooke MS. this principle is very plainly laid down. There it is written that Euclid "ordained that they who were passing of cunning should be passing honored, and commanded to call the cunninger *Master* . . . . and commanded that they that were less of wit should not be called servant nor subject, but *Fellow*, for nobility of their gentle blood." (Lines 675–688.) From this custom has originated the modern title of *Fellow Craft*, given to the second degree of Speculative Masonry; although not long after the revival of 1717 the Fellows ceased to constitute the main body of the Fraternity, the *Masters* having taken and still holding that position.

Fellow Craft. The second degree of Freemasonry in all the Rites is that of the Fellow Craft. In French it is called *Compagnon;* in Spanish, *Compañero;* in Italian, *Compagno;* and in German, *Gesell;* in all of which the radical meaning of the word is a *fellow workman*, thus showing the origin of the title from an operative institution. Like the degree of Apprentice, it is only preparatory to the higher initiation of the Master; and yet it differs essentially from it in its symbolism. For, as the first degree was typical of youth, the second is supposed to represent the stage of manhood, and hence the acquisition of science is made its prominent characteristic. While the former is directed in all its symbols and allegorical ceremonies to the purification of the heart, the latter is intended by its lessons to cultivate the reasoning faculties and improve the intellectual powers. Before the eighteenth century, the great body of the Fraternity consisted of Fellow Crafts, who are designated in all the old manuscripts as "Fellows." After the revival in 1717, the Fellow Crafts, who then first began to be called by that name, lost their prominent position, and the great body of the brotherhood was, for a long time, made up altogether of Apprentices, while the government of the Institution was committed to the Masters and Fellows, both of whom were made only in the Grand Lodge until 1725, when the regulation was repealed, and subordinate Lodges were permitted to confer these two degrees.

Fellow Craft Perfect Architect. (*Compagnon Parfait Architect.*) The twenty-sixth degree of the Rite of Mizraim. There are several other degrees which, like this, are so called, not because they have any relation to the orignal second degree of Symbolic Masonry, but to indicate that they constitute the second in any particular series of degrees which are preparatory to the culmination of that series. Thus, in the Rite of Mizraim, we have the Master Perfect Architect, which is the twenty-seventh degree, while the twenty-fifth and twenty-sixth are Apprentice and Fellow Craft Perfect Architect. So we have in other rites and systems the Fellow Craft Cohen, Hermetic, and Kabbalistic Fellow Craft, where Master Cohen and Hermetic and Kabbalistic Master are the topmost degrees of the different series. Fellow Craft in all these, and many other instances like them, means only the second preparation towards perfection.

Fellowship, Five Points of. See *Points of Fellowship.*

Female Masonry. See *Adoption, Rite of.*

Female Masons. The landmarks of Speculative Masonry peremptorily exclude females from any active participation in its mysteries. But there are a few instances in which the othewise unalterable rule of female exclusion has been made to yield to the peculiar exigencies of the occasion; and some cases are well authenticatd where this "Salique law" has been violated from necessity, and females have been permitted to receive at least the first degree. Such, however, have been only the exceptions which have given confirmation to the rule. See *Aldworth, Beaton,* and *Xentrailles.*

Fendeurs. L'Ordre des Fendeurs, *i. e.* the Order of Wood-cutters, was a secret society established at Paris, in 1743, by the Chevalier Beauchain. The Lodge represented a forest, and was generally held in a garden. It was androgynous, and had

secret signs and words, and an allegorical language borrowed from the profession of wood-cutting. The Abbé Barruel (tom. ii., p. 345,) thought that the Order originated in the forests among the actual wood-cutters, and that many intelligent inhabitants of the city having united with them, the operative business of felling trees was abandoned, and Philosophic Lodges were established, —a course of conversion from Operative to Speculative precisely like that, he says, which occurred in Masonry, and this conversion was owing to the number of Fendeurs who were also Freemasons.

Ferdinand IV. This king of the two Sicilies, on the 12th of September, 1775, issued an edict forbidding the meeting of Masons in Lodges in his dominions, under penalty of death. In 1777, at the solicitation of his queen, Caroline, this edict was repealed, and Masonry was once more tolerated; but in 1781 the decree was renewed.

Ferdinand VI. In 1751, Ferdinand VI., king of Spain, at the solicitation of Joseph Ferrubia, Visitor of the Holy Inquisition, enforced in his dominions the bull of excommunication of Pope Benedict XIV., and forbade the congregation of Masons under the highest penalties of law. In the *Journal of Freemasonry*, Vienna, 1784, (pp. 176–224,) will be found a translation from Spanish into German of Ferrubia's "Act of Accusation," which gave rise to this persecution.

Ferdinand VII. The king of Spain who bore this title was one of the greatest bigots of his time. He had no sooner ascended the throne in 1814, than he re-established the Inquisition, which had been abolished by his predecessor, proscribed the exercise of Freemasonry, and ordered the closing of all the Lodges, under the heaviest penalties. In September following, twenty-five persons, among whom were several distinguished noblemen, were arrested as "suspected of Freemasonry." On March 30, 1818, a still more rigorous edict was issued, by which those convicted of being Freemasons were subjected to the most severe punishments, such as banishment to India and confiscation of goods, or sometimes death by a cruel form of execution. But the subsequent revolution of 1820 and the abolition of the Inquisition removed these blots from the Spanish records.

Fervency. From the middle of the last century, ardent devotion to duty, fervor or fervency, was taught as a Masonic virtue in the lectures of the first degree, and symbolized by charcoal, because, as later rituals say, all metals were dissolved by the fervor of ignited charcoal. Subsequently, in the higher degrees, fervency and zeal were symbolized by the color scarlet, which is the appropriate tincture of Royal Arch Masonry.

Fessler, Ignaz Aurelius. A distinguished German writer and Masonic reformer, and was born at Czurendorf, in Hungary, in 1756. He was the son of very poor parents. His mother, who was a bigoted Catholic, had devoted him to a monastic life, and having been educated at the Jesuit school of Raab, he took holy orders in 1772, and was removed to the Capuchin monastery in Vienna. In consequence, however, of his exposure to the Emperor Joseph II. of monastic abuses, he incurred the persecutions of his superiors. But the emperor, having taken him under his protection, nominated him, in 1783, as ex-professor of the Oriental languages in the University of Lemberg. But the monks having threatened him with legal proceedings, he fled to Breslau in 1788, where he subsequently was appointed the tutor of the son of the Prince of Corolath. Here he established a secret Order, called by him the "Evergeten," which bore a resemblance to Freemasonry in its organization, and was intended to effect moral reforms, which at the time he thought Masonry incapable of producing. The Order, however, never really had an active existence, and the attempt of Fessler failed by the dissolution, in 1793, of the society. In 1791 he adopted the Lutheran faith, and, having married, settled in Berlin, where until 1806 he was employed as a superintendent of schools. He wrote during this period several historical works, which gave him a high reputation as an author. But the victorious progress of the French army in Prussia caused him to lose his official position. Having been divorced from his wife in 1802, he again married, and, retiring in 1803 from Berlin, betook himself to the quietude of a country life. Becoming now greatly embarrassed in pecuniary matters, he received adequate relief from several of the German Lodges, for which he expressed the most lively gratitude. In 1808 he accepted the position of a professor in the University of St. Petersburg, which, however, he was soon compelled to relinquish in consequence of the intrigues of the clergy, who were displeased with his liberal views. Subsequently he was appointed superintendent of the Evangelical community, over nine Russian departments, and Ecclesiastical President of the consistory at Saratow, with a large salary. In 1827, on the invitation of the Emperor Alexander, he removed permanently to St. Petersburg, where, in 1833, he received the appointment of Ecclesiastical Counsellor, and died there December 15, 1839, at the advanced age of eighty-three years.

Fessler was initiated into Masonry at

Lemberg, in 1783, and immediately devoted himself to the study of its science and history. In June, 1796, he affiliated with the Lodge Royal York, zur Freundschaft, in Berlin, and having been made one of its Sublime Council, was invested with the charge of revising and remodelling the entire ritual of the Lodge, which was based on the high degrees of the French system. To the accomplishment of this laborious task, Fessler at once, and for a long time afterwards, devoted his great intellect and his indefatigable energies. In a very short period he succeeded in a reformation of the symbolic degrees, and finding the brethren unwilling to reject the high degrees, which were four in number, then practised by the Lodge, he remodelled them, retaining a considerable part of the French ritual, but incorporated with it a portion of the Swedish system. The work thus accomplished met with general approbation. In his next task of forming a new Constitution he was not so successful, although at length he induced the Royal York Lodge to assume the character and rank of a Grand Lodge, which it did in 1798, with seven subordinate Lodges under its obedience. Again Fessler commenced the work of a revision of the ritual. He had always been opposed to the high degree system. He proposed, therefore, the abolition of everything above the degree of Master. In this, however, he was warmly opposed, and was compelled to abandon his project of reducing German Masonry to the simplicity of the English system. Yet he was enabled to accomplish something, and had the satisfaction, in 1800, of metamorphosing the Elu, the Ecossais, and the Rose Croix, of the old ritual of the Royal York Lodge into the "degrees of knowledge," which constitute the Rite known as the Rite of Fessler.

In 1798, Fessler had been elected Deputy Grand Master when there were but three Lodges under the Grand Lodge. In 1801, by his persevering activity, the number had been increased to sixteen. Still, notwithstanding his meritorious exertions in behalf of Masonry, he met with that ingratitude, from those whom he sought to serve, which appears to be the fate of almost all Masonic reformers. In 1802, wearied with the opposition of his antagonists, he renounced all the offices that he had filled, and resigned from the Grand Lodge. Thenceforth he devoted himself in a more retired way to the pursuits of Masonry.

Before Fessler resigned, he had conceived and carried out the scheme of establishing a great union of scientific Masons, who should devote themselves to the investigation of the history of Masonry. Of this society Mossdorf, Fischer, and many other distinguished Masons, were members. See *Scientific Masons.*

Fessler's contributions to the literature of Freemasonry were numerous and valuable. His chief work was, *An Attempt to Furnish a Critical History of Freemasonry and the Masonic Fraternity from the earliest times to the year* 1802. This work was never printed, but only sold in four folio manuscript volumes, at the price of £30, to persons who pledged themselves eventually to return it. It was a mistake to circumscribe the results of his researches within so narrow a field. But he published many other works. His productions were mostly historical and judicial, and made a great impression on the German Masonic mind. His collected works were published in Berlin, from 1801 to 1807, but, unfortunately, they have never been translated into English. The object of all he wrote was to elevate Freemasonry to the highest sphere of intellectual character.

Fessler, Rite of. This Rite, which was prepared by Fessler at the request of the Grand Lodge Royal York of Berlin, consisted of nine degrees, as follows:

1. *Entered Apprentice.*
2. *Fellow Craft.*
3. *Master Mason.*

These but slightly differ from the same degrees in all the Rites, and are followed by six other degrees, which he called the *higher knowledge*, namely:

4. *The Holy of Holies.*—This degree is occupied in a critical exposition of the various hypotheses which have been proposed as to the origin of Freemasonry; as, whether it sprang from the Templars, from the Cathedral of Strasburg, from the Rose Croix of the seventeenth century, from Oliver Cromwell, from the Cathedral of St. Paul's at London, from that of the Palace of Kensington, or from the Jesuits.

5. *Justification.*—Critical examination of the origin of certain of the high degrees, such as the Ecossais and the Chapter of Clermont.

6. *Celebration.*—Critical examination of the four following systems: Rose Croix, Strict Observance, African Architects, and Initiated Brothers of Asia.

7. *True Light.*—Critical examination of the Swedish System, the System of Zinnendorf, the Royal Arch of England, of the succession of the Mysteries, and of all systems and their ramifications.

8. *The Country.*—Examination of the origin of the Mysteries of the Divine Kingdom, introduced by Jesus of Nazareth; of the exoteric doctrines communicated by him immediately to his disciples, and of those which sprang up after his death, up to the time of the Gnostics.

9. *Perfection.*—A complete critical history of all Mysteries comprehended in actual Freemasonry.

Both Clavel and Ragon say that the rituals of these degrees were drawn up from the rituals of the Golden Rose Croix, of the Rite of Strict Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Clermont. Fessler's Rite was, perhaps, the most abstrusely learned and philosophical of all the Masonic systems; but it did not have a long existence, as it was abandoned by the Grand Lodge, which had at first accepted it, for the purpose of adopting the Ancient York Rite under the Constitutions of England.

Festivals. In all religions there have been certain days consecrated to festive enjoyment, and hence called festivals. Sir Isaac Newton (on Daniel, p. 204,) says: "The heathen were delighted with the festivals of their gods, and unwilling to part with these delights; and, therefore, Gregory Thaumaturgus, who died in 265, and was Bishop of Neocæsarea, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence it came to pass that, for exploding the festivals of the heathens, the principal festivals of the Christians succeeded in their room; as the keeping of Christmas with joy, and feasting, and playing, and sports, in the room of the *Bacchinalia* and *Saturnalia;* the celebrating of May day with flowers, in the room of the *Floralia;* and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the apostles, in the room of the solemnities at the entrance of the sun into the signs of the Zodiac, in the old Julian Calendar." The Masons, borrowing from and imitating the usage of the Church, have also always had their festivals or days of festivity and celebration. The chief festivals of the Operative or Stone Masons of the Middle Ages were those of St. John the Baptist on the 24th June, and the Four Crowned Martyrs on the 4th November. The latter were, however, discarded by the Speculative Masons; and the festivals now most generally celebrated by the Fraternity are those of St. John the Baptist, June 24, and St. John the Evangelist, December 27. These are the days kept in this country. Such, too, was formerly the case in England; but the annual festival of the Grand Lodge of England now falls on the Wednesday following St. George's day, April 23, that saint being the patron of England. For a similar reason, St. Andrew's day, November 30, is kept by the Grand Lodge of Scotland. In Ireland the festivals kept are those of the two Saints John.

Fidelity. See *Fides.*

Fides. In the lecture of the first degree, it is said that "our ancient brethren worshipped deity under the name of Fides or Fidelity, which was sometimes represented by two right hands joined, and sometimes by two human figures holding each other by the right hands." The deity here referred to was the goddess Fides, to whom Numa first erected temples, and whose priests were covered by a white veil as a symbol of the purity which should characterize Fidelity. No victims were slain on her altars, and no offerings made to her except flowers, wine, and incense. Her statues were represented clothed in a white mantle, with a key in her hand and a dog at her feet. The virtue of Fidelity is, however, frequently symbolized in ancient medals by a heart in the open hand, but more usually by two right hands clasped. Horace calls her "incorrupta fides," and makes her the sister of Justice; while Cicero says that that which is religion towards God and piety towards our parents is fidelity towards our fellow-men. There was among the Romans another deity called Fidius, who presided over oaths and contracts, a very usual form of imprecation being "Me Dius Fidius adjuvet," that is, so help me the god Fidius. Noël (*Dict. Fab.*) says that there was an ancient marble at Rome consecrated to the god Fidius, on which was depicted two figures clasping each other's hands as the representatives of Honor and Truth, without which there can be no fidelity nor truth among men. Masonry, borrowing its ideas from the ancient poets, also makes the right hand the symbol of Fidelity.

Fiducial Sign. That is, the sign of confiding trust, called also the sign of Truth and Hope. One of the signs of the English Royal Arch system, which is thus explained by Dr. Oliver, (*Dict. Symb. Mas.*) "The fiducial sign shows us if we prostrate ourselves with our face to the earth, we thus throw ourselves on the mercy of our Creator and Judge, looking forward with humble confidence to his holy promises, by which alone we hope to pass through the ark of our redemption into the mansion of eternal bliss and glory to the presence of Him who is the great I AM, the Alpha and Omega, the Beginning and the Ending, the First and the Last."

Fifteen. A sacred number symbolic of the name of God, because the letters of the holy name יה, JAH, are equal, in the Hebrew mode of numeration by the letters of the alphabet, to fifteen; for י is equal to ten, and ה is equal to five. Hence, from veneration for this sacred name, the Hebrews do not, in ordinary computations,

when they wish to express the number fifteen, make use of these two letters, but of two others, which are equivalent to nine and six.

Finances. According to universal usage in Masonry, the Treasurer of the Lodge or other body is the banker or depositary of the finances of the Lodge. They are first received by the Secretary, who receipts for them, and immediately pays them over to the Treasurer. The Treasurer distributes them under the orders of the Master and the consent of the Lodge. This consent can only be known officially to him by the statement of the Secretary. And hence all orders drawn on the Treasurer for the disbursement of money should be countersigned by the Secretary.

Finch, William. A Masonic charlatan, who flourished at the end of the last and the beginning of the present century. Finch was a tailor in Canterbury, who, having been expelled for some misconduct by the Grand Lodge, commenced a system of practical Masonry on his own account, and opened a Lodge in his house, where he undertook to initiate candidates and to give instructions in Masonry. He published a great number of pamphlets, many of them in a cipher of his own, which he pretended were for the instruction of the Fraternity. Among the books published by him are *A Masonic Treatise, with an Elucidation on the Religious and Moral Beauties of Freemasonry, etc.;* printed at Canterbury in 1802. *The Lectures, Laws, and Ceremonies of the Holy Arch Degree of Freemasonry, etc.:* Lambeth, 1812. *The Origin of Freemasons, etc.:* London, 1816. Finch found many dupes, and made a great deal of money. But having on one occasion been sued by an engraver named Smith, for money due for printing his plates, Finch pleaded an offset of money due by Smith for initiation and instruction in Masonry. Smith brought the Grand Secretary and other distinguished Masons into court, who testified that Finch was an impostor. In consequence of this exposure, Finch lost credit with the community, and, sinking into obscurity, died sometime after, 1816, in abject poverty.

As it is impossible to read Finch's *Treatises* without a knowledge of the cipher employed by him, the following key will be found useful. We owe it to the researches of Bro. H. C. Levander, (*Freem. Mag. and Rev.*, 1859, p. 490.) In the first part of the book the cipher used is formed by reversing the alphabet, writing *z* for *a*, *y* for *b*, etc. The cipher used on the title-page differs somewhat from this, as will be seen from the following tables:

FOR THE TITLE-PAGE.

Cipher. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.
Key. b, d, f, h, j, l, n, p, r, t, v, x, z, y, w, u, s, q, o, m, k, i, g, e, c, a.

FOR THE FIRST PART.

Cipher. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.
Key. z, y, x, w, v, u, t, s, r, q, p, o, n, m, l, k, j, i, h, g, f, e, d, c, b, a.

In the second part of the work, a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on. Two or three words are also often run into one; for example, *ereetemhdrdoh*, is *he ordered them.* The nine digits represent certain words of frequent recurrence, a repetition of the same digit denoting the plural; thus, 1 stands for Lodge; 11, for Lodges; 3, Fellow Craft; 33, Fellow Crafts, etc.

Fines. Fines for non-attendance or neglect of duty are not now usually imposed in Masonic bodies, because each member is bound to the discharge of these duties by a motive more powerful than any that could be furnished by a pecuniary penalty. The imposition of such a penalty would be a tacit acknowledgment of the inadequacy of that motive, and would hence detract from its solemnity and its binding nature. It cannot, however, be denied that the records of old Lodges show that it was formerly a common custom to impose fines for a violation of the rules.

Fire. The French, in their Table Lodges, called the drinking a toast, *feu*, or *fire.*

Fire Philosophers. See *Theosophists.*

Fire, Pillars of. See *Pillars of Fire.*

Fire, Purification by. See *Purification.*

Fire-Worship. Of all the ancient religions, fire-worship was one of the earliest, next to Sabaism; and even of this it seems only to have been a development, as with the Sabaists the sun was deemed the Universal Fire. "Darius," says Quintus Curtius, "invoked the sun as Mithras, the sacred and eternal fire." It was the faith of the ancient Magi and the old Persians, still retained by their modern descendants the Parsees. But with them it was not an idolatry. The fire was venerated only as a visible symbol of the Supreme Deity, of the creative energy, from whom all things come, and to whom all things ascend. The flame darting upwards to meet its divine original, the mundane fire seeking an

ascension to and an absorption into the celestial fire, or God himself, constituted what has been called "the flame-secret" of the fire-worshippers. This religion was not only very ancient, but also very universal. From India it passed over into Egypt, and thence extended to the Hebrews and to the Greeks, and has shown its power and prevalence even in modern thought. On the banks of the Nile, the people did not, indeed, fall down like the old Persians and worship fire, but they venerated the fire-secret and its symbolic teaching. Hence the Pyramids, (*pyr* is Greek for fire,) the representation of ascending flame; and Jennings Hargrave shrewdly says that what has been supposed to be a tomb, in the centre of the Great Pyramid, was in reality a depository of the sacred, ever-burning fire. Monoliths were everywhere in antiquity erected to fire or to the sun, as the type of fire. Among the Hebrews, the sacred idea of fire, as something connected with the Divine Being, was very prominent. God appeared to Moses in a flame of fire; he descended on Mount Sinai in the midst of flames; at the Temple the fire descended from heaven to consume the burnt-offering. Everywhere in Scripture, fire is a symbol of the holiness of God. The lights on the altar are the symbols of the Christian God. The purifying power of fire is naturally deduced from this symbol of the holiness of the element. And in the high degrees of Masonry, as in the ancient institutions, there is a purification by fire, coming down to us insensibly and unconsciously from the old Magian cultus. In the Mediæval ages there was a sect of "fire-philosophers"—*philosophi per ignem*—who were a branch or offshoot of Rosicrucianism, with which Freemasonry has so much in common. These fire-philosophers kept up the veneration for fire, and cultivated the "fire-secret," not as an idolatrous belief, but modified by their hermetic notions. They were also called "theosophists," and through them, or in reference to them, we find the theosophic degrees of Masonry, which sprang up in the eighteenth century. As fire and light are identical, so the fire, which was to the Zoroastrians the symbol of the Divine Being, is to the Mason, under the equivalent idea of light, the symbol of Divine Truth, or of the Grand Architect.

Fish. The Greek word for *fish* is ΙΧΘΥΣ. Now these five letters are the initials of the five words Ιησους Χριστος Θεου Υιος Σωτηρ, that is, *Jesus Christ the Son of God, the Saviour*. Hence the early Christians adopted the *fish* as a Christian symbol; and it is to be found on many of their tombs, and was often worn as an ornament. Clement of Alexandria, in writing of the ornaments that a Christian may constantly wear, mentions the fish as a proper device for a ring, as serving to remind the Christian of the origin of his spiritual life, the fish referring to the waters of baptism. The *Vesica Piscis*, which is an oval figure, pointed at both ends, and representing the air bladder of a fish, was adopted, and is still often used as the form of the seal of religious houses and confraternities. Margoliouth (*Vest. of Gen. Freem.*, 45,) says: "In former days, the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have been of late introduced into the society to conciliate the prejudices of some who cannot consistently be members of it, this beautiful emblem has disappeared."

Five. Among the Pythagoreans *five* was a mystical number, because it was formed by the union of the first even number and the first odd, rejecting unity; and hence it symbolized the mixed conditions of order and disorder, happiness and misfortune, life and death. The same union of the odd and even, or male and female, numbers made it the symbol of marriage. Among the Greeks it was a symbol of the world, because, says Diodorus, it represented ether and the four elements. It was a sacred round number among the Hebrews. In Egypt, India, and other Oriental nations, says Gesenius, the five minor planets and the five elements and elementary powers were accounted sacred. It was the pentas of the Gnostics and the Hermetic Philosophers; it was the symbol of their quintessence, the fifth or highest essence of power in a natural body. In Masonry, five is a sacred number, inferior only in importance to three and seven. It is especially significant in the Fellow Craft's degree, where five are required to hold a Lodge, and where, in the winding stairs, the five steps are referred to the orders of architecture and the human senses. In the third degree, we find the reference to the five points of fellowship and their symbol, the five-pointed star. Geometry, too, which is deemed synonymous with Masonry, is called the fifth science; and, in fact, throughout nearly all the degrees of Masonry, we find abundant allusions to five as a sacred and mystical number.

Five-Pointed Star. The five-pointed star, which is not to be confounded with the blazing star, is not found among the old symbols of Masonry; indeed, some writers have denied that it is a Masonic emblem at all. It is undoubtedly of recent origin, and was probably intro-

duced by Jeremy Cross, who placed it among the plates in the emblems of the third degree prefixed to his *Hieroglyphic Chart*. It is not mentioned in the ritual or the lecture of the third degree, but the Masons of this country have, by tacit consent, referred to it as a symbol of the Five Points of Fellowship. The outlines of the five-pointed star are the same as those of the pentalpha of Pythagoras, which was the symbol of health. M. Jomard, in his *Description de l'Egypte*, (tom. viii., p. 423,) says that the star engraved on the Egyptian monuments, where it is a very common hieroglyphic, has constantly five points, never more nor less.

Five Points of Fellowship. See *Points of Fellowship*.

Five Senses. The five senses of Hearing, Seeing, Feeling, Tasting, and Smelling are introduced into the lecture of the Fellow Craft as a part of the instructions of that degree. See each word in its appropriate place. In the earlier lectures of the eighteenth century, the five senses were explained in the first degree as referring to the *five* who make a Lodge. Their subsequent reference to the winding stairs, and their introduction into the second degree, were modern improvements. As these senses are the avenues by which the mind receives its perceptions of things exterior to it, and thus becomes the storehouse of ideas, they are most appropriately referred to that degree of Masonry whose professed object is the pursuit and acquisition of knowledge.

Fixed Lights. In the old lectures of the last century, the *fixed lights* were the three windows always supposed to exist in the East, South, and West. Their uses were, according to the ritual, "to light the men to, at, and from their work." In the modern lectures they have been omitted, and their place as symbols supplied by the *lesser lights*.

Flaming Sword. A sword whose blade is of a spiral or twisted form is called by the heralds a flaming sword, from its resemblance to the ascending curvature of a flame of fire. Until very recently, this was the form of the Tiler's sword. Carelessness or ignorance has now in many Lodges substituted for it a common sword of any form. The flaming sword of the Tiler refers to the flaming sword which guarded the entrance to Paradise, as described in Genesis, (iii. 24:) "So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a *flaming sword* which turned every way, to keep the way of the tree of life;" or, as Raphall has translated it, "the *flaming sword* which revolveth, to guard the way to the tree of life." In former times, when symbols and ceremonies were more respected than they are now; when collars were worn, and not ribbons in the button-hole; and when the standing column of the Senior Warden, and the recumbent one of the Junior during labor, to be reversed during refreshment, were deemed necessary for the complete furniture of the Lodge, the cavalry sword was unknown as a Masonic implement, and the Tiler always bore a flaming sword. It were better if we could get back to the old customs.

Floats. Pieces of timber, made fast together with rafters, for conveying burdens down a river with the stream. The use of these floats in the building of the Temple is thus described in the letter of King Hiram to Solomon: "And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." 2 Chron. ii. 16.

Floor. The floor of a properly constructed Lodge room should be covered with alternate squares of black and white, to represent the Mosaic pavement which was the ground floor of King Solomon's Temple.

Floor-Cloth. A frame-work of board or canvas, on which the emblems of any particular degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the Lodge room in chalk, which was wiped out when the Lodge was closed. It is the same as the "Carpet," or "Tracing Board."

Flooring. The same as *floor-cloth*, which see.

Florida. Freemasonry was first introduced into Florida, in 1806, by the organization, in the city of St Augustine, of St. Fernando Lodge by the Grand Lodge of Georgia. In the year 1811, it was suppressed by a mandate of the Spanish government. In 1820, the Grand Lodge of South Carolina granted a Charter to Floridian Virtue Lodge, No. 28, but, in consequence of the hostility of the political and religious authorities, it did not long exist. In 1824, the Grand Lodge of South Carolina granted another Charter for Esperanza Lodge at St. Augustine, which body, however, became extinct after a year by the removal of most of its members to Havana. In 1826, the Grand Lodges of Tennessee and Georgia granted warrants for the establishment respectively of Jackson Lodge at Tallahassee, Washington Lodge at Quincy, and Harmony Lodge at

Mariana. On the 5th July, 1830, delegates from these three Lodges met at Tallahassee, and organized the Grand Lodge of Florida.

Fludd, Robert. Robert Fludd, or, as he called himself in his Latin writings, Robertus de Fluctibus, was in the seventeenth century a prominent member of the Rosicrucian Fraternity. He was born in England in 1574, and having taken the degrees of Bachelor and Master of Arts at St. John's College, Oxford, he commenced the study of physic, and in due time took the degree of Doctor of Medicine. He died in 1637. In 1616, he commenced the publication of his works and became a voluminous writer, whose subject and style were equally dark and mysterious. The most important of his publications are *Apologia Compendaria, Fraternitatem de Rosea Cruce, suspicionis et infamiæ maculis aspersum abluens,"* (Leyden, 1616,) i. e., *A Brief Apology, clearing the Fraternity of the Rosy Cross from the stigma of suspicion and infamy with which they have been aspersed;* and *Tractatus Apologeticus integritatem Societatis de Rosea Cruce defendens contra Libanium et alios,* (Leyden, 1617,) or, *An Apologetic Tract defending the purity of the Society of the Rosy Cross from the attacks of Libanius and others.* And last, and wildest of all, was his extravagant work on magic, the kabbala, alchemy, and Rosicrucianism, entitled *Summum bonum, quod est verum magiæ, cabalæ, alchymiæ, fratrum Rosæ Crucis verorum veræ subjectum.* Rosicrucianism was perhaps indebted more to Fludd than to any other person for its introduction from Germany into England, and it may have had its influence in moulding the form of Speculative Freemasonry; but I am not prepared to go as far as a distinguished writer in the London *Freemason's Magazine,* (April, 1858,) who says that "Fludd must be considered as the immediate father of Freemasonry as Andreä was its remote father." Nicolai more rationally remarks that Fludd, like Andreä, exerted a considerable and beneficial influence on the manners of his age. His explanation of the Rose Croix is worth quoting. He says that it symbolically signifies the cross dyed with the blood of the Saviour; a Christian idea which was in advance of the original Rosicrucians.

Folkes, Martin. From his acquaintance with Sir Christopher Wren, and his intimacy with Dr. Desaguliers, Martin Folkes was induced to take an active part in the reorganization of Freemasonry in the beginning of the last century, and his literary attainments and prominent position in the scientific world enabled him to exercise a favorable influence on the character of the Institution. He was descended from a good family, being the eldest son of Martin Folkes, Esq., Counsellor at Law, and Dorothy, the daughter of Sir William Howell, Knt., of the county of Norfolk. He was born in Queen Street, Leicester Inn Fields, Westminster, October 29, 1690. In 1707 he was entered at Clare Hall, Cambridge, and in 1713 elected a Fellow of the Royal Society, of which, in 1723, he was appointed Vice President. In 1727, on the death of Sir Isaac Newton, he became a candidate for the Presidency, in which he was defeated by Sir Hans Sloane, who, however, renewed his appointment as Vice President, and in 1741, on the resignation of Sloane as President, he was elected his successor. In 1742, he was elected a member of the Royal Academy of Sciences of Paris, and in 1746 received the degree of Doctor of Laws from the Universities of Oxford and Cambridge.

In 1750, he was elected President of the Society of Antiquaries. To this and to the Royal Society he contributed many essays, and published a work entitled, *A Table of English Silver Coins,* which is still much esteemed as a numismatic authority. On September 26, 1751, he was struck with paralysis, from which he never completely recovered. On November 30, 1753, he resigned the Presidency of the Royal Society, but retained that of the Society of Antiquaries until his death. In 1733, he visited Italy, and remained there until 1735, during which time he appears to have ingratiated himself with the Masons of that country, for in 1742 they struck a medal in his honor, a copy of which is to be found in Thory's *History of the Foundation of the Grand Orient of France.* On one side is a pyramid, a sphinx, some Masonic ciphers, and the two pillars, and on the obverse a likeness of Folkes.

Of the Masonic life of Folkes we have but few records. In 1725, he was appointed Deputy Grand Master of the Grand Lodge of England, and is recorded as having paid great attention to the duties of his office. Anderson says that he presided over the Grand Lodge in May of that year, and "prompted a most agreeable communication." But he held no office afterwards; yet he is spoken of as having taken great interest in the Institution. Of his literary contributions to Masonry nothing remains.

The *Pocket Companion* cites an address by him, in 1725, before the Grand Lodge, probably at that very communication to which Anderson has alluded, but it is unfortunately no longer extant. He died June 25, 1754, and was buried in the Chancel of Hillington Church near Lynn, Norfolk. He left a wife and two daughters, an only son having died before him.

Nichols, who knew him personally, says

(*Lit. Aneed.*, ii. 591,) of him: "His knowledge was very extensive, his judgment exact and accurate, and the precision of his ideas appeared from the perspicuity and conciseness of his expression in his discourses and writings on abstruse and difficult topics. . . . . He had turned his thoughts to the study of antiquity and the polite arts with a philosophical spirit, which he had contracted by the cultivation of the mathematical sciences from his earliest youth." His valuable library of more than five thousand volumes was sold for £3,090 at auction after his decease.

Fool. A fool, as one not in possession of sound reason, a natural or idiot, is intellectually unfit for initiation into the mysteries of Freemasonry, because he is incapable of comprehending the principles of the Institution, and is without any moral responsibility for a violation or neglect of its duties.

Footstone. The corner-stone. "To level the footstone" = to lay the corner-stone. Thus, Oliver: "Solomon was enabled to level the footstone of the Temple in the fourth year of his reign."

Foot to Foot. The old lectures of the last century descanted on the symbolism of foot to foot as teaching us "that indolence should not permit the foot to halt or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his fellow-creatures, not for his own enjoyments only, but to do that which is good, we should be swift to extend our mercy and benevolence to all, but more particularly to a brother Mason." The present lecture on the same subject gives the same lesson more briefly and more emphatically, when it says, "we should never halt nor grow weary in the service of a brother Mason."

Fords of the Jordan. The slaughter of the Ephraimites at the *passages* or *fords of the river Jordan*, which is described in the twelfth chapter of the Book of Judges, is referred to in the ritual of the Fellow Craft's degree. Morris, in his *Freemasonry in the Holy Land*, (p. 316,) says: "The exact locality of these fords (or 'passages,' as the Bible terms them,) cannot now be designated, but most likely they were those nearly due east of *Seikoot* and opposite Mizpah. At these fords, in summer time, the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords, thirty miles higher up, are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide, its banks encumbered by a dense growth of tamarisks, cane, willows, thorn-bushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the Sea of Galilee down to the Pilgrims' Ford, six miles above the Dead Sea."

Foreign Country. The lecture of the third degree begins by declaring that the recipient was induced to seek that sublime degree "that he might perfect himself in Masonry, so as to travel into *foreign countries*, and work and receive wages as a Master Mason."

Thousands have often heard this ritualistic expression at the opening and closing of a Master's Lodge, without dreaming for a moment of its hidden and spiritual meaning, or, if they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of the Masons, after the completion of the Temple, into the surrounding countries in search of employment, whose wages were to be the gold and silver which they could earn by the exercise of their skill in the operative art.

But the true symbolic meaning of the *foreign country* into which the Master Mason travels in search of wages is far different.

The symbolism of this life terminates with the Master's degree. The completion of that degree is the lesson of death and the resurrection to a future life, where the TRUE WORD, or Divine Truth, not given in this, is to be received as the reward of a life worthily spent in its search. Heaven, the future life, the higher state of existence after death, is the *foreign country* in which the Master Mason is to enter, and there he is to receive his wages in the reception of that TRUTH which can be imparted only in that better land.

Foresters' Degrees. This title has been given to certain secret associations which derive their symbols and ceremonies from trades practised in forests, such as the Carbonari, or Charcoal-burners; the Fendeurs, or Wood-cutters; the Sawyers, etc. They are all imitative of Freemasonry.

Forest of Lebanon. See *Lebanon*.

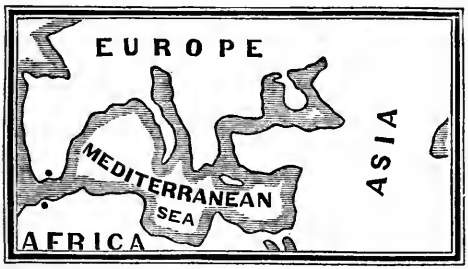
Forfeiture of Charter. A Lodge may forfeit its charter for misconduct, and when forfeited, the warrant or charter is revoked by the Grand Lodge. See *Revocation of Charter*.

Form. In Masonry, an official act is said to be done, according to the rank of the person who does it, either in *ample form*, in *due form*, or simply in *form*. Thus, when the Grand Lodge is opened by the Grand Master in person, it is said to be opened in

ample form; when by the Deputy Grand Master, it is said to be in *due form;* when by any other qualified officer, it is said to be in *form.* The legality of the act is the same whether it be done in form or in ample form; and the expletive refers only to the dignity of the officer by whom the act is performed.

Form of the Lodge. The form of a Mason's Lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. This oblong form of the Lodge has, I think, a symbolic allusion that has not been adverted to by any other writer.

If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon's Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an *oblong square,* whose greatest length will be from east to west, and whose greatest breadth will be from north to south, as is shown in the annexed diagram.



There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or "oblong square." Such a figure inscribed upon a map of the world, and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades — now Gibraltar — might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus the world itself would be the true Mason's Lodge, in which he was to live and labor. Again: the solid contents of the earth below, "from the surface to the centre," and the profound expanse above, "from the earth to the highest heavens," would give to this parallelogram the outlines of a double cube, and meet thereby that definition which says that "the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation."

Formula. A prescribed mode or form of doing or saying anything. The word is derived from the technical language of the Roman law, where, after the old legal actions had been abolished, suits were practised according to certain prescribed forms called *formulæ.*

Formulas in Freemasonry are very frequent. They are either oral or monitorial. Oral formulas are those that are employed in various parts of the ritual, such as the opening and closing of a Lodge, the investiture of a candidate, etc. From the fact of their oral transmission they are frequently corrupted or altered, which is one of the most prolific sources of non-conformity so often complained of by Masonic teachers. Monitorial formulas are those that are committed to writing, and are to be found in the various monitors and manuals. They are such as relate to public installations, to laying foundation-stones, to dedications of halls, to funerals, etc. Their monitorial character ought to preserve them from change; but uniformity is not even here always attained, owing to the whims of the compilers of manuals or of monitors, who have often unnecessarily changed the form of words from the original standard.

Fortitude. One of the four cardinal virtues, whose excellencies are dilated on in the first degree. It not only instructs the worthy Mason to bear the ills of life with becoming resignation, "taking up arms against a sea of trouble," but, by its intimate connection with a portion of our ceremonies, it teaches him to let no dangers shake, no pains dissolve the inviolable fidelity he owes to the trusts reposed in him. Or, in the words of the old Prestonian lecture, it is "a fence or security against any attack that might be made upon him, by force or otherwise, to extort from him any of our Royal Secrets."

Spence, in his *Polymetis,* (p. 139,) when describing the moral virtues, says of Fortitude: "She may be easily known by her erect air and military dress, the spear she rests on with one hand, and the sword which she holds in the other. She has a globe under her feet; I suppose to show that the Romans, by means of this virtue, were to subdue the whole world."

Forty-Seventh Problem. The forty-seventh problem of Euclid's first book, which has been adopted as a symbol in the Master's degree, is thus enunciated: "In

any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle." Thus, in a triangle whose perpendicular is 3 feet, the square of which is 9, and whose base is 4 feet, the square of which is 16, the hypothenuse, or subtending side, will be 5 feet, the square of which will be 25, which is the sum of 9 and 16. This interesting problem, on account of its great utility in making calculations and drawing plans for buildings, is sometimes called the "Carpenter's Theorem."

For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen, to the gods. The devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Masons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences.

The triangle, whose base is 4 parts, whose perpendicular is 3, and whose hypothenuse is 5, and which would exactly serve for a demonstration of this problem, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard, in his *Exposition du Système Métrique des Anciens Égyptiens*, the Egyptian triangle. It was, with the Egyptians, the symbol of universal nature, — the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, or the produce of the two principles. They added that 3 was the first perfect odd number, that 4 was the square of 2, the first even number, and that 5 was the result of 3 and 2.

But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savans on Egypt, has placed us completely in possession of the uses made by the Egyptians of this forty-seventh problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypothenuse shall be 500 parts, which, of course, bear the same proportion to each other as 3, 4, and 5; then if we let a perpendicular fall from the angle of the perpendicular and base to the hypothenuse, and extend it through the hypothenuse to the circumference of the circle, this chord or line will be equal to 480 parts, and the two segments of the hypothenuse, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypothenuse let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts. Hence, we may derive the following measures from the diagram: 500, 480, 400, 320, 180, 144, and 108, and all these without the slightest fraction. Supposing, then, the 500 to be cubits, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of the triangle we have the exact length of the Egyptian stadium. The 320 gives us the exact number of Egyptian cubits contained in the Hebrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or length of the line falling from the right angle to the circumference of the circle, through the hypothenuse. The number 180, which expresses the smaller segment of the hypothenuse, being doubled, will give 360 cubits, which will be the stadium of Cleomedes. By doubling the 144, the result will be 288 cubits, or the length of the stadium of Archimedes; and by doubling the 108, we produce 216 cubits, or the precise value of the lesser Egyptian stadium. In this manner, we obtain from this triangle all the measures of length that were in use among the Egyptians; and since this triangle, whose sides are equal to 3, 4, and 5, was the very one that most naturally would be used in demonstrating the forty-seventh problem of Euclid; and since by these three sides the Egyptians symbolized Osiris, Isis, and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the sum of the squares of the two sides will produce the square of the third, we have no reason to doubt that the forty-seventh problem was perfectly known to the Egyptian priests, and by them communicated to Pythagoras.

Dr. Lardner, in his edition of Euclid, says: "Whether we consider the forty-seventh proposition with reference to the peculiar and beautiful relation established in it, or to its innumerable uses in every department of mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole

of the elements, if not in the whole range, of mathematical science. It is by the influence of this proposition, and that which establishes the similitude of equiangular triangles, (in the sixth book,) that geometry has been brought under the dominion of algebra; and it is upon the same principles that the whole science of trigonometry is founded.

"The XXXIId and XLVIIth propositions are said to have been discovered by Pythagoras, and extraordinary accounts are given of his exultation upon his first perception of their truth. It is, however, supposed by some that Pythagoras acquired a knowledge of them in Egypt, and was the first to make them known in Greece."

Foul. The ballot-box is said to be "foul" when, in the ballot for the initiation or advancement of a candidate, one or more black balls are found in it.

Foundation-Stone. This term has been repeatedly used by Dr. Oliver, and after him by some other writers, to designate the chief or corner-stone of the Temple or any other building. Thus, Oliver says, "the Masonic days proper for laying the foundation-stone of a Mason's Lodge are from the 15th of April to the 15th of May;" evidently meaning the corner-stone. The usage is an incorrect one. The *foundation-stone*, more properly the *stone of foundation*, is very different from the *corner-stone*.

Foundation, Stone of. See *Stone of Foundation*.

Fountain. In some of the high degrees a fountain constitutes a part of the furniture of the initiation. In the science of symbology, the fountain, as representing a stream of continually flowing water, is a symbol of refreshment to the weary; and so it might be applied in the degrees in which it is found, although there is no explicit interpretation of it in the ritual, where it seems to have been introduced rather as an exponent of the dampness and darkness of the place which was a refuge for criminals and a spot fit for crime. Brother Pike refers to the fountain as "tradition, a slender stream flowing from the Past into the Present, which, even in the thickest darkness of barbarism, keeps alive some memory of the Old Truth in the human heart." But this beautiful idea is not found in the symbolism as interpreted in the old rituals.

Four. Four is the *tetrad* or *quarternary* of the Pythagoreans, and it is a sacred number in the high degrees. The Pythagoreans called it a perfect number, and hence it has been adopted as a sacred number in the degree of Perfect Master. In many nations of antiquity the name of God consists of four letters, as the ADAD of the Syrians, the AMUM of the Egyptians, the ΘΕΟΣ of the Greeks, the DEUS of the Romans, and pre-eminently the Tetragrammaton or four-lettered name of the Jews. But in Symbolic Masonry this number has no special significance.

Four Crowned Martyrs. The legend of "The Four Crowned Martyrs" should be interesting to Masonic scholars, because it is one of the few instances, perhaps the only one, in which the church has been willing to do honor to those old workers in stone, whose services it readily secured in the Mediæval ages, but with whom, as with their successors the modern Freemasons, it has always appeared to be in a greater or less degree of antagonism. Besides, these humble but true-hearted confessors of the faith of Christianity were adopted by the Stone-masons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution.

The late Dr. Christian Ehrmann, of Strasburg, who for thirty years had devoted his attention to this and to kindred subjects of Masonic archæology, has supplied us with the most interesting details of the life and death of the Four Crowned Martyrs.

The Roman Church has consecrated the 8th of November to the commemoration of these martyrs, and yearly, on that day, offers up the prayer: "Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of the glorious martyrs in the profession of Thy faith, so we may experience their kindness in recommending us to Thy mercy." The *Roman Breviary* of 1474 is more explicit, and mentions them particularly by name.

It is, therefore, somewhat remarkable, that, although thus careful in their commemoration, the missals of the church give us no information of the deeds of these holy men. It is only from the breviaries that we can learn anything of the act on which the commemoration in the calendar was founded. Of these breviaries, Ehrmann has given full citations from two: the *Breviary of Rome*, published in 1474, and the *Breviary of Spire*, published in 1478. These, with some few extracts from other books on the subject, have been made accessible to us by George Kloss, in his interesting work entitled, *Freimaurerei in ihrer wahren Bedeutung*, or Freemasonry in its true Significance.

The *Breviarium Romanum* is much more complete in its details than the *Breviarium Spirense;* and yet the latter contains a few incidents that are not related in the former. Both agree in applying to the Four Crowned

Martyrs the title of "*quadratarii.*" Now *quadratarius*, in the Latin of the lower age, signified a Stone-squarer or a Mason. This will remind us of the passage in the Book of Kings, thus translated in the authorized version: "And Solomon's builders and Hiram's builders did hew them, and the *stone-squarers.*" It is evident from the use of this word "*quadratarii*" in the ecclesiastical legends, as well as from the incidents of the martyrdom itself, that the four martyrs were not simply sculptors, but stone-cutters and builders of temples: in other words, Operative Masons. Nor can we deny the probability of the supposition, that they were members of one of those colleges of architects, which afterwards gave birth to the gilds of the Middle Ages, the corporations of builders, and through these to the modern Lodges of Freemasons. Supposing the legend to be true, or even admitting that it is only symbolical, we must acknowledge that there has been good reason why the Operative Masons should have selected these martyrs as the patron saints of their profession.

And now let us apply ourselves to the legend. Taking the *Roman Breviary* as the groundwork, and only interpolating it at the proper points with the additional incidents related in the *Breviary of Spire*, we have the following result as the story of the Four Crowned Martyrs.

In the last quarter of the third century Diocletian was emperor of the Roman empire. In his reign commenced that series of persecutions of the Christian church, which threatened at one time to annihilate the new religion, and gave to the period among Christian writers the name of the Æra of Martyrs. Thousands of Christians, who refused to violate their consciences by sacrificing to the heathen gods, became the victims of the bigotry and intolerance, the hatred and the cruelty, of the Pagan priests and the Platonic philosophers; and the scourge, the cross, or the watery grave daily testified to the constancy and firmness of the disciples of the prophet of Nazareth.

Diocletian had gone to the province of Pannonia, that he might by his own presence superintend the bringing of metals and stones from the neighboring mines of Noricum, wherewith to construct a temple consecrated to the sun-god, Apollo. Among the six hundred and twenty-two artisans whom he had collected together for this purpose were four — by name Claudius, Castorius, Symphorianus, and Nichostratus — said to have been distinguished for their skill as Stone-masons. They had abandoned the old heathen faith and were in secret Christians, doing all their work as Masons in the name of the Lord Jesus Christ.

The *Breviary of Spires* relates here an additional occurrence, which is not contained in the *Breviary of Rome*, and which, as giving a miraculous aspect to the legend, must have made it doubly acceptable to the pious Christians of the fifteenth century, upon whose religious credulity one could safely draw without danger of a protest.

It seems that, in company with our four blessed martyrs, there worked another Mason, one Simplicius, who was also a Mason, but a heathen. While he was employed in labor near them, he wondered to see how much they surpassed in skill and cunning all the other artisans. They succeeded in all that they attempted, while he was unfortunate, and always breaking his working tools. At last he approached Claudius, and said to him:

"Strengthen, I beseech thee, my tools, that they may no longer break."

Claudius took them in his hands, and said:

"In the name of the Lord Jesus Christ be these tools henceforth strong and faithful to their work."

From this time, Simplicius did his work well, and succeeded in all that he attempted to do. Amazed at the change, Simplicius was continually asking his fellow-workmen how it was that the tools had been so strengthened that now they never broke. At length Claudius replied:

"God, who is our Creator, and the Lord of all things, has made his creatures strong."

Then Simplicius inquired:

"Was not this done by the God Zeus?"

To this Claudius replied:

"Repent, O my brother, of what thou hast said, for thou hast blasphemed God, our Creator, whom alone we worship; that which our own hands have made we do not recognize as a God."

With these and such sentences they converted Simplicius to the Christian faith, who, being baptized by Cyrillus, bishop of Antioch, soon afterwards suffered martyrdom for his refusal to sacrifice to the Pagan gods.

But to return from this episode to the legend of the Four Martyrs: It happened that one day Diocletian issued an order, that out of a piece of marble should be constructed a noble statue of Apollo sitting in his chariot. And now all the workmen and the philosophers began to consult on the subject, and each one had arrived at a different opinion.

And when at length they had found a huge block of stone, which had been brought from the Island of Thasos, it proved that

the marble was not fit for the statue which Diocletian had commanded; and now began a great war of words between the masters of the work and the philosophers. But one day the whole of the artisans, six hundred and twenty-two in number, with five philosophers, came together, that they might examine the defects and the veins of the stone, and there arose a still more wonderful contest between the workmen and the philosophers.

Then began the philosophers to rail against Claudius, Symphorianus, Nichostratus, and Simplicius, and said:

"Why do ye not hearken to the commands of our devout emperor, Diocletian, and obey his will."

And Claudius answered and said:

"Because we cannot offend our Creator and commit a sin, whereof we should be found guilty in his sight."

Then said the philosophers:

"From this it appears that you are Christians."

And Claudius replied:

"Truly we are Christians."

Hereupon the philosophers chose other Masons, and caused them to make a statue of Esculapius out of the stone which had been rejected, which, after thirty-one days, they finished and presented to the philosophers. These then informed the emperor that the statue of Esculapius was finished, when he ordered it to be brought before him for inspection. But as soon as he saw it he was greatly astonished, and said:

"This is a proof of the skill of these men, who receive my approval as sculptors."

It is very apparent that this, like all other legends of the church, is insufficient in its details, and that it leaves many links in the chain of the narrative to be supplied by the fancy or the judgment of the readers. It is equally evident from what has already been said, in connection with what is subsequently told, that the writer of the legend desired to make the impression that it was through the influence of Claudius and the other Christian Masons that the rest of the workmen were persuaded that the Thasian stone was defective and unfit for the use of a sculptor; that this was done by them because they were unwilling to engage in the construction of the statue of a Pagan god; that this was the cause of the controversy between the workmen and the philosophers; that the latter denied the defectiveness of the stone; and, lastly, that they sought to prove its fitness by causing other Masons, who were not Christians, to make out of it a statue of Esculapius. These explanations are necessary to an understanding of the legend, which proceeds as follows:

As soon as Diocletian had expressed his admiration of the statue of Esculapius, the philosopher said:

"Most mighty Cæsar, know that these men whom your majesty has praised for their skill in Masonry, namely, Claudius, Symphorianus, Nichostratus, and Castorius, are Christians, and by magic spells or incantations make men obedient to their will."

Then said Diocletian:

"If they have violated the laws, and if your accusations be true, let them suffer the punishment of sacrilege."

But Diocletian, in consideration of their skill, sent for the Tribune Lampadius, and said to him:

"If they refuse to offer sacrifice to the sun-god Apollo, then let them be scourged with scorpions. But if they are willing to do so, then treat them with kindness."

For five days sat Lampadius in the same place, before the temple of the sun-god, and called on them by the proclamation of the herald, and showed them many dreadful things, and all sorts of instruments for the punishment of martyrs, and then he said to them:

"Hearken to me and avoid the doom of martyrs, and be obedient to the mighty prince, and offer a sacrifice to the sun-god, for no longer can I speak to you in gentle words."

But Claudius replied for himself and for his companions with great boldness:

"This let the Emperor Diocletian know: that we truly are Christians, and never can depart from the worship of our God."

Thereupon the Tribune Lampadius, becoming enraged, caused them to be stripped and to be scourged with scorpions, while a herald, by proclamation, announced that this was done because they had disobeyed the commands of the emperor. In the same hour Lampadius, being seized by an evil spirit, died on his seat of judgment.

As soon as the wife and the domestics of Lampadius heard of his death, they ran with great outcries to the palace. Diocletian, when he had learned what had happened, ordered four leaden coffins to be made, and that — Claudius and his three companions being placed therein alive — they should be thrown into the river Danube. This order Nicetius, the assistant of Lampadius, caused to be obeyed, and thus the faithful Masons suffered the penalty and gained the crown of martyrdom.

There are some legend books which give the names of the Four Crowned Martyrs as Severus, Severianus, Carpophorus, and Victorinus, and others again which speak of five confessors who, a few years afterwards, suffered martyrdom for refusing to sacrifice

to the Pagan gods, and whose names being at the time unknown, Pope Melchiades caused them to be distinguished in the church calendar as the Four Crowned Martyrs: an error, says Jacob de Voragine, which, although subsequently discovered, was never corrected. But the true legend of the Four Crowned Martyrs is that which has been given above from the best authority, the *Roman Breviary* of 1474.

"On the other side of the Esquiline," says Mrs. Jameson, (in her *Sacred and Legendary Art*, vol. ii., p. 624,) "and on the road leading from the Coliseum to the Lateran, surmounting a heap of sand and ruins, we come to the church of the 'Quattro Coronati,' the Four Crowned Brothers. On this spot, sometime in the fourth century, were found the bodies of four men who had suffered decapitation, whose names being then unknown, they were merely distinguished as CORONATI, *crowned*—that is, with the crown of martyrdom."

There is great obscurity and confusion in the history of these.

Their church, Mrs. Jameson goes on to say, is held in particular respect by the builders and stone-cutters of Rome. She has found allusion to these martyr Masons not only in Roman art, but in the old sculpture and stained glass of Germany. Their effigies, she tells us, are easily distinguished by the fact, that they stand in a row, bearing palms, with crowns upon their heads and various Masonic implements at their feet—such as the rule, the square, the mallet, and the chisel.

They suffered on the 8th of November, 287, and hence in the Roman Catholic missal that day is dedicated to their commemoration. From their profession as Stone-masons and from the pious firmness with which they refused, at the cost of their lives, to consecrate their skill in their art to the construction of Pagan temples, they have been adopted by the Stone-masons of Europe as the *Patron Saints of Operative Masonry*. Thus the oldest regulation of the Stone-masons of Strasburg, which has the date of the year 1459, commences with the following invocation: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also of her Blessed Servants, the Four Crowned Martyrs of everlasting memory."

Such allusions are common in the German Masonic documents of the Middle Ages. It is true, however, that the English Masons ceased at a later period to refer in their constitutions to those martyrs, although they undoubtedly borrowed many of their usages from Germany. Yet the Halliwell Manuscript of the Constitutions of Masonry, one of the oldest of the English Records, whose date is variously traced from the end of the fourteenth to the middle of the fifteenth century, under the title of "*ars quatuor coronatorum*," gives a rather copious detail of the legend, which is here inserted with only those slight alterations of its antiquated phraseology which are necessary to render it intelligible to modern readers, although in doing so the rhyme of the original is somewhat destroyed:

"Pray we now to God Almighty,
And to His Mother, Mary bright,
That we may keep these articles here
And these points well altogether,
As did those holy martyrs four
That were in this Craft of great honor.
They were as good Mason as on earth shall go,
Gravers and image makers they were also,
For they were workmen of the best,
The emperor had them in great liking;
He invoked them an image to make,
That might be worshiped for his sake;
Such idols he had in his day
To turn the people from Christ's law,
But they were steadfast in Christ's religion
And to their Craft, without denial;
They loved well God and all his doctrines,
And were in his service evermore.
True men they were, in that day,
And lived well in God's law;
They resolved no idols for to make,
For no good that they might take;
To believe on that idol for their god,
They would not do so, though he were mad,
For they would not forsake their true faith,
And believe on his false religion.
The emperor caused to take them at once
And put them in a deep prison.
The sorer he punished them in that place,
The more joy was to them of Christ's grace.
Then when he saw no other way,
To death he caused them to go.
Who so will of their life more know,
By the book he may it learn,
In the legends of the saints,
The names of the four crowned ones.
Their feast will be, without denial,
After All Hallows, the eighth day."

The devotion of these saints, which led to the introduction of their legend into an ancient Constitution of Masonry, shows how much they were reverenced by the Craft. In fact, the Four Crowned Martyrs were to the Stone-cutters of Germany and to the earlier Operative Masons of England what St. John the Baptist and St. John the Evangelist became to their successors, the Speculative Freemasons of the eighteenth century.

Fourfold Cord. In the ritual of the Past Master's degree in this country we find the following expression: "A twofold cord is strong, a threefold cord is stronger, but a fourfold cord is not easily broken." The expression is taken from a Hebrew proverb which is to be found in the book of Ecclesiastes, (iv. 12:) "And if one prevail against him, two shall withstand him;

and a threefold cord is not easily broken." The form of the Hebrew proverb has been necessarily changed to suit the symbolism of the degree.

Fourteen. It is only necessary to remind the well-informed Mason of the fourteen days of burial mentioned in the legend of the third degree. Now, this period of fourteen was not, in the opinion of Masonic symbologists, an arbitrary selection, but was intended to refer to or symbolize the fourteen days of lunary darkness, or decreasing light, which intervene between the full moon and its continued decrease until the end of the lunar month. In the Egyptian mysteries, the body of Osiris is said to have been cut into *fourteen* pieces by Typhon, and thrown into the Nile. Plutarch, speaking of this in his treatise *On Isis and Osiris*, thus explains the symbolism of the number fourteen, which comprises the Masonic idea: "The body of Osiris was cut," says Plutarch, "into fourteen pieces; that is, into as many parts as there are days between the full moon and the new. This circumstance has reference to the gradual diminution of the lunary light during the *fourteen* days that follow the full moon. The moon, at the end of fourteen days, enters Taurus, and becomes united to the sun, from whom she collects fire upon her disk during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion, or the star of Orus, a constellation placed under Taurus, which unites itself to the Neomenia of spring. The moon renews herself in Taurus, and a few days afterwards is seen, in the form of a crescent, in the following sign, that is, Gemini, the home of Mercury. Then Orion, united to the sun in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him."

France. The early history of Masonry in France is, from the want of authentic documents, in a state of much uncertainty. Kloss, in his *Geschichte der Freimaurerei in Frankreich*, (vol. i., p. 14,) says, in reference to the introduction of Freemasonry into that kingdom, that the earliest date of any certainty is 1725. Yet he copies the statement of the *Sceau Rompu*, —a work published in 1745,—that the earliest recognized date of its introduction is 1718; and the Abbé Robin says that nothing of it is to be found farther back than 1720.

Lalande, the great astronomer, was the author of the article on Freemasonry in the *Encyclopédie Méthodique*, and his account has been generally recognized as authentic by succeeding writers. According to him, Lord Derwentwater, the Chevalier Maskeleyne, Mr. Heguetty, and some other Englishmen, (the names being corrupted, of course, according to French usage,) founded, in 1725, the first Lodge in Paris. It was held at the house of an English confectioner named Hure, in the Rue de Boucheries. In ten years the number of Lodges in Paris had increased to six, and there were several also in the provincial towns.

As the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master of the French Masons, without any formal recognition on the part of the brethren, at least until 1736, when the six Lodges of Paris formally elected Lord Harnouester as Provincial Grand Master; in 1738, he was succeeded by the Duke D'Antin; and on the death of the Duke, in 1743, the Count de Clermont was elected to supply his place.

Organized Freemasonry in France dates its existence from this latter year. In 1735, the Lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds, had been refused. In 1743, however, it was granted, and the Provincial Grand Lodge of France was constituted under the name of the "Grand Loge Anglaise de France." The Grand Master, the Count de Clermont, was, however, an inefficient officer; anarchy and confusion once more invaded the Fraternity; the authority of the Grand Lodge was prostrated; and the establishment of Mother Lodges in the provinces, with the original intention of superintending the proceedings of the distant provincial Lodges, instead of restoring harmony, as was vainly expected, widened still more the breach. For, assuming the rank and exercising the functions of Grand Lodges, they ceased all correspondence with the metropolitan body, and became in fact its rivals.

Under these circumstances, the Grand Lodge declared itself independent of England in 1756, and assumed the title of the "National Grand Lodge of France." It recognized only the three degrees of Apprentice, Fellow Craft, and Master Mason, and was composed of the grand officers to be elected out of the body of the Fraternity, and of the Masters for life of the Parisian Lodges; thus formally excluding the

provincial Lodges from any participation in the government of the Craft.

But the proceedings of this body were not less stormy than those of its predecessor. The Count de Clermont appointed, in succession, two deputies, both of whom had been displeasing to the Fraternity. The last, Lacorne, was a man of such low origin and rude manners, that the Grand Lodge refused to meet him as their presiding officer. Irritated at this pointed disrespect, he sought in the taverns of Paris those Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority of, the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete reorganization of the Grand Lodge.

The retired members, however, protested against these illegal proceedings; and in the subsequent year, the Grand Master consented to revoke the authority he had bestowed upon Lacorne, and appointed as his deputy, M. Chaillou de Jonville. The respectable members now returned to their seats in the Grand Lodge; and in the triennial election which took place in June, 1765, the officers who had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced officers protested, and published a defamatory memoir on the subject, and were in consequence expelled from Masonry by the Grand Lodge. Ill feeling on both sides was thus engendered, and carried to such a height, that, at one of the communications of the Grand Lodge, the expelled brethren, attempting to force their way in, were resisted with violence. The next day the lieutenant of police issued an edict, forbidding the future meetings of the Grand Lodge.

The expelled party, however, still continued their meetings. The Count de Clermont died in 1771; and the excluded brethren having invited the Duke of Chartres (afterwards Duke of Orleans) to the Grand Mastership, he accepted the appointment. They now offered to unite with the Grand Lodge, on condition that the latter would revoke the decree of expulsion. The proposal was accepted, and the Grand Lodge went once more into operation.

Another union took place, which has since considerably influenced the character of French Masonry. During the troubles of the preceding years, Masonic bodies were instituted in various parts of the kingdom, which professed to confer degrees of a higher nature than those belonging to Craft Masonry, and which have since been known by the name of the High Degrees. These Chapters assumed a right to organize and control Symbolic or Blue Lodges, and this assumption had been a fertile source of controversy between them and the Grand Lodge. By the latter body they had never been recognized, but the Lodges under their direction had often been declared irregular, and their members expelled. They now, however, demanded a recognition, and proposed, if their request was complied with, to bestow the government of the "hautes grades" upon the same person who was at the head of the Grand Lodge. The compromise was made, the recognition was decreed, and the Duke of Chartres was elected Grand Master of all the Councils, Chapters, and Scotch Lodges of France.

But peace was not yet restored. The party who had been expelled, moved by a spirit of revenge for the disgrace formerly inflicted on them, succeeded in obtaining the appointment of a committee which was empowered to prepare a new Constitution. All the Lodges of Paris and the provinces were requested to appoint deputies, who were to form a convention to take the new Constitution into consideration. This convention, or, as they called it, National Assembly, met at Paris in December, 1771. The Duke of Luxemburg presided, and on the twenty-fourth of that month the Ancient Grand Lodge of France was declared extinct, and in its place another substituted, with the title of *Grand Orient de France.*

Notwithstanding the declaration of extinction by the National Assembly, the Grand Lodge continued to meet and to exercise its functions. Thus the Fraternity of France continued to be harassed, by the bitter contentions of these rival bodies, until the commencement of the revolution compelled both the Grand Orient and the Grand Lodge to suspend their labors.

On the restoration of civil order, both bodies resumed their operations, but the Grand Lodge had been weakened by the death of many of the perpetual Masters, who had originally been attached to it; and a better spirit arising, the Grand Lodge was, by a solemn and mutual declaration, united to the Grand Orient on the 28th of June, 1799.

Dissensions, however, continued to arise between the Grand Orient and the different Chapters of the high degrees. Several of those bodies had at various periods given in their adhesion to the Grand Orient, and again violated the compact of peace. Finally, the Grand Orient, perceiving that the pretensions of the Scotch Rite Masons would be a perpetual source of disorder, decreed on the 16th of September, 1805, that the Supreme Council of the thirty-third degree should thenceforth become an inde-

pendent body, with the power to confer warrants of constitution for all the degrees superior to the eighteenth, or Rose Croix; while the Chapters of that and the inferior degrees were placed under the exclusive control of the Grand Orient.

But the concordat was not faithfully observed by either party, and dissensions continued to exist with intermittent and unsuccessful attempts at reconciliation, which was, however, at last effected in some sort in 1841. The Masonic obedience of France is now divided between the two bodies, and the Grand Orient and the Supreme Council now both exist as independent powers in French Masonry. The constant tendency of the former to interfere in the administration of other countries would furnish an unpleasant history for the succeeding thirty years, at last terminated by the refusal of all the Grand Lodges in the United States, and some in Europe, to hold further Masonic communication with it; a breach which every good Mason must desire to see eventually healed. One of the most extraordinary acts of the Grand Orient of France has been the recent abolition of the office of Grand Master, the duties being performed by the President of the Council of the Order.

Francis II., Emperor of Germany, was a bitter enemy of Freemasonry. In 1789, he ordered all the Lodges in his dominions to be closed, and directed all civil and military functionaries to take an oath never to unite with any secret society, under pain of exemplary punishment and destitution of office. In 1794, he proposed to the diet of Ratisbon the suppression of the Freemasons, the Illuminati, and all other secret societies. The diet, controlled by the influence of Prussia, Brunswick, and Hanover, refused to accede to the proposition, replying to the emperor that he might interdict the Lodges in his own states, but that others claimed Germanic liberty. In 1801, he renewed his opposition to secret societies, and especially to the Masonic Lodges, and all civil, military, and ecclesiastical functionaries were restrained from taking any part in them under the penalty of forfeiting their offices.

Francken, Henry A. The first Deputy Inspector General appointed by Stephen Morin, under his commission from the Emperors of the East and West. Francken received his degrees and his appointment at Kingston, Jamaica. The date is not known, but it must have been between 1762 and 1767. Francken soon afterwards repaired to the United States, where he gave the appointment of a Deputy to Moses M. Hayes, at Boston, and organized a council of Princes of Jerusalem at Albany. He may, I think, be considered as the first propagator of the high degrees in the United States.

Franc-Maçon, Franc-Maçonnerie. The French names of *Freemason* and of *Freemasonry*. The construction of these words is not conformable to the genius or the idiom of the French language, which would more properly employ the terms "Maçon libre," and "Maçonnerie libre;" and hence Laurens, in his *Essais historiques et critiques sur la Franc-Maçonnerie*, adduces their incorporation into the language as an evidence that the Institution in France was derived directly from England, the words being a literal and unidiomatic translation of the English titles. But he blunders in supposing that *Franc-Mason* and *Franc-Masonry* are any part of the English language.

Frankfort-on-the-Main. A Provincial Grand Lodge was established in this city, in 1766, by the Grand Lodge of England. In the dissensions which soon after prevailed among the Masons of Germany, the Provincial Grand Lodge of Frankfort, not finding itself supported by its mother Grand Lodge, declared itself independent in 1782. Since 1825, it has worked under the title of the "Grand Lodge of the Eclectic Union of Freemasons."

Franklin, Benjamin. This sage and patriot was born in the city of Boston, Massachusetts, on the 6th of January, 1706. Of the time and place of his initiation as a Freemason we have no positive evidence; it was, however, certainly anterior to the year 1734, and he was probably made a Mason in England during a temporary visit which he paid to that country. On the 24th of June, 1734, a petition was signed by himself and several brethren residing at Philadelphia, and presented to the Grand Lodge of Massachusetts, praying for a Constitution to hold a Lodge in that city. The prayer of the petition was granted, and Franklin was appointed the first Master. "He was," says C. W. Moore, "probably invested with special powers, for we find that in November following he affixes to his name the title of 'Grand Master of Pennsylvania.'" (*Freemason's Magazine*, vol. v., 105.) In November, 1734, Franklin applied to Henry Price, who had received from England authority to establish Masonry in this country, for a confirmation of those powers conferred by the first deputation or warrant. It is probable that the request was granted, although I can find no record of the fact. In 1734, Franklin edited an edition of Anderson's Constitutions, which was probably the first Masonic work published in America.

While Franklin was in France as the Ambassador from this country, he appears

to have taken much interest in Masonry. He affiliated with the celebrated Lodge of the Nine Sisters, of which Lalande, Court de Gebelin, and other celebrities of French literature, were members. He took a prominent part in the initiation of Voltaire, and on his death acted as Senior Warden of the Lodge of Sorrow held in his memory. The Lodge of Nine Sisters held Franklin in such esteem that it struck a medal in his honor, of which a copy, supposed to be the only one now in existence, belongs to the Provincial Grand Lodge of Mecklenburg.

Frater. Latin, Brother. A term borrowed from the monks by the Military Orders of the Middle Ages, and applied by the members to each other. It is constantly employed in England by the Masonic Knights Templars, and is beginning to be adopted, although not very generally, in the United States. When speaking of two or more, it is an error of ignorance, sometimes committed, to call them *fraters*. The correct plural is *fratres*.

Fraternally. The usual mode of subscription to letters written by one Mason to another is, "I remain, fraternally, yours."

Fraternity. The word was originally used to designate those associations formed in the Roman Catholic Church for the pursuit of special religious and ecclesiastical purposes, such as the nursing of the sick, the support of the poor, the practice of particular devotions, etc. They do not date earlier than the thirteenth century. The name was subsequently applied to secular associations, such as the Freemasons. The word is only a Latin form of the Anglo-Saxon *Brotherhood*.

In the earliest lectures of the last century we find the word *fraternity* alluded to in the following formula:

"*Q.* How many particular points pertain to a Freemason?

"*A.* Three: Fraternity, Fidelity, and Taciturnity.

"*Q.* What do they represent?

"*A.* Brotherly Love, Relief, and Truth among all Right Masons."

Fraternize. To recognize as a brother; to associate with Masonically.

Frederick of Nassau. Prince Frederick, son of the king of the Netherlands, was for many years the Grand Master of the National Grand Lodge of that kingdom. He was ambitious of becoming a Masonic reformer, and in addition to his connection with the Charter of Cologne, an account of which has been given under that head, he attempted, in 1819, to introduce a new Rite. He denounced the high degrees as being contrary to the true intent of Masonry; and in a circular to all the Lodges under the obedience of the National Grand Lodge, he proposed a new system, to consist of five degrees, namely, the three symbolic, and two more as complements or illustrations of the third, which he called *Elect Master* and *Supreme Elect Master*. Some few Lodges adopted this new system, but most of them rejected it. The Grand Chapter, whose existence it had attacked, denounced it. The Lodges practising it in Belgium were dissolved in 1830, but a few of them probably still remain in Holland. The full rituals of the two supplementary degrees are printed in the second volume of *Hermes*, and an attentive perusal of them does not give an exalted idea of the inventive genius of the Prince.

Frederick the Great. Frederick II., king of Prussia, surnamed the Great, was born on the 24th of January, 1712, and died on the 17th of August, 1786, at the age of seventy-four years and a few months. He was initiated as a Mason, at Brunswick, on the night of the 14th of August, 1738, not quite two years before he ascended the throne.

In English, we have two accounts of this initiation,—one by Campbell, in his work on *Frederick the Great and his Times*, and the other by Carlyle in his *History of Frederick the Second*. Both are substantially the same, because both are merely translations of the original account given by Bielfeld in his *Freundschaftliche Briefe*, or *Familiar Letters*. The Baron von Bielfeld was, at the time, an intimate companion of the Prince, and was present at the initiation.

Bielfeld tells us that in a conversation which took place on the 6th of August at Loo, (but Carlyle corrects him as to time and place, and says it probably occurred at Minden, on the 17th of July,) the institution of Freemasonry had been enthusiastically lauded by the Count of Lippe Buckeburg. The Crown Prince soon after privately expressed to the Count his wish to join the society. Of course, this wish was to be gratified. The necessary furniture and assistance for conferring the degrees were obtained from the Lodge at Hamburg. Bielfeld gives an amusing account of the embarrassments which were encountered in passing the chest containing the Masonic implements through the custom-house without detection. Campbell, quoting from Bielfeld, says:

"The whole of the 14th (August) was spent in preparations for the Lodge, and at twelve at night the Prince Royal arrived, accompanied by Count Wartenslefen, a captain in the king's regiment at Potsdam. The Prince introduced him to us as a candidate whom he very warmly recommended, and begged that he might be admitted im-

mediately after himself. At the same time, he desired that he might be treated like any private individual, and that none of the usual ceremonies might be altered on his account. Accordingly, he was admitted in the customary form, and I could not sufficiently admire his fearlessness, his composure, and his address. After the double reception, a Lodge was held. All was over by four in the morning, and the Prince returned to the ducal palace, apparently as well pleased with us as we were charmed with him."

Of the truth of this account there never has been any doubt. Frederick the Great was certainly a Mason. But Carlyle, in his usual sarcastic vein, adds: "The Crown Prince prosecuted his Masonry at Reinsberg or elsewhere, occasionally, for a year or two, but was never ardent in it, and very soon after his accession left off altogether. . . . . A Royal Lodge was established at Berlin, of which the new king consented to be patron; but he never once entered the palace, and only his portrait (a welcomely good one, still to be found there) presided over the mysteries of that establishment."

Now how much of truth with the sarcasm, and how much of sarcasm without the truth, there is in this remark of Carlyle, is just what the Masonic world is bound to discover. Until further light is thrown upon the subject by documentary evidence from the Prussian Lodges, the question cannot be definitely answered. But what is the now known further Masonic history of Frederick?

Bielfeld tells us that the zeal of the Prince for the Fraternity induced him to invite the Baron Von Oberg and himself to Reinsberg, where, in 1739, they founded a Lodge, into which Keyserling, Jordan, Moolendorf, Queis, and Fredersdorf (Frederick's valet) were admitted.

Bielfeld is again our authority for stating that on the 20th of June, 1740, King Frederick — for he had then ascended the throne — held a Lodge at Charlottenburg, and, as Master in the chair, initiated Prince William of Prussia, his brother, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The Duke of Holstein was seven years afterwards elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin.

We hear no more of Frederick's Masonry in the printed records until the 16th of July, 1774, when he granted his protection to the National Grand Lodge of Germany, and officially approved of the treaty with the Grand Lodge of England, by which the National Grand Lodge was established. In the year 1777, the Mother Lodge "Royal York of Friendship," at Berlin, celebrated, by a festival, the King's birthday, on which occasion Frederick wrote the following letter, which, as it is the only printed declaration of his opinion of Freemasonry that is now extant, is well worth copying:

"I cannot but be sensible of the new homage of the Lodge 'Royal York of Friendship' on the occasion of the anniversary of my birth, bearing, as it does, the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labors; and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good sovereign, and I will never cease to fulfil it. And so I pray God to take you and your Lodge under his holy and deserved protection. Potsdam, this 14th of February, 1777. — Frederick."

In the circular issued by the Supreme Council of Sovereign Inspectors from Charleston, South Carolina, on the 10th of October, 1802, it is stated that "on the first of May, 1786, the Grand Constitution of the thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the sovereign Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are sovereigns of Masonry."

The "Livre d'Or" of the Supreme Council of France contains a similar statement, but with more minute details. It says that on the 1st of May, 1786, Frederick II., King of Prussia, caused the high degrees and Masonic Constitutions of the Ancient Rite to be revived. He added eight degrees to the twenty-five already recognized in Prussia, and founded a Supreme Council of thirty-three degrees, of which he himself constructed the regulations in eighteen articles.

It must not be concealed that the truth of these last statements has been controverted; not, however, by positive evidence, but simply on grounds of probability. Lenning denies it, because he says that Frederick had, for the last fifteen years of his life, abandoned all direct and indirect activity in Masonry; and he adds, that he was said to be decidedly opposed to the high degrees because, in common with many of the respectable brethren and Lodges of Germany, he thought that he

saw in them the root of all the corruptions in Masonry, and the seed of the discord which existed between different Lodges and systems. But for this assertion of the King's antipathy to the high degrees, Lenning gives no other authority than indefinite re-report.

Reghellini (t. 2, p. 263,) says that the opponents of the Ancient and Accepted Rite had denied that Frederick could have had anything to do with the establishment of the Constitutions of May, 1786, because the King, although the protector of the Order, had never been either its Chief or its Grand Master; and because it was impossible for him to have approved of any Masonic regulations, since he had not been able, in consequence of severe illness, to attend to the affairs of his kingdom for eleven months before his death, which took place in August, 1786.

The idea that Frederick never had been Grand Master of the Prussian Lodges seems to be inferred from a passage in Mirabeau's *Histoire de la Monarchie Prussienne*, which is in the following words: "It is a great pity that Frederick II. never carried his zeal so far as to become the Grand Master of the German, or at least of the Prussian, Lodges. His power would have been greatly increased, and perhaps many of his military enterprises would have taken another turn, if he had never been embroiled with the superiors of this association." Mirabeau acknowledges himself to be indebted for this remark to Fischer's *Geschicte Friedericks II.* But I look in vain in Thory, or any other historians of Masonry, for an account of those embroilments of which Fischer, and Mirabeau after him, have spoken.

That Frederick did not, in his latter days, take that active interest in Masonry which had distinguished the beginning of his reign, although he always continued to be partial to the Institution, is attempted to be accounted for by the author of a German work entitled *Erwinia.* I am not acquainted with the book; but an extract from it was published several years ago by that distinguished Masonic antiquary, Giles F. Yates, in the *Boston Magazine.* It seems, from the anecdote there related, that Gen. Wallgrave, an officer of distinction, and one of the members of a select Lodge in Berlin over which Frederick had presided for many years, had been guilty of treasonable practices, which became known to his Master. While the Lodge was in session, the King communicated the fact that one of the brethren, whose name he did not disclose, had violated the laws of the Order and of the State. He called upon him to make a full confession, in open Lodge, of his guilt, and to ask forgiveness, on which conditions, as a Mason, he consented to pardon and forget the offence. Wallgrave, however, did not avail himself of the fraternal offer; when the monarch, expressing his regret at the conviction that no Masonic sentiment could prevail even among so small a number as composed that Lodge, closed it, and laid down the gavel, which he never afterwards resumed, and Wallgrave was subsequently punished. The author adds, that from the moment Frederick had been thus forced to break the ties which bound him to a brother Mason he ceased to engage in the active work of a Lodge. But this did not induce him to dissolve his connection with the Order, which, to the day of his death, he never ceased to honor, and to extend to it his protection and patronage.

The evidence of the connection of Frederick with the Institution in his latter days, and of his organization of the Ancient and Accepted Scottish Rite, are, it must be confessed, derived only from the assertions made in the Grand Constitutions of 1786, and from the statements of the earliest bodies that have received and recognized these Constitutions. If the document is not authentic, and if those who made the statements here have been mistaken or been dishonest, then the proof of Frederick's interest and labors in Masonry must fall to the ground. Yet, on the other side, the oppugners of the theory that in May, 1786, the King signed the Constitutions,—which fact alone would be sufficient to establish his Masonic character,—have been able to bring forward in support of their denial little more than mere conjecture, and, in some instances, perversions of acknowledged history. Brother Albert Pike, in the edition of the Grand Constitutions which he prepared for the use of the Supreme Council of the Southern Jurisdiction, and published in 1872, has most thoroughly investigated this subject with the learning of a scholar and the acumen of a lawyer. While unable to advance any new facts, he has collected all the authorities, and has, by the most irrefragable arguments, shown that the conclusions of those who deny the authenticity of the Constitutions of 1786, and Frederick's connection with them, are illogical, and are sustained only by false statements and wild conjecture. Brother Pike very candidly says:

"There is no doubt that Frederick came to the conclusion that the great pretensions of Masonry in the blue degrees were merely imaginary and deceptive. He ridiculed the Order, and thought its ceremonies mere child's play; and some of his sayings to that effect have been preserved. But it

does not at all follow that he might not at a later day have found it politic to put himself at the head of an Order that had become a power; and, adopting such of the degrees as were not objectionable, to reject all that were of dangerous tendency, that had fallen into the hands of the Jesuits, or been engrafted on the Order by the Illuminati."

It is evident that the question of what active part Frederick took in the affairs of Masonry is not yet settled. Those who claim him as having been, to within a short period before his death, an active patron of and worker in the Order, attempt to sustain their position by the production of certain documents. Those who deny that position assert that those documents have been forged. Yet it must be admitted that the proofs of forgery that have been offered are not such as in an ordinary criminal trial would satisfy a jury.

Frederick William III. King of Prussia, and, although not a Freemason, a generous patron of the Order. On December 29, 1797, he wrote to the Lodge Royal York of Friendship, at Berlin, these words: "I have never been initiated, as every one knows, but I am far from conceiving the slightest distrust of the intentions of the members of the Lodge. I believe that its design is noble, and founded on the cultivation of virtue; that its methods are legitimate, and that every political tendency is banished from its operations. Hence, I shall take pleasure in manifesting on all occasions my good-will and my affection to the Lodge Royal York of Friendship, as well as to every other Lodge in my dominions." In a similar tone of kindness towards Masonry, he wrote three months afterwards to Fessler. And when he issued, October 20, 1798, an edict forbidding secret societies, he made a special exemption in favor of the Masonic Lodges. To the time of his death, he was always the avowed friend of the Order.

Free. The word "free," in connection with "Mason," originally signified that the person so called was free of the company or gild of incorporated Masons. For those operative Masons who were not thus made free of the gild, were not permitted to work with those who were. A similar regulation still exists in many parts of Europe, although it is not known to this country. The term appears to have been first thus used in the tenth century, when the travelling Freemasons were incorporated by the Roman Pontiff. See *Travelling Freemasons.*

In reference to the other sense of *free* as meaning *not bound, not in captivity,* it is a rule of Masonry that no one can be initiated who is at the time restrained of his liberty.

The Grand Lodge of England extends this doctrine, that Masons should be free in all their thoughts and actions, so far, that it will not permit the initiation of a candidate who is only temporarily in a place of confinement. In the year 1782, the Master of the Royal Military Lodge at Woolwich being confined, most probably for debt, in the King's Bench prison, at London, the Lodge, which was itinerant in its character and allowed to move from place to place with its regiment, adjourned, with its warrant of Constitution, to the Master in prison, where several Masons were made. The Grand Lodge, being informed of the circumstances, immediately summoned the Master and Wardens of the Lodge "to answer for their conduct in making Masons in the King's Bench prison," and, at the same time, adopted a resolution, affirming that "it is inconsistent with the principles of Freemasonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement."

Free and Accepted. The title of "Free and Accepted Masons" was first used by Dr. Anderson in the second edition of the Book of Constitutions, published in 1738, the title of which is "The History and Constitutions of the Most Ancient and Honorable Fraternity of Free and Accepted Masons." In the first edition of 1723, the title was "The Constitutions of the Freemasons." The newer title continued to be used by the Grand Lodge of England, in which it was followed by those of Scotland and Ireland; and a majority of the Grand Lodges in this country have adopted the same style, and call themselves Grand Lodges of Free and Accepted Masons. See *Accepted.* The old lectures formerly used in England give the following account of the origin of the term:

"The Masons who were selected to build the Temple of Solomon were declared FREE, and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were carried into captivity with the ancient Jews. But the good-will of Cyrus gave them permission to erect a second Temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons."

Free Born. In all the old Constitutions, free birth is required as a requisite to the reception of Apprentices. Thus the Landsdowne MS. says, "That the prentice be able of birth, that is, free born." So it is in the Edinburgh Kilwinning, the York, the Antiquity, and in every other manuscript that

has been so far discovered. And hence, the modern Constitutions framed in 1721 continue the regulation. After the abolition of slavery in the West Indies by the British Parliament, the Grand Lodge of England changed the word "free born" into "free," but the ancient landmark never has been removed in this country.

The non-admission of a slave seems to have been founded upon the best of reasons; because, as Freemasonry involves a solemn contract, no one can legally bind himself to its performance who is not a free agent and the master of his own actions. That the restriction is extended to those who were originally in a servile condition, but who may have since acquired their liberty, seems to depend on the principle that birth in a servile condition is accompanied by a degradation of mind and abasement of spirit which no subsequent disenthralment can so completely efface as to render the party qualified to perform his duties, as a Mason, with that "freedom, fervency, and zeal" which are said to have distinguished our ancient brethren. "Children," says Oliver, "cannot inherit a free and noble spirit except they be born of a free woman."

The same usage existed in the spurious Freemasonry or the mysteries of the ancient world. There, no slave, or man born in slavery, could be initiated; because the prerequisites imperatively demanded that the candidate should not only be a man of irreproachable manners, but also a freeborn denizen of the country in which the mysteries were celebrated.

Some Masonic writers have thought that in this regulation, in relation to free birth, some allusion is intended, both in the mysteries and in Freemasonry, to the relative conditions and characters of Isaac and Ishmael. The former — the accepted one, to whom the promise was given — was the son of a free woman, and the latter, who was cast forth to have "his hand against every man and every man's hand against him," was the child of a slave. Wherefore, we read that Sarah demanded of Abraham, "Cast out this bondwoman and her son; for the son of the bondwoman shall not be heir with my son." Dr. Oliver, in speaking of the grand festival with which Abraham celebrated the weaning of Isaac, says that he "had not paid the same compliment at the weaning of Ishmael, because he was the son of a bondwoman, and consequently could not be admitted to participate in the Freemasonry of his father, which could only be conferred on free men born of free women." The ancient Greeks were of the same opinion; for they used the word δουλοπρεπεια, or "slave manners," to designate any very great impropriety of manners.

Freedom. This is defined to be a state of exemption from the control or power of another. The doctrine that Masons should enjoy unrestrained liberty, and be free in all their thoughts and actions, is carried so far in Masonry, that the Grand Lodge of England will not permit the initiation of a candidate who is only temporarily deprived of his liberty, or even in a place of confinement. See *Free.*

It is evident that the word freedom is used in Masonry in a symbolical or metaphysical sense differing from its ordinary signification. While, in the application of the words *free born* and *freeman*, we use them in their usual legal acceptation, we combine *freedom* with *fervency* and *zeal* as embodying a symbolic idea. Gädicke, under the word *Freiheit*, in his *Freimaurer-Lexicon*, thus defines the word:

"A word that is often heard among us, but which is restricted to the same limitation as the freedom of social life. We have in our assemblies no freedom to act each one as he pleases. But we are, or should be, free from the dominion of passion, pride, prejudice, and all the other follies of human nature. We are free from the false delusion that we need not be obedient to the laws." Thus he makes it equivalent to *integrity;* a sense that I think it bears in the next article.

Freedom, Fervency, and Zeal. The earliest lectures in the eighteenth century designated freedom, fervency, and zeal as the qualities which should distinguish the servitude of Apprentices, and the same symbolism is found in the ritual of the present day. The word *freedom* is not here to be taken in its modern sense of *liberty*, but rather in its primitive Anglo-Saxon meaning of *frankness, generosity, a generous willingness to work or perform one's duty.* So Chaucer uses it in the *Prior's Tale*, (v. 46:)

"A knight there was, and that a worthy man,
That fro the time that he first began
To riden out, he loved chivalrie,
Trouthe and Honour, *Freedom* and Chivalrie."

See *Fervency* and *Zeal.*

Freeman. The Grand Lodge of England, some years ago, erased from their list of the qualifications of candidates the word "free born," and substituted for it "freeman." Their rule now reads, "every candidate must be a freeman." This has been generally considered an unauthorized violation of a landmark.

Freemason. One who has been initiated into the mysteries of the fraternity of Freemasonry. Freemasons are so called to distinguish them from the Operative or

Stone-masons, who constituted an inferior class of workmen, and out of whom they sprang. See *Stone-Masons* and *Travelling Freemasons*. The meaning of the epithet *free*, as applied to *Mason*, is given under the word *Free*. In the old lectures of the last century a Freemason was described as being "a freeman, born of a freewoman, brother to a king, fellow to a prince, or companion to a beggar, if a Mason," and by this was meant to indicate the universality of the brotherhood.

The word "Freemason" was until recently divided into two words, sometimes with and sometimes without a hyphen; and we find in all the old books and manuscripts "Free Mason" or "Free-Mason." But this usage has been abandoned by all good writers, and "Freemason" is now always spelled as one word. The old Constitutions constantly used the word *Mason*. I do not recollect meeting with *Freemason* in any of them. Yet the word was employed at a very early period in the parish registers of England, and by some writers. Thus, in the register of the parish of Astbury we find these items:

"1685. Smallwood, Jos., fils Jos. Henshaw, Freemason, bapt. 3° die Nov.

"1697. Jos. fil Jos. Henshaw, Freemason, buried 7 April."

But the most singular passage is one found in Cawdray's *Treasurie of Similies*, published in 1609, and which he copied from Bishop Coverdale's translation of Werdmuller's *A Spiritual and most Precious Perle*, which was published in 1550. It is as follows: "As the Free-Mason heweth the hard stones . . . . even so God the Heavenly Free-Mason buildeth a Christian church." But, in fact, the word was used at a much earlier period, and occurs, Steinbrenner says, (*Orig. and Early Hist of Mas.*, p. 110,) for the first time in a statute passed in 1350, in the twenty-fifth year of Edward I., where the wages of a master Freemason are fixed at 4 pence, and of other masons at 3 pence. The original French text of the statute is "Mestre de franche-peer." "Here," says Steinbrenner, "the word Freemason evidently signifies a free-stone mason — one who works in free-stone, (Fr. *franche-peer*, i. e., franche-pierre,) as distinguished from the *rough* mason, who merely built walls of rough, unhewn stone." This latter sort of workmen was that class called by the Scotch Masons *cowans*, whom the Freemasons were forbidden to work with, whence we get the modern use of that word. Ten years after, in 1360, we have a statute of Edward III., in which it is ordained that "every mason shall finish his work, be it of free-stone or of rough-stone," where the French text of the statute is "de franche-pere ou de grosse-pere." Thus it seems evident that the word *free-mason* was originally used in contradistinction to *rough-mason*. The old Constitutions sometimes call these latter masons *rough-layers*.

Freemasonry, History of. It is the opprobrium of Freemasonry that its history has never yet been written in a spirit of critical truth; that credulity, and not incredulity, has been the foundation on which all Masonic historical investigations have hitherto been built; that imagination has too often "lent enchantment to the view;" that the missing links of a chain of evidence have been frequently supplied by gratuitous invention; and that statements of vast importance have been carelessly sustained by the testimony of documents whose authenticity has not been proved.

And this leads me to the important question: How is the history of Freemasonry to be written, so that the narrative shall win the respect of its enemies, and secure the assent and approbation of its friends?

In the first place, we must begin by a strict definition of the word *Masonry*. If we make it synonymous with *Freemasonry*, then must we confine ourselves closely to the events that are connected with the Institution in its present form and organization. We may then say that Masonry received a new organization and a restoration in the beginning of the eighteenth century. We may trace this very Institution, with an older but not dissimilar form, in the Masonic gilds of Europe; in the corporations of Stone-masons of Germany; in the travelling Freemasons of the Middle Ages, and connect it with the Colleges of Architects of Rome. Such a history will not want authentic memorials to substantiate its truth, and there will be no difficulty in conferring upon the Institution an enviable antiquity.

But if we confound the term *Masonry* with *Geometry*, with *Architecture*, or with *Moral Science*, we shall beget in the mind, equally of the writer and the reader, such a confusion of ideas as can never lead to any practical result. And yet this has been the prevailing error of all the great English writers on Masonry in the last, and, with a few exceptions, even in the present century. At one moment they speak of Masonry as a mystical institution which, in its then existing form, was familiar to their readers. Soon afterwards, perhaps on the same page, a long paragraph is found to refer, without any change of name, under the identical term *Masonry*, to the rise of Architecture, to the progress of Geometry, or perhaps to the condition of the moral virtues.

Thus Preston, in his *Illustrations of Masonry*, begins his section on the *Origin of Masonry* by stating that, "from the commencement of the world we may trace the foundation of Masonry." And he adds: "Ever since symmetry began and harmony displayed her charms, our Order has had a being." But, after we have read through the entire chapter, we find that it is not to Freemasonry, such as we know and recognize it, that the author has been referring, but to some great moral virtue, to the social feeling, to the love of man for man, which, as inherent in the human breast, must have existed from the very creation of the race, and necessarily have been the precursor of civilization and the arts.

Oliver, who, notwithstanding the valuable services which he has rendered to Masonry, was unfortunately too much given to abstract speculations, has "out-heroded Herod," and, in commenting on this passage of Preston, proclaims "that our science existed before the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished." But on further reading, we find that by Speculative Masonry the writer means "a system of ethics founded on the belief of a God," and that in this grandiloquent sentence he does not refer to the Freemasonry of whose history he is professing to treat, but to the existence of such a belief among the sentient intelligences who, as he supposes, inhabit the planets and stars of the solar system.

Anderson is more modest in his claims, and traces Masonry only to Adam in the garden of Eden; but soon we find that he, too, is treating of different things by the same name, and that the Masonry of the primal patriarch is not the Freemasonry of our day, but Geometry and Architecture.

Now, all this is to write romance, not history. Such statements may be said to be what the French call *façons de parler* — rhetorical flourishes, having much sound, and no meaning. But when the reader meets with them in books written by men of eminence, professedly intended to give the true history of the Order, he either abandons in disgust a study which has been treated with so much folly, or he is led to adopt theories which he cannot maintain, because they are absurd. In the former case Freemasonry perhaps loses a disciple; in the latter, he is ensnared by a delusion.

The true history of Freemasonry is much in its character like the history of a nation. It has its historic and its pre-historic era. In its historic era, the Institution can be regularly traced through various antecedent associations, similar in design and organization, to a comparatively remote period. Its connection with these associations can be rationally established by authentic documents, and by other evidence which no historian would reject. Thus dispassionately and philosophically treated, as though it were the history of an empire that was under investigation, — no claim being advanced that cannot be substantiated, no assertion made that cannot be proved, — Freemasonry — the word so used meaning, without evasion or reservation, precisely what everybody supposes it to mean — can be invested with an antiquity sufficient for the pride of the most exacting admirer of the Society.

And then, for the pre-historic era, — that which connects it with the mysteries of the Pagan world, and with the old priests of Eleusis, of Samothrace, or of Syria, — let us honestly say that we now no longer treat of Freemasonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only, to the Mysteries and to Freemasonry, — a science which we may call Masonic symbolism, and which constituted the very heart-blood of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an identity of spirit. And then, in showing the connection and in tracing the germ of Freemasonry in those pre-historic days, although we shall be guided by no documents, and shall have no authentic spoken or written narratives on which to rely, we shall find fossil thoughts embalmed in those ancient intellects precisely like the living ones which crop out in modern Masonry, and which, like the fossil shells and fishes of the old physical formations of the earth, show, by their resemblance to living specimens, the graduated connection of the past with the present.

No greater honor could accrue to any man than that of having been the founder of a new school of Masonic history, in which the fictions and loose statements of former writers would be rejected, and in which the rule would be adopted that has been laid down as a vital maxim of all inductive science, — in words that have been chosen as his motto by a recent powerful investigator of historical truth:

"Not to exceed and not to fall short of facts — not to add and not to take away. To state the truth, the whole truth, and nothing but the truth."

Freemasons of the Church. An architectural college was organized in London, in the year 1842, under the name of "Freemasons of the Church for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture." The founders of the association

announced their objects to be "the rediscovery of the ancient principles of architecture; the sanction of good principles of building, and the condemnation of bad ones; the exercise of scientific and experienced judgment in the choice and use of the proper materials; the infusion, maintenance, and advancement of science throughout architecture; and eventually, by developing the powers of the college upon a just and beneficial footing, to reform the whole practice of architecture, to raise it from its present vituperated condition, and to bring around it the same unquestioned honor which is at present enjoyed by almost every other profession." One of their members has said that the title assumed was not intended to express any conformity with the general body of Freemasons, but rather as indicative of the profound views of the college, namely, the recovery, maintenance, and furtherance of the free principles and practice of architecture; and that, in addition, they made it an object of their exertions to preserve or effect the restoration of architectural remains of antiquity, threatened unnecessarily with demolition or endangered by decay. But it is evident, from the close connection of modern Freemasonry with the building gilds of the Middle Ages, that any investigation into the condition of Mediæval architecture must throw light on Masonic history.

Free-Will and Accord. There is one peculiar feature in the Masonic Institution that must commend it to the respect of every generous mind. In other associations it is considered meritorious in a member to exert his influence in obtaining applications for admission; but it is wholly uncongenial with the spirit of our Order to persuade any one to become a Mason. Whosoever seeks a knowledge of our mystic rites, must first be prepared for the ordeal in his heart; he must not only be endowed with the necessary moral qualifications which would fit him for admission into our ranks, but he must come, too, uninfluenced by friends and unbiassed by unworthy motives. This is a settled landmark of the Order; and, therefore, nothing can be more painful to a true Mason than to see this landmark violated by young and heedless brethren. For it cannot be denied that it is sometimes violated; and this habit of violation is one of those unhappy influences sometimes almost insensibly exerted upon Masonry by the existence of the many secret societies to which the present age has given birth, and which resemble Masonry in nothing except in having some sort of a secret ceremony of initiation. These societies are introducing into some parts of our country such phraseology as a "card" for a "demit," or "worthy" for "worshipful," or "brothers" for "brethren." And there are some men who, coming among us imbued with the principles and accustomed to the usages of these modern societies, in which the persevering solicitation of candidates is considered as a legitimate and even laudable practice, bring with them these preconceived notions, and consider it their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misunderstand the true policy of our Institution should be instructed by their older and more experienced brethren that it is wholly in opposition to all our laws and principles to ask any man to become a Mason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of its tenets, by which they may be induced to ask admission into our Lodges. We must not seek, — we are to be sought.

And if this were not an ancient law, imbedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not now fear that our Institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension, less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practice of persuading candidates, and every hope of safety in avoiding such a practice. It should always be borne in mind that the candidate who comes to us not of his own "free-will and accord," but induced by the persuasions of his friends, — no matter how worthy he otherwise may be, — violates, by so coming, the requirements of our Institution on the very threshold of its temple, and, in ninety-nine cases out of a hundred, fails to become imbued with that zealous attachment to the Order which is absolutely essential to the formation of a true Masonic character.

Freimaurer. German for *Freemason.* *Mauer* means "a wall," and *mauern*, "to build a wall." Hence, literally, *freimaurer* is a "builder of walls" who is free of his gild, from the fact that the building of walls was the first occupation of masons.

Freimaurerei. German for *Freemasonry.*

French, Benjamin Brown. A distinguished Mason of the United States, who was born at Chester, in New Hampshire, September 4, 1800, and died at the city of Washington, where he had long resided, on August 12, 1870. He was initi-

ated into Masonry in 1825, and during his whole life took an active interest in the affairs of the Fraternity. He served for many years as General Grand Secretary of the General Grand Chapter, and Grand Recorder of the Grand Encampment of the United States. In 1846, soon after his arrival in Washington, he was elected Grand Master of the Grand Lodge of the District, a position which he repeatedly occupied. In 1859 he was elected Grand Master of the Templars of the United States, a distinguished position which he held for six years, having been re-elected in 1862. His administration, during a period of much excitement in the country, was marked by great firmness, mingled with a spirit of conciliation. He was also a prominent member of the Ancient and Accepted Scottish Rite, and at the time of his death was the Lieutenant Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States.

Brother French was possessed of much intellectual ability, and contributed no small share of his studies to the literature of Masonry. His writings, which have not yet been collected, were numerous, and consisted of Masonic odes, many of them marked with the true poetic spirit, eloquent addresses on various public occasions, learned dissertations on Masonic law, and didactic essays, which were published at the time in various periodicals. His decisions on Templar law have always been esteemed of great value.

French Rite. (*Rite Français ou Moderne.*) The French or Modern Rite is one of the three principal Rites of Freemasonry. It consists of seven degrees, three symbolic and four higher, viz.: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. This Rite is practised in France, in Brazil, and in Louisiana. It was founded, in 1786, by the Grand Orient of France, who, unwilling to destroy entirely the high degrees which were then practised by the different Rites, and yet anxious to reduce them to a smaller number and to greater simplicity, extracted these degrees out of the Rite of Perfection, making some few slight modifications. Most of the authors who have treated of this Rite have given to its symbolism an entirely astronomical meaning. Among these writers, we may refer to Ragon, in his *Cours Philosophique*, as probably the most scientific.

Ragon, in his *Tuileur Général*, (p. 51,) says that the four degrees of the French Rite, which were elaborated to take the place of the thirty degrees of the Scottish Rite, have for their basis the four physical proofs to which the recipiendary submits in the first degree. And that the symbolism further represents the sun in his annual progress through the four seasons. Thus, the Elect degree represents the element of *Earth* and the season of *Spring;* the Scottish Master represents *Air* and the *Summer;* the Knight of the East represents *Water* and *Autumn;* and the Rose Croix represents *Fire;* but he does claim that it is consecrated to *Winter*, although that would be the natural conclusion.

The original Rose Croix was an eminently Christian degree, which, being found inconvenient, was in 1860 substituted by the Philosophic Rose Croix, which now forms the summit of the French Rite.

Friendly Societies. Societies first established towards the end of the last century, in England, for the relief of mechanics, laborers, and other persons who derived their support from their daily toil. By the weekly payment of a stipulated sum, the members secured support and assistance from the society when sick, and payment of the expenses of burial when they died. These societies gave origin to the Odd Fellows and other similar associations, but they have no relation whatever to Freemasonry.

Friend of St. John. The sixth degree of the system practised by the Grand Lodge of Sweden. It is comprehended in the degree of Knight of the East and West.

Friend of Truth. The fifth degree of the Rite of African Architects.

Friendship. Leslie, in 1741, delivered the first descant on Friendship as peculiarly a Masonic virtue. He was followed by Hutchinson, Preston, and other writers, and now in the modern lectures it is adopted as one of the precious jewels of a Master Mason. Of universal friendship, blue is said to be the symbolic color. "In regular gradation," says Munkhouse, (*Disc.*, i. 17,) "and by an easy descent, brotherly love extends itself to lesser distinct societies or to particular individuals, and thus becomes friendship either of convenience or of personal affection." Cicero says, "Amicitia nisi inter bonos non potest," Friendship can exist only among the good.

Fund of Benevolence. A fund established many years ago by the Grand Lodge of England, principally through the exertions of Dr. Crucefix. The regulations for its management are as follows. Its distribution and application is directed by the Constitution to be monthly, for which purpose a committee or Lodge of Benevolence is holden on the last Wednesday of every month. This Lodge consists of all the present and past Grand officers, all actual Masters of Lodges, and twelve Past Masters. The brother presiding is bound strictly to enforce all the regulations of the Craft re-

specting the distribution of the fund, and must be satisfied, before any petition is read, that all the required formalities have been complied with. To every petition must be added a recommendation, signed in open Lodge by the Master, Wardens, and a majority of the members then present, to which the petitioner does or did belong, or from some other contributing Lodge, certifying that they have known him to have been in reputable, or at least tolerable, circumstances, and that he has been not less than two years a subscribing member to a regular Lodge.

Funds of the Lodge. The funds of the Lodge are placed in the keeping of the Treasurer, to whom all moneys received by the Secretary must be immediately paid. Hence each of these officers is a check on the other. And hence, too, the "Thirty-nine Regulations" of 1721 say that the Treasurer should be "a brother of good worldly substance," lest impecuniosity should tempt him to make use of the Lodge funds.

Funeral Rites. See *Burial.*

Furlac. A word in the high degrees, whose etymology is uncertain, but probably Arabic. It is said to signify the angel of the earth.

Furniture of a Lodge. The Bible, square, and compasses are technically said to constitute the furniture of a Lodge. They are respectfully dedicated to God, the Master of the Lodge, and the Craft. Our English brethren differ from us in their explanation of the furniture. Oliver gives their illustration, from the English lectures, as follows:

"The Bible is said to derive from God to man in general, because the Almighty has been pleased to reveal more of his divine will by that holy book than by any other means. The compasses, being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular as emblems of his dignity, he being the chief head and ruler of the Craft. The square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon." But the lecture of the early part of the last century made the furniture consist of the Mosaic Pavement, Blazing Star, and the Indented Tarsel, while the Bible, square, and compass were considered as additional furniture.

Fustier. An officer of the Grand Orient of France in the beginning of this century. In 1810, he published, and presented to the Grand Orient, a *Geographical Chart of the Lodges in France and its Dependencies.* He was the author of several memoirs, dissertations, etc., on Masonic subjects, and of a manuscript entitled *Nomenclature Alphabetique des Grades.* Oliver (*Landmarks,* ii. 95,) says that he promulgated a new system of sixty-four degrees. I think he has mistaken Fustier's catalogue of degrees invented by others for a system established by himself. I can find no record elsewhere of such a system. Lenning says (*Encyc. der Freimaurerei*) that Fustier was a dealer in Masonic decorations and in the transcript of rituals, of which he had made a collection of more than four hundred, which he sold at established prices.

Future Life. Lorenzo de Medici said that all those are dead, even for the present life, who do not believe in a future state. The belief in that future life, it is the object of Freemasonry, as it was of the ancient initiations, to teach.

G.

G. As in all Roman Catholic and in many Protestant churches the cross, engraved or sculptured in some prominent position, will be found as the expressive symbol of Christianity, so in every Masonic Lodge a letter G may be seen in the east, either painted on the wall or sculptured in wood or metal, and suspended over the Master's chair. This is, in fact, if not the most prominent, certainly the most familiar, of all the symbols of Freemasonry. It is the one to which the poet Burns alluded in those well-known and often-quoted lines, in which he speaks of

> "—— that hieroglyphic bright,
> Which none but Craftsmen ever saw;"

that is to say, ever saw understandingly — ever saw, knowing at the same time what it meant.

There is an uncertainty as to the exact time when this symbol was first introduced into Speculative Masonry. It was not derived, in its present form, from the opera-

tive Masons of the Middle Ages, who bestowed upon Freemasonry so much of its symbolism, for it is not found among the architectural decorations of the old cathedrals. Dr. Oliver says it was "in the old lectures;" but this is an uncertain expression. From Prichard's *Masonry Dissected*, which was published in 1730, it would seem that the symbol was not in use at that date. But it may have been omitted. If *Tubal Cain*, which was published in 1768, is, as it purported to be, identical with Prichard's work, the question is settled; for it contains the lecture on the letter G, to which reference will directly be made.

It is, however, certain that the symbol was well known and recognized in 1766, and some few years before. The book entitled *Solomon in all his Glory*, the first edition of which appeared in that year, and is said, on the title-page, to be a translation of a French original, contains the reference to and the explanation of the symbol. The work contains abundant internal evidence that it is a translation, and hence the symbol may, like some others of the system subsequent to 1717, have been first introduced on the Continent, and then returned in the translation, all of which would indicate a date some years anterior to 1776 for the time of its adoption.

In the ritual contained in *Tubal Cain*, (p. 18,) or, if that be only a reprint, in *Masonry Dissected*, that is to say, in 1768 or in 1730, there is a test which is called "The Repeating the Letter G," and which Dr. Oliver gives in his *Landmarks* (i. 454) as a part of the "old lectures." It is doggerel verse, and in the form of a catechism between an examiner and a respondent, a form greatly affected in these old lectures, and is as follows:

"Resp. — In the Midst of Solomon's Temple
there stands a G,
A letter for all to read and see;
But few there be that understand
What means the letter G.

"Ex. — My friend, if you pretend to be
Of this Fraternity,
You can forthwith and rightly tell
What means that letter G.

"Resp. — By sciences are brought about,
Bodies of various kinds,
Which do appear to perfect sight;
But none but males shall know my
mind.

"Ex. — The Right shall.

"Resp. — If Worshipful.

"Ex. — Both Right and Worshipful I am;
To hail you I have command,
That you forthwith let me know,
As I you may understand.

"Resp. — By letters four and science five,
This G aright doth stand,
In a due art and proportion;
You have your answer, Friend."

And now as to the signification of the symbol. We may say, in the first place, that the explanation is by no means, and never has been, esoteric. As the symbol itself has always been exposed to public view, forming, as it does, a prominent part of the furniture of a Lodge, to be seen by every one, so our Masonic authors, from the earliest times, have not hesitated to write, openly and in the plainest language, of its signification. The fact is, that the secret instruction in reference to this symbol relates not to the knowledge of the symbol itself, but to the mode in which, and the object for which, that knowledge has been obtained.

Hutchinson, who wrote as early as 1776, says, in his *Spirit of Masonry*, (Lect. viii.,) "It is now incumbent on me to demonstrate to you the great signification of the letter G, wherewith Lodges and the medals of Masons are ornamented.

"To apply it to the name of God only is depriving it of part of its Masonic import; although I have already shown that the symbols used in Lodges are expressive of the Divinity's being the great object of Masonry as Architect of the world.

"This significant letter denotes Geometry, which, to artificers, is the science by which all their labors are calculated and formed; and to Masons contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in His creation."

Again, Dr. Frederick Dalcho, a distinguished Mason of South Carolina, in one of his *Orations*, delivered and published in 1801, uses the following language:

"The *letter* G, which ornaments the Master's Lodge, is not only expressive of the name of the Grand Architect of the universe, but also denotes the science of Geometry, so necessary to artists. But the adoption of it by Masons implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom, and beneficence of the Almighty Builder in the works of the creation."

Lastly, Dr. Oliver has said, in his *Golden Remains of the Early Masonic Writers*, that "the term G. A. O. T. U. is used among Masons for this great and glorious being, designated by the letter G, that it may be applied by every brother to the object of his adoration."

More quotations are unnecessary to show that from the earliest times, since the adoption of the letter as a symbol, its explana-

tion has not been deemed an esoteric or secret part of the ritual. No Masonic writer has hesitated openly to give an explanation of its meaning. The mode in which, and the purpose for which, that explanation was obtained are the only hidden things about the symbol.

It is to be regretted that the letter G, as a symbol, was ever admitted into the Masonic system. The use of it, as an initial, would necessarily confine it to the English language and to modern times. It wants, therefore, as a symbol, the necessary characteristics of both universality and antiquity. The Greek letter *gamma* is said to have been venerated by the Pythagoreans because it was the initial of γεωμετρια, or *Geometry*. But this veneration could not have been shared by other nations whose alphabet had no *gamma*, and where the word for *geometry* was entirely different.

There can be no doubt that the letter G is a very modern symbol, not belonging to any old system anterior to the origin of the English language. It is, in fact, a corruption of the old Hebrew Kabbalistic symbol, the letter *yod*, י, by which the sacred name of God — in fact, the most sacred name, the Tetragrammaton — is expressed. This letter, *yod*, is the initial letter of the word יהוה, or Jehovah, and is constantly to be met with among Hebrew writers, as the abbreviation or symbol of that most holy name, which, indeed, was never written at length. Now, as G is in like manner the initial of God, the English equivalent of the Hebrew Jehovah, the letter has been adopted as a symbol intended to supply to modern Lodges the place of the Hebrew symbol. First adopted by the English ritual makers, it has, without remark, been transferred to the Masonry of the Continent, and it is to be found as a symbol in all the systems of Germany, France, Spain, Italy, Portugal, and every other country where Masonry has been introduced; although in Germany only can it serve, as it does in England, for an intelligent symbol.

The letter G, then, has in Masonry the same force and signification that the letter *yod* had among the Kabbalists. It is only a symbol of the Hebrew letter, and, as that is a symbol of God, the letter G is only a symbol of a symbol. As for its reference to geometry, Kloss, the German Masonic historian, says that the old Operative Masons referred the entire science of geometry to the art of building, which gave to the modern English Masons occasion to embrace the whole system of Freemasonry under the head of Geometry, and hence the symbol of that science, as well as of God, was adopted for the purpose of giving elevation to the Fellow Craft's degree.

Indeed, the symbol, made sacred by its reference to the Grand Geometrician of the universe, was well worthy to be applied to that science which has, from the remotest times, been deemed synonymous with Masonry.

Gabaon. A significant word in the high degrees. Oliver says, (*Landm.*, i. 335,) "in philosophical Masonry, heaven, or, more correctly speaking, *the third heaven*, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compass the winding staircase. These are the degrees terminating in the Royal Arch." *Gabaon* is defined to signify "a high place." It is the Septuagint and Vulgate form of גבעון, *Gibeon*, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means *a city built on a hill*, and is referred to in 2 Chron. i. 3. "So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God."

In a ritual of the middle of the last century, it is said that Gabanon is the name of a Master Mason. This word is a striking evidence of the changes which Hebrew words have undergone in their transmission to Masonic rituals, and of the almost impossibility of tracing them to their proper root. It would seem difficult to find a connection between *Gabanon* and any known Hebrew word. But if we refer to Guillemain's *Ritual of Adonhiramite Masonry*, we will find the following passage:

"*Q.* How is a Master called?

"*A.* Gabaoc, which is the name of the place where the Israelites deposited the ark in the time of trouble.

"*Q.* What does this signify?

"*A.* That the heart of a Mason ought to be pure enough to be a temple suitable for God."

There is abundant internal evidence that these two rituals came from a common source, and that *Gabaoc* is a French distortion, as *Gabanon* is an English one, of some unknown word — connected, however, with the Ark of the Covenant as the place where that article was deposited.

Now, we learn from the Jewish records that the Philistines, who had captured the ark, deposited it "in the house of Abinadab that was in Gibeah;" and that David, subsequently recapturing it, carried it to Jerusalem, but left the tabernacle at Gibeon. The ritualist did not remember that the tabernacle at Gibeon was without the ark, but supposed that it was still in that sacred shrine. Hence, *Gabaoc* or *Gabanon* must have been corrupted from either *Gibeah* or *Gibeon*, because the ark was considered to

be at some time in both places. But Gibeon had already been corrupted by the Septuagint and the Vulgate versions into *Gabaon;* and this undoubtedly is the word from which *Gabanon* is derived, through either the Septuagint or the Vulgate, or perhaps from Josephus, who calls it *Gabao.*

Gabaonne. In French Masonic language, the widow of a Master Mason. Derived from *Gabaon.*

Gabor. Heb., גבר, *strong.* A significant word in the high degrees.

Gabriel. Heb., גבריאל, *a man of God.* The name of one of the archangels, referred to in some of the high degrees.

Gaedicke, Johann Christian. A bookseller of Berlin, born on the 14th of December, 1763, and initiated into Masonry in 1804. He took much interest in the Order, and was the author of several works, the most valuable and best known of which is the *Freimaurer-Lexicon,* or *Freemason's Lexicon,* published in 1818; which, although far inferior to that of Lenning, which appeared four years afterwards, is, as a pioneer work, very creditable to its author. The *Lexicon* was translated into English and published in the London *Freemason's Magazine.*

Galahad. Also spelled *Galaad.* Most probably a corruption of *Gilead.* Said in the old rituals to have been the keeper of the Seals in the Scottish degree of Knights of the Ninth, Arch or Sacred Vault of James VI.

G.·. A.·. O.·. T.·. U.·. An abbreviation of *Grand Architect of the Universe,* which see.

Garinous. Said in the old ritual of the degree of Knights of the East and West to have been the Patriarch of Jerusalem, between whose hands the first Knights of that Order took, in 1182, their vows. It is a corruption, by the French ritualists, of Garimond or Garimund, Patriarch of Jerusalem, before whom the Hospitallers took their three vows of obedience, chastity, and poverty.

Gassicourt, Cadet de. An apothecary of Paris, who, in the year 1796, published a work entitled *Le Tombeau de Jacques Molai, ou histoire secrète et abregée des initiés anciens et modernes.* In this book, which embraced all the errors of Barruel and Robison, he made the same charges of atheism and conspiracy against the Fraternity, and loaded the Chevalier Ramsay, the inventor of some of the high degrees, with the most vehement indignation as a libertine and traitor. But De Gassicourt subsequently acknowledged his folly in writing against a society of which he really knew nothing. In fact, in 1805, he solicited admission into the Order, and was initiated in the Lodge "l'Abeille," at Paris, where, in the various offices of Orator and Master, which he filled, he taught and recommended that Institution which he had once abused; and even on a public occasion pronounced the eulogy of that Ramsay whom he had formerly anathematized.

Gaston, John. Grand Duke of Tuscany; in 1737 he inaugurated a persecution against the Freemasons in his dominions. See *Tuscany.*

Gates of the Temple. In the system of Freemasonry, the Temple of Solomon is represented as having a gate on the east, west, and south sides, but none on the north. In reference to the historical Temple of Jerusalem, such a representation is wholly incorrect. In the walls of the building itself there were no places of entrance except the door of the porch, which gave admission to the house. But in the surrounding courts there were gates at every point of the compass. The Masonic idea of the Temple is, however, entirely symbolic. The Temple is to the Speculative Mason only a symbol not an historical building, and the gates are imaginary and symbolic also. They are, in the first place, symbols of the progress of the sun in his daily course, rising in the east, culminating to the meridian in the south, and setting in the west. They are also, in the allegory of life, which it is the object of the third degree to illustrate, symbols of the three stages of youth, manhood, and old age, or, more properly of birth, life, and death.

Gauge. See *Twenty-four-Inch Gauge.*

Gauntlets. Gloves formerly made of steel and worn by knights as a protection to their hands in battle. They have been adopted in the United States, as a part of the costume of a Knight Templar, under a regulation of the Grand Encampment, which directs them to be "of buff leather, the flap to extend four inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length."

Gavel. The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the Operative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in Speculative Masonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens.

It borrows its name from its shape, being that of the *gable* or *gavel* end of a house; and this word again comes from the German *gipfel,* a summit, top, or peak, — the idea of a pointed extremity being common to all.

The true form of the gavel is that of the stone-mason's hammer. It is to be made with a cutting edge, as in the annexed engraving, that it may be used "to break

off the corners of rough stones," an operation which could never be effected by the common hammer or mallet. The gavel thus shaped will give, when looked at in front, the exact representation of the *gavel* or *gable* end of a house, whence, as I have already said, the name is derived.

The gavel of the Master is also called a "Hiram," because, like that architect, it governs the Craft and keeps order in the Lodge, as he did in the Temple.

Gebal. A city of Phœnicia, on the Mediterranean, and under Mount Lebanon. It was the Byblos of the Greeks, where the worship of Adonis, the Syrian Thammuz, was celebrated. The inhabitants, who were Giblites or, in Masonic language, Giblemites, are said to have been distinguished for the art of stone-carving, and are called in the first Book of Kings "stone-squarers." See *Giblim.*

Gedaliah. The second officer in a Council of Super-Excellent Masters represents Gedaliah the son of Pashur. An historical error has crept into the ritual of this degree in reference to the Gedaliah who is represented in it. I have sought to elucidate the question in my work on *Cryptic Masonry* in the following manner:

There are five persons of the name of Gedaliah who are mentioned in Scripture, but only two of them were contemporary with the destruction of the Temple.

Gedaliah the son of Pashur is mentioned by the prophet Jeremiah (xxxviii. 1) as a prince of the court of Zedekiah. He was present at its destruction, and is known to have been one of the advisers of the king. It was through his counsels, and those of his colleagues, that Zedekiah was persuaded to deliver up the prophet Jeremiah to death, from which he was rescued only by the intercession of a eunuch of the palace.

The other Gedaliah was the son of Ahikam. He seems to have been greatly in favor with Nebuchadnezzar, for after the destruction of Jerusalem, and the deportation of Zedekiah, he was appointed by the Chaldean monarch as his satrap or governor over Judea. He took up his residence at Mizpah, where he was shortly afterwards murdered by Ishmael, one of the descendants of the house of David.

The question now arises, which of these two is the one referred to in the ceremonies of a Council of Super-Excellent Masters? I think there can be no doubt that the founders of the degree intended the second officer of the Council to represent the former, and not the latter Gedaliah — the son of Pashur, and not Gedaliah the son of Ahikam; the prince of Judah, and not the governor of Judea.

We are forced to this conclusion by various reasons. The Gedaliah represented in the degree must have been a resident of Jerusalem during the siege, and at the very time of the assault, which immediately preceded the destruction of the Temple and the city. Now, we know that Gedaliah the son of Pashur was with Hezekiah as one of his advisers. On the other hand, it is most unlikely that Gedaliah the son of Ahikam could have been a resident of Jerusalem, for it is not at all probable that Nebuchadnezzar would have selected such an one for the important and confidential office of a satrap or governor. We should rather suppose that Gedaliah the son of Ahikam had been carried away to Babylon after one of the former sieges; that he had there, like Daniel, gained by his good conduct the esteem and respect of the Chaldean monarch; that he had come back to Judea with the army; and that, on the taking of the city, he had been appointed governor by Nebuchadnezzar. Such being the facts, it is evident that he could not have been in the council of King Zedekiah, advising and directing his attempted escape.

The modern revivers of the degree of Super-Excellent Master have, therefore, been wrong in supposing that Gedaliah the son of Ahikam, and afterwards governor of Judea, was the person represented by the second officer of the Council. He was Gedaliah the son of Pashur, a wicked man, one of Zedekiah's princes, and was most probably put to death by Nebuchadnezzar, with the other princes and nobles whom he captured in the plains of Jericho.

Gemara. See *Talmud.*

General Assembly. See *Assembly.*

General Grand Chapter. Until the year 1797, the Royal Arch degree and the degrees subsidiary to it were conferred in this country, either in irresponsible bodies calling themselves Chapters, but obedient to no superior authority, or in Lodges working under a Grand Lodge Warrant. On the 24th of October, 1797, a convention of committees from three Chapters, namely, St. Andrew's Chapter of Boston, Temple Chapter of Albany, and Newburyport Chapter, was held at Boston, which recommended to the several Chapters within the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Ver-

mont, and New York, to hold a convention at Hartford on the fourth Wednesday of January ensuing, to form a Grand Chapter for the said States.

Accordingly, on the 24th of January, 1798, delegates from St. Andrew's Chapter of Boston, Mass.; King Cyrus Chapter of Newburyport, Mass.; Providence Chapter of Providence, R. I.; Solomon Chapter of Derby, Conn.; Franklin Chapter of Norwich, Conn.; Franklin Chapter of New Haven, Conn.; and Hudson Chapter of Hudson, N. Y.; to which were the next day added Temple Chapter of Albany, N. Y., and Horeb Chapter of Whitestown, N. Y., assembled at Hartford in Convention, and, having adopted a Constitution, organized a governing body which they styled, "The Grand Royal Arch Chapter of the Northern States of America." This body assumed in its Constitution jurisdiction over only the States of New England and New York, and provided that Deputy Grand Chapters, subject to its obedience, should be organized in those States. Ephraim Kirby, of Litchfield, Conn., was elected Grand High Priest; and it was ordered that the first meeting of the Grand Chapter should be held at Middletown, Conn., on the third Wednesday of September next ensuing.

On that day the Grand Chapter met, but the Grand Secretary and Grand Chaplain were the only Grand officers present. The Grand King was represented by a proxy. The Grand Chapter, however, proceeded to an election of Grand officers, and the old officers were elected. The body then adjourned to meet in January, 1799, at Providence, R. I.

On the 9th of January, 1799, the Grand Chapter met at Providence, the Deputy Grand Chapters of Massachusetts, Rhode Island, and New York being represented. At this meeting, the Constitution was very considerably modified, and the Grand Chapter assumed the title of "The General Grand Chapter of Royal Arch Masons for the six Northern States enumerated in the preamble." The meetings were directed to be held septennially; and the Deputy Grand Chapters were in future to be called "State Grand Chapters." No attempt was, however, made in words to extend the jurisdiction of the General Grand Chapter beyond the States already named.

On the 9th of January, 1806, a meeting of the General Grand Royal Arch Chapter was held at Middletown, representatives being present from the States of Rhode Island, Connecticut, Vermont, and New York. The Constitution was again revised. The title was for the first time assumed of "The General Grand Chapter of Royal Arch Masons for the United States of America," and jurisdiction was extended over the whole country. This year may, therefore, be considered as the true date of the establishment of the General Grand Chapter.

In 1826, the septennial meetings were abolished, and the General Grand Chapter has ever since met triennially.

The General Grand Chapter consists of the present and past Grand High Priests, Deputy Grand High Priests, Grand Kings and Scribes of the State Grand Chapters, and the Past General Grand officers.

The officers are a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, and General Grand Royal Arch Captain.

It originally possessed large prerogatives, extending even to the suspension of Grand Chapters; but by its present Constitution it has "no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever not specially granted" by its Constitution. It may, indeed, be considered as scarcely more than a great Masonic Congress meeting triennially for consultation. But even with these restricted powers, it is capable of doing much good.

General Grand High Priest. The presiding officer of the General Grand Chapter of the United States of America. He is elected every third year by the General Grand Chapter. The title was first assumed in 1799, although the General Grand Chapter did not at that time extend its jurisdiction beyond six of the Northern States.

General Grand Lodge. Ever since the Grand Lodges of this country began, at the commencement of the Revolutionary war, to abandon their dependence on the Grand Lodges of England and Scotland, — that is to say, as soon as they emerged from the subordinate position of Provincial Grand Lodges, and were compelled to assume a sovereign and independent character, — attempts have, from time to time, been made by members of the Craft to destroy this sovereignty of the State Grand Lodges, and to institute in its place a superintending power, to be constituted either as a Grand Master of North America or as a General Grand Lodge of the United States. Led, perhaps, by the analogy of the united Colonies under one federal head, or, in the very commencement of the Revolutionary struggle, controlled by long habits of dependence on the mother Grand Lodges of Europe, the contest had no

sooner begun, and a disseverance of political relations between England and America taken place, than the attempt was made to institute the office of Grand Master of the United States, the object being — of which there can hardly be a doubt — to invest Washington with the distinguished dignity.

The effort emanated, it appears, with the military Lodges in the army. For a full account of it we are indebted to the industrious researches of Bro. E. G. Storer, who published the entire Minutes of the "American Union Lodge," attached to the Connecticut line, in his work on *The Early Records of Freemasonry in the State of Connecticut.*

On the 27th of December, 1779, the Lodge met to celebrate the day at Morristown, in New Jersey, which, it will be remembered, was then the winter-quarters of the army. At that communication — at which, it may be remarked, by the way, "Bro. Washington" is recorded among the visitors — a petition was read, representing the present state of Freemasonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over said States.

The petition purports to emanate from "Ancient Free and Accepted Masons in the several lines of the army;" and on its being read, it was resolved that a committee be appointed from the different Lodges in the army, and from the staff, to meet in convention at Morristown on the 7th of February next. Accordingly, on the 7th of February, 1780, a convention, called in the records "a committee," met at Morristown. This convention adopted an address to the "Grand Masters of the several Lodges in the respective United States." The recommendations of this address were that the said Grand Masters should adopt and pursue the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, upon the continent; that they should nominate, as Grand Master of said Lodge, a brother whose merit and capacity may be adequate to a station so important and elevated; and that his name should be transmitted "to our Grand Mother Lodge in Europe" for approbation and confirmation.

This convention contained delegates from the States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland. Between the time of its conception, on the 27th of December, 1779, and that of its meeting on the 7th of February, 1780, that is to say in January, 1780, the Grand Lodge of Pennsylvania had held an emergent meeting, and in some measure anticipated the proposed action of the convention by electing General Washington *Grand Master of the United States.*

From the contemporaneous character of these events, it would seem probable that there was some concert of action between the Grand Lodge of Pennsylvania and the Masons of Morristown. Perhaps, the initiative having been taken by the latter in December, the former determined to give its influence, in January, to the final recommendations which were to be made in the following February. All this, however, although plausible, is but conjecture. Nothing appears to have resulted from the action of either body. The only further reference which I find to the subject, in subsequent Masonic documents, is the declaration of a convention held in 1783, to organize the Grand Lodge of Maryland, where it is remarked that "another Grand Lodge was requisite before an election could be had of a Grand Master for the United States."

But the attempt to form a General Grand Lodge, although, on this occasion, unsuccessful, was soon to be renewed. In 1790, the proposition was again made by the Grand Lodge of Georgia, and here, true to the Roman axiom, *Tempora mutantur et nos mutamur in illis*, the Grand Lodge of Pennsylvania became the opponent of the measure, and declared it to be impracticable.

Again, in 1799, the Grand Lodge of South Carolina renewed the proposition, and recommended a convention to be held at the city of Washington for the purpose of establishing a "Superintending Grand Lodge of America." The reasons assigned by the Grand Lodge of South Carolina for making this proposition are set forth in the circular which it issued on the subject to its sister Grand Lodges. They are "to draw closer the bonds of union between the different Lodges of the United States, and to induce them to join in some systematic plan whereby the drooping spirit of the Ancient Craft may be revived and become more generally useful and beneficial, and whereby Ancient Masonry, so excellent and beautiful in its primitive institution, may be placed upon such a respectable and firm basis in this western world as to bid defiance to the shafts of malice or the feeble attempts of any foreign disclaimers to bring it into disrepute." The allusion here is to the Abbé Barruel, who had just published his abusive and anti-Masonic *History of Jacobinism.*

Several Grand Lodges acceded to the proposition for holding a convention, al-

though they believed the scheme of a "Superintending Grand Lodge" inexpedient and impracticable; but they were willing to send delegates for the purpose of producing uniformity in the Masonic system. The convention, however, did not assemble.

The proposition was again made in 1803, by the Grand Lodge of North Carolina, and with a like want of success.

In 1806, the subject of a General Grand Lodge was again presented to the consideration of the Grand Lodges of the Union, and propositions were made for conventions to be held in Philadelphia in 1807, and in Washington city in 1808, neither of which was convened. The "Proceedings" of the various Grand Lodges in the years 1806, 1807, and 1808 contain allusions to this subject, most of them in favor of a convention to introduce uniformity, but unfavorable to the permanent establishment of a General Grand Lodge. North Carolina, however, in 1807, expressed the opinion that "a National Grand Lodge should possess controlling and corrective powers over all Grand Lodges under its jurisdiction."

An unsuccessful attempt was again made to hold a convention at Washington in January, 1811, "for the purpose of forming a Superintending Grand Lodge of America."

After the failure of this effort, the Grand Lodge of North Carolina, which seems to have been earnest in its endeavors to accomplish its favorite object, again proposed a convention, to be convoked at Washington in 1812. But the effort, like all which had preceded it, proved abortive. No convention was held.

The effort seems now, after all these discouraging efforts, to have been laid upon the shelf for nearly ten years. At length, however, the effort for a convention which had so often failed was destined to meet with partial success, and one rather extemporaneous in its character was held in Washington on the 8th of March, 1822. Over this convention, which the Grand Lodge of Maryland rather equivocally describes as "composed of members of Congress and strangers," the renowned orator and statesman Henry Clay presided. A strong appeal, most probably from the facile pen of its eloquent president, was made to the Grand Lodges of the country to concur in the establishment of a General Grand Lodge. But the appeal fell upon unwilling ears, and the Grand Lodges continued firm in their opposition to the organization of such a superintending body.

The subject was again brought to the attention of the Fraternity by the Grand Lodge of Maryland, which body, at its communication in May, 1845, invited its sister Grand Lodges to meet in convention at Baltimore on the 23d of September, 1847, for the purpose of reporting a Constitution of a General Grand Lodge.

This convention met at the appointed time and place, but only seven Grand Lodges were represented by twice that number of delegates. A Constitution was formed for a "Supreme Grand Lodge of the United States," which was submitted for approval or rejection to the Grand Lodges of the Union. The opinion expressed of that Constitution by the Grand Lodge of Ohio, "that it embraced, in several of its sections, indefinite and unmeaning powers, to which it was impossible to give a definite construction, and that it gave a jurisdiction to the body which that Grand Lodge would in no event consent to," seems to have been very generally concurred in by the other Grand bodies, and the "Supreme Grand Lodge of the United States" never went into operation. The formation of its Constitution was its first, its last, and its only act.

The next action that we find on this much discussed subject was by the Grand Lodge of New York, which body recommended, in 1848, that each of the Grand Lodges should frame the outlines of a General Grand Constitution such as would be acceptable to it, and send it with a delegate to a convention to be holden at Boston in 1850, at the time of meeting of the General Grand Chapter and General Grand Encampment. The committee of the Grand Lodge of New York, who made this recommendation, also presented the outlines of a General Grand Constitution.

This instrument defines the jurisdiction of the proposed General Grand Lodge as intended to be "over all controversies and disputes between the different Grand Lodges which may become parties to the compact, when such controversies are referred for decision; and the decisions in all cases to be final when concurred in by a majority of the Grand Lodges present;" but it disclaims all appeals from State Grand Lodges or their subordinates in matters relating to their own internal affairs. It is evident that the friends of the measure had abated much of their pretensions since the year 1779, when they wanted a Grand Lodge of America, "to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed, on the continent."

The Grand Lodge of Rhode Island also submitted the draft of a General Grand Constitution, more extensive in its details than that presented by New York, but substantially the same in principle. The

Grand Lodge of the District of Columbia also concurred in the proposition. The convention did not, however, meet; for the idea of a Supreme Grand Lodge was still an unpopular one with the Craft. In January, 1850, Texas expressed the general sentiment of the Fraternity when it said: "The formation of a General Grand Lodge will not accomplish the desired end. The same feeling and spirit that now lead to difficulties between the different Grand Lodges would produce insubordination and disobedience of the edicts of a General Grand Lodge."

But another attempt was to be made by its friends to carry this favorite measure, and a convention of delegates was held at Lexington, Ky., in September, 1853, during the session of the General Grand Chapter and Encampment at that city. This convention did little more than invite the meeting of a fuller convention, whose delegates should be clothed with more plenary powers, to assemble at Washington in January, 1855.

The proposed convention met at Washington, and submitted a series of nine propositions styled "Articles of Confederation." The gist of these articles is to be found in the initial one, and is in these words: "All matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Lodges of the United States, which cannot by their own action be satisfactorily adjusted or disposed of, shall, if the importance of the case or the common welfare of the Fraternity demand it, be submitted, with accompanying evidence and documents, to the several Grand Lodges in their individual capacities; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding, and final on all parties concerned."

The provisions of these articles were to be considered as ratified, and were to take effect as soon as they were approved by twenty Grand Lodges of the United States. It is needless to say that this approbation was never received, and the proposed confederation failed to assume a permanent form.

It will be perceived that the whole question of a General Grand Lodge is here, at once and in full, abandoned. The proposition was simply for a confederated league, with scarcely a shadow of power to enforce its decisions, with no penal jurisdiction whatsoever, and with no other authority than that which, from time to time, might be delegated to it by the voluntary consent of the parties entering into the confederation. If the plan had been adopted, the body would, in all probability, have died in a few years of sheer debility. There was no principle of vitality to keep it together.

But the friends of a General Grand Lodge did not abandon the hope of effecting their object, and in 1857 the Grand Lodge of Maine issued a circular, urging the formation of a General Grand Lodge at a convention to be held at Chicago in September, 1859, during the session of the General Grand Chapter and General Grand Encampment at that city. This call was generally and courteously responded to; the convention was held, but it resulted in a failure, and since then all idea of a General Grand Lodge appears to have been abandoned.

Generalissimo. The second officer in a Commandery of Knights Templars, and one of its representatives in the Grand Commandery. His duty is to receive and communicate all orders, signs, and petitions; to assist the Eminent Commander, and, in his absence, to preside over the Commandery. His station is on the right of the Eminent Commander, and his jewel is a square, surmounted by a paschal lamb.

The use of the title in Templarism is of very recent origin, and peculiar to this country. No such officer was known in the old Order. It is, besides, inappropriate to a subordinate officer, being derived from the French *generalissime*, and that from the Italian *generalissimo*, both signifying a supreme commander. It has the same meaning in English.

Gentleman Mason. In some of the old lectures of the last century this title is used as equivalent to Speculative Freemason. Thus they had the following catechism:

"*Q.* What do you learn by being a Gentleman Mason?

"*A.* Secrecy, Morality, and Good-Fellowship.

"*Q.* What do you learn by being an Operative Mason?

"*A.* Hew, Square, Mould stone, lay a Level, and raise a Perpendicular."

Hence we see that Gentleman Mason was in contrast with Operative Mason.

Genuflection. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of a man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Masons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In Ancient Craft Masonry, during prayer, it is the custom for the members to stand, but in

the higher degrees, kneeling, and generally on one knee, is the more usual form.

Geometrical Master Mason. A term in use in England during the last century. By the primitive regulations of the Grand Chapter, an applicant for the Royal Arch degree was required to produce a certificate that he was "a Geometrical Master Mason," and had passed the chair. The word Geometrical was here synonymous with Speculative.

Geometric Points. In the language of French Masonry, this name is given to the four cardinal points of the compass, because they must agree with the four sides of a regular Temple or Lodge. They are a symbol of regularity and perfection.

Geometry. In the modern rituals, geometry is said to be the basis on which the superstructure of Masonry is erected; and in the old Constitutions of the Mediæval Freemasons of England the most prominent place of all the sciences is given to geometry, which is made synonymous with Masonry. Thus, in the Halliwell MS., which dates not later than the latter part of the fourteenth century, the Constitutions of Masonry are called "the Constitution of the art of geometry according to Euclid," the words geometry and Masonry being used indifferently throughout the document; and in the Harleian MS. it is said, "thus the craft Geometry was governed there, and that worthy Master (Euclid) gave it the name of Geometry, and it is called Masonrie in this land long after." In another part of the same MS. it is thus defined: "The fifth science is called Geometry, and it teaches a man to mete and measure of the earth and other things, which science is Masonrie."

The Egyptians were undoubtedly one of the first nations who cultivated geometry as a science. "It was not less useful and necessary to them," as Goguet observes, (*Orig. des Lois.*, I., iv. 4,) "in the affairs of life, than agreeable to their speculatively philosophical genius." From Egypt, which was the parent both of the sciences and the mysteries of the Pagan world, it passed over into other countries; and geometry and Operative Masonry have ever been found together, the latter carrying into execution those designs which were first traced according to the principles of the former.

Speculative Masonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, Speculative Freemasonry derives its most important symbols from this parent science. Hence it is not strange that Euclid, the most famous of geometricians, should be spoken of in all the Old Records as a founder of Masonry in Egypt, and that a special legend should have been invented in honor of his memory.

Georgia. Freemasonry was introduced at a very early period into the province of Georgia. Roger Lacey is said to have been the first Provincial Grand Master, and to him the warrant for Solomon's Lodge, at Savannah, was directed in 1735. Rockwell (Ahim. Rez., p. 323,) denies this, and thinks that there was an earlier Lodge organized by Lacey, perhaps in 1730. The original warrant of Solomon's Lodge has, however, been destroyed, and we have no authentic evidence on the subject; although it is very generally conceded that the introduction of organized Masonry into Georgia does not date later than the year 1735. There is no evidence, except tradition, of the existence of an earlier Lodge. In 1786 —Mitchell, (*Hist.*, i. 570,) with his usual typographical inaccuracy, says 1776—the Independent Grand Lodge of Georgia was formed, Samuel Elbert, (again Mitchell blunders and says Elliot,) the last Provincial Grand Master resigning his position to William Stephens, who was elected the first Grand Master.

German Union of Two and Twenty. A secret society founded in Germany, in 1786, by Dr. Bahrdt, whose only connection with Freemasonry was that Bahrdt and the twenty-one others who founded it were Masons, and that they invited to their co-operation the most distinguished Masons of Germany. The founder professed that the object of the association was to diffuse intellectual light, to annihilate superstition, and to perfect the human race. Its instruction was divided into six degrees, as follows: 1. The Adolescent; 2. The Man; 3. The Old Man; 4. The Mesopolite; 5. The Diocesan; 6. The Superior. The first three degrees were considered a preparatory school for the last three, out of which the rules of the society were chosen. It lasted only four years, and was dissolved by the imprisonment of its founder for a political libel, most of its members joining the Illuminati. The publication of a work in 1789 entitled *Mehr Noten als Text, etc.*, i. e., *More Notes than Text*, or *The German Union of XXII.*, which divulged its secret organization, tended to hasten its dissolution. See *Bahrdt.*

Germany. Of all countries Germany plays the most important part in the history of ancient Masonry, since it was there that the gilds of Operative Stone-masons first assumed that definite organization which subsequently led to the establishment of

Speculative Freemasonry. But it was not until a later date that the latter institution obtained a footing on German soil. Findel (*Hist.*, p. 238,) says that as early as 1730 temporary Lodges, occupied only in the communication of Masonic knowledge and in the study of the ritual, were formed at different points. But the first regular Lodge was established at Hamburg, in 1733, under a warrant of Lord Strathmore, Grand Master of England; which did not, however, come into active operation until four years later. Its progress was at first slow; but, under the patronage of Frederick the Great, it assumed a firm footing, which it has never lost, and nowhere is Freemasonry now more popular or more deserving of popularity. Its scholars have brought to the study of its antiquities and its philosophy all the laborious research that distinguishes the Teutonic mind, and the most learned works on these subjects have emanated from the German press. The detailed history of its progress would involve the necessity of no ordinary volume.

Ghiblim. The form in which Dr. Anderson spells *Giblim*. In the Book of Constitutions, ed. 1738, page 70, it is stated that in 1350 "John de Spoulee, call'd *Master of the Ghiblim*," rebuilt St. George's chapel.

Gibalim. A Masonic corruption of *Giblim*, the Giblites, or men of Gebal. See *Giblim*.

Giblim. Heb., גבלם. A significant word in Masonry. It is the plural of the Gentile noun Gibli, (the *g* pronounced hard,) and means, according to the idiom of the Hebrew, *Giblites*, or inhabitants of the city of Gebal. The Giblim, or Giblites, are mentioned in Scripture as assisting Solomon's and Hiram's builders to prepare the trees and the stones for building the Temple, and from this passage it is evident that they were clever artificers. The passage is in 1 Kings v. 18, and, in our common version, is as follows: "And Solomon's builders and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house," where the word translated in the authorized version by *stone-squarers* is, in the original, *Giblim*. It is so also in that translation known as the *Bishop's Bible*. The Geneva version has *masons*. The French version of Martin has *tailleurs de pierres*, following the English; but Luther, in his German version, retains the original word *Giblim*.

It is probable that the English translation followed the Jewish Targum, which has a word of similar import in this passage. The error has, however, assumed importance in the Masonic ritual, where *Giblim* is supposed to be synonymous with a Mason. And Sir Wm. Drummond confirms this by saying, in his *Origines*, (vol. iii., b. v., ch. iv., p. 129,) that "the Gibalim were Master Masons who put the finishing hand to King Solomon's Temple." See *Gebal*.

Gilds. The word gild, guild, or geld, from the Saxon *gildan*, to pay, originally meant a tax or tribute, and hence those fraternities which, in the early ages, contributed sums to a common stock, were called Gilds. Cowell, the old English jurist, defines a Gild to be "a fraternity or commonality of men gathered together into one combination, supporting their common charge by mutual contribution."

Societies of this kind, but not under the same name, were known to the ancient Greeks and Romans, and their artificers and traders were formed into distinct companies which occupied particular streets named after them. But according to Dr. Lujo Brentano, who published, in 1870, an essay on *The History and Development of Gilds*, England is the birthplace of the Mediæval Gilds, from whom he says that the modern Freemasons emerged. They existed, however, in every country of Europe, and we identify them in the Compagnons de la Tour of France, and the Baucorporationen of Germany. The difference, however, was that while they were patronized by the municipal authorities in England, they were discouraged by both the Church and State on the Continent.

The Gilds in England were of three kinds, Religious Gilds, Merchant Gilds, and Craft Gilds, specimens of all of which still exist, although greatly modified in their laws and usages. The Religious or Ecclesiastical Gilds are principally found in Roman Catholic countries, where, under the patronage of the Church, they often accomplish much good by the direction of their benevolence to particular purposes. Merchant Gilds are exemplified in the twelve great Livery Companies of London. And the modern Trades Unions are nothing else but Craft Gilds under another name. But the most interesting point in the history of the Craft Gilds is the fact that from them arose the Brotherhoods of the Freemasons.

Brentano gives the following almost exhaustive account of the organization and customs of the Craft Gilds:

"The Craft Gilds themselves first sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the *familia* of their lord. Like those Frith Gilds, the object of the early Craft Gilds was to create rela-

tions as if among brothers; and above all things, to grant to their members that assistance which the member of a family might expect from that family. As men's wants had become different, this assistance no longer concerned the protection of life, limbs, and property, for this was provided for by the Frith Gilds, now recognized as the legitimate authority; but the principal object of the Craft Gilds was to secure their members in the independent, unimpaired, and regular earning of their daily bread by means of their craft.

"The very soul of the Craft Gild was its meetings, which brought all the Gild brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box, having several locks like that of the Trade Unions, and containing the charters of the Gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the presidents (originally called Aldermen, afterwards Masters and Wardens) and other officials, except in those cases already mentioned, in which the Master was appointed by the king, the bishop, or the authorities of the town. As a rule, the Gilds were free to choose their Masters, either from their own members, or from men of higher rank, though they were sometimes limited in their choice to the former.

"The Wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulation of the trade, saw these ordinances properly executed, and watched over the maintenance of the customs of the Craft. They had the right to examine all manufactures, and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of Gild brothers, the highest authority in all the concerns of the Gild. No Gild member could be arraigned about trade matters before any other judge. We have still numerous documentary proofs of the severity and justice with which the Wardens exercised their judicial duties. Whenever they held a court, it was under special forms and solemnities; thus, for instance, in 1275 the chief Warden of the masons building Strasburg cathedral held a court sitting under a canopy.

"Besides being brotherhoods for the care of the temporal welfare of their members, the Craft Gilds were, like the rest of the Gilds, at the same time religious fraternities. In the account of the origin of the Company of Grocers, it is mentioned that at the very first meeting they fixed a stipend for the priest, who had to conduct their religious services and pray for their dead. In this respect the Craft Gilds of all countries are alike; and in reading their statutes, one might fancy sometimes that the old craftsmen cared only for the well-being of their souls. All had particular saints for patrons, after whom the society was frequently called; and, where it was possible, they chose one who had some relation to their trade. They founded masses, altars, and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. Sometimes individual Craft Gilds appear to have stood in special relation to a particular church, by virtue of which they had to perform special services, and received in return a special share in all the prayers of the clergy of that church. In later times, the Craft Gilds frequently went in solemn procession to their churches. We find innumerable ordinances also as to the support of the sick and poor; and to afford a settled asylum for distress, the London Companies early built dwellings near their halls. The chief care, however, of the Gildmen was always directed to the welfare of the souls of the dead. Every year a requiem was sung for all departed Gild brothers, when they were all mentioned by name; and on the death of any member, special services were held for his soul, and distribution of alms was made to the poor, who, in return, had to offer up prayers for the dead, as is still the custom in Roman Catholic countries."

In a *History of the English Guilds*, edited by Toulmin Smith from old documents in the Record Office at London, and published by the Early English Text Society, we find many facts confirmatory of those given by Brentano, as to the organization of these organizations.

The testimony of these old records shows that a religious element pervaded the Gilds, and exercised a very powerful influence over them. Women were admitted to all of them, which Herbert (*Liv. Comp.*, i. 83,) thinks was borrowed from the Ecclesiastical Gilds of Southern Europe; and the brethren and sisters were on terms of complete equality. There were fees on entrance, yearly and special payments, and fines for wax for lights to burn at the altar or in funeral rites. The Gilds had set days of meeting, known as "moming speeches," or "days of spekyngges totiedare for here comune profyte," and a grand festival on the patron saint's day, when the members assembled for worship, almsgiving, feasting, and for nourishing of brotherly love.

Mystery plays were often performed. They had a treasure-chest, the opening of which was a sign that business had begun. While it remained open all stood with uncovered heads, when cursing and swearing and all loose conduct were severely punished. The Gild property consisted of land, cattle, money, etc. The expenditure was on the sick poor and aged, in making good losses by robbery, etc. Loans were advanced, pilgrims assisted, and, in one city, "any good girl of the Gild" was to have a dowry on marriage, if her father could not provide it. Poor travellers were lodged and fed. Roads were kept in repair, and churches were sustained and beautified. They wore a particular costume, which was enforced by their statutes, whence come the liveries of the London Companies of the present day and the "clothing" of the Freemasons.

An investigation of the usages of these Mediæval Gilds, and a comparison of their regulations with the old Masonic Constitutions, will furnish a fertile source of interest to the Masonic archæologist, and will throw much light on the early history of Freemasonry.

Gilkes, Peter William. Born in London in 1765, and died in 1833. He was celebrated for his perfect knowledge of the ritual of Ancient Craft Masonry according to the English ritual, which he successfully taught for many years. His reputation in England as a Masonic teacher was very great.

Girdle. In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the sacred garments; and Gibbon says that "at the age of puberty the faithful Persian was invested with a mysterious girdle; fifteen genuflections were required after he put on the sacred girdle." The old Templars assumed the obligations of poverty, obedience, and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as the analogue of the Masonic apron.

Glaire, Peter Maurice. A distinguished Mason, who was born in Switzerland in 1743, and died in 1819. In 1764, he went to Poland, and became the intimate friend of King Stanislaus Poniatowski, who confided to him many important diplomatic missions. During his residence in Poland, Glaire greatly patronized the Freemasons of that kingdom, and established there a Rite of seven degrees. He returned to Switzerland in 1788, where he continued to exercise an interest in Freemasonry, and in 1810 was elected Grand Master for three years, and in 1813, for life of the Roman Grand Orient of Helvetia, which body adopted his Rite.

Gleason, Benjamin. A lecturer and teacher of the Masonic ritual, according to the system of Webb, in the Grand Lodge of Massachusetts, from 1806 to 1842. Gleason is said to have been a man of liberal education, and a graduate in 1802 of Brown University. He became soon after a pupil of Thomas Smith Webb, whose lectures he taught in Massachusetts and elsewhere. The assertion of some writers that Gleason went to England and lectured before the Grand Lodge of England, which recognized his or Webb's system as being the same as that of Preston, is highly improbable and wants confirmation.

Globe. In the second degree, the celestial and terrestrial globes have been adopted as symbols of the universal extension of the Order, and as suggestive of the universal claims of brotherly love. The symbol is a very ancient one, and is to be found in the religious systems of many countries. Among the Mexicans the globe was the symbol of universal power. But the Masonic symbol appears to have been derived from, or at least to have an allusion to, the Egyptian symbol of the *winged globe.* There is nothing more common among the Egyptian monuments than the symbol of a globe supported on each side by a serpent, and accompanied with wings extended wide beyond them, occupying nearly the whole of the entablature above the entrance of many of their temples. We are thus reminded of the globes on the pillars at the entrance of the Temple of Solomon. The winged globe, as the symbol of Cneph, the Creator Sun, was adopted by the Egyptians as their national device, as the Lion is that of England, or the Eagle of the United States. In the eighteenth chapter of Isaiah, where the authorized version of King James's Bible has "Woe to the land shadowing with wings," Lowth, after Bochart, translates, "Ho! to the land of the winged cymbal," supposing the Hebrew צלצל to mean the sistrum, which was a round instrument, consisting of a broad rim of metal, having rods passing through it, and some of which, extending beyond the sides, would, says Bishop Lowth, have the appearance of wings, and be expressed by the same Hebrew word. But Rosellini translates the passage differently, and says, "Ho, land of the winged globe."

Dudley, in his *Naology*, (p. 18,) says that the knowledge of the spherical figure of the earth was familiar to the Egyptians

in the early ages, in which some of their temples were constructed. Of the round figure described above, he says that although it be called a globe, an egg, the symbol of the world was perhaps intended; and he thinks that if the globes of the Egyptian entablatures were closely examined, they would perhaps be found of an oval shape, figurative of the creation, and not bearing any reference to the form of the world.

The interpretation of the Masonic globes, as a symbol of the universality of Masonry, would very well agree with the idea of the Egyptian symbol referring to the extent of creation. That the globes on the pillars, placed like the Egyptian symbol before the temple, were a representation of the celestial and terrestrial globes, is a very modern idea. In the passage of the Book of Kings, whence Masonry has derived its ritualistic description, it is said, (1 Kings vii. 16,) "And he made two chapiters of molten brass, to set upon the tops of the pillars." In the Masonic ritual it is said that "the pillars were surmounted by two pomels or globes." Now *pomel*, פּמיל, is the very word employed by Rabbi Solomon in his commentary on this passage, a word which signifies a globe or spherical body. The Masonic globes were really the chapiters described in the Book of Kings. Again it is said, (1 Kings vii. 22,) "Upon the top of the pillars was lily work." We now know that the plant here called the lily was really the lotus, or the Egyptian water-lily. But among the Egyptians the lotus was a symbol of the universe; and hence, although the Masons in their ritual have changed the expanded flower of the lotus, which crowned the chapiter and surmounted each pillar of the porch, into a globe, they have retained the interpretation of universality. The Egyptian globe or egg and lotus or lily and the Masonic globe are all symbols of something universal, and the Masonic idea has only restricted by a natural impulse the idea to the universality of the Order and its benign influences. But it is a pity that Masonic ritualists did not preserve the Egyptian and scriptural symbol of the lotus surrounding a ball or sphere, and omit the more modern figures of globes celestial and terrestrial.

Glory, Symbol of. The Blazing Star in the old lectures was called "the glory in the centre," because it was placed in the centre of the floor-cloth, and represented the glorious name of Deity. Hence Dr. Oliver gives to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of *The symbol of Glory*.

Gloves. In the continental Rites of Masonry, as practised in France, in Germany, and in other countries of Europe, it is an invariable custom to present the newly-initiated candidate not only, as we do, with a white leather apron, but also with two pair of white kid gloves, — one a man's pair for himself, and the other a woman's, — to be presented by him in turn to his wife or his betrothed, according to the custom of the German Masons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing.

There is in this, of course, as there is in everything else which pertains to Freemasonry, a symbolism. The gloves given to the candidate for himself are intended to teach him that the acts of a Mason should be as pure and spotless as the gloves now given to him. In the German Lodges, the word used for *acts* is, of course, *handlung*, or *handlings*, "the works of his hands," which makes the symbolic idea more impressive.

Dr. Robert Plot — no friend of Masonry, but still an historian of much research — says, in his *Natural History of Staffordshire*, that the Society of Freemasons in his time (and he wrote in 1686) presented their candidates with gloves for themselves and their wives. This shows that the custom, still preserved on the continent of Europe, once was practised in England; although there, as well as in America, it is discontinued, which is perhaps to be regretted.

But although the presentation of the gloves to the candidate is no longer practised as a ceremony in England or America, yet the use of them as a part of the proper professional clothing of a Mason in the duties of the Lodge or in processions, is still retained; and in many well-regulated Lodges the members are almost as regularly clothed in their white gloves as in their white aprons.

The symbolism of the gloves, it will be admitted, is in fact but a modification of that of the apron. They both signify the same thing, both are allusive to a purification of life. "Who shall ascend," says the Psalmist, "into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The apron may be said to refer to the "pure heart;" the gloves, to the "clean hands." Both are significant of purification—of that purification which was always symbolized by the ablution which preceded the ancient initiations into the sacred mysteries. But while our American and English Masons have adhered only to the apron, and rejected the gloves as a Masonic symbol, the latter appear to be far more important in symbolic science, because the allusions to pure or

clean hands are abundant in all the ancient writers.

"Hands," says Wemyss, in his *Clavis Symbolica*, "are the symbols of human actions—pure hands are pure actions; unjust hands are deeds of injustice." There are numerous references in sacred or profane writers to this symbolism. The washing of the hands has the outward sign of an internal purification. Hence the Psalmist says, "I will wash my hands in innocence, and I will encompass thine altar, Jehovah."

In the Ancient Mysteries, the washing of the hands was always an introductory ceremony to the initiation, and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence on a temple in the island of Crete this inscription was placed: "Cleanse your feet, wash your hands, and then enter."

Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus, Homer makes Hector say,

> "I dread with unwashed hands to bring
> My incensed wine to Jove an offering."

The same practice existed among the Jews; and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man. See ye to it." In the Christian Church of the Middle Ages, gloves were always worn by bishops or priests when in the performance of ecclesiastical functions. They were made of linen and were white; and Durandus, a celebrated ritualist, says that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity."

There is no necessity to extend examples any further. There is no doubt that the use of the gloves in Masonry is a symbolic idea, borrowed from the ancient and universal language of symbolism, and was intended, like the apron, to denote the necessity of purity of life.

The builders, who associated in companies, who traversed Europe and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants, their name, their technical language, and the apron, that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment. Did they also bequeath to us their gloves? This is a question which some modern discoveries will at last enable us to solve.

M. Didron, in his *Annales Archéologiques*, presents us with an engraving copied from the painted glass of a window in the Cathedral of Chartres, in France. The painting was executed in the thirteenth century, and represents a number of operative masons at work. *Three* of them are adorned with laurel crowns. May not these be intended to represent the three officers of a Lodge? All of the masons wear gloves. M. Didron remarks that in the old documents which he has examined mention is often made of gloves which are intended to be presented to masons and stone-cutters. In a subsequent number of the *Annales*, he gives the following three examples of this fact:

In the year 1331, the Chatelan of Villaines, in Duemois, bought a considerable quantity of gloves to be given to the workmen, in order, as it is said, "to shield their hands from the stone and lime."

In October, 1383, as he learns from a document of that period, three dozen pair of gloves were bought and distributed to the masons when they commenced the buildings at the Chartreuse of Dijon.

And, lastly, in 1486 or 1487, twenty-two pair of gloves were given to the masons and stone-cutters who were engaged in work at the city of Amiens.

It is thus evident that the builders — the operative masons—of the Middle Ages wore gloves to protect their hands from the effects of their work. It is equally evident that the Speculative Masons have received from their operative predecessors the gloves as well as the apron, both of which, being used by the latter for practical uses, have been, in the spirit of symbolism, appropriated by the former to "a more noble and glorious purpose."

Gnostics. The general name of Gnostics has been employed to designate several sects that sprung up in the eastern parts of the Roman empire about the time of the advent of Christianity; although it is supposed that their principal doctrines had been taught centuries before in many of the cities of Asia Minor. The word Gnosticism is derived from the Greek *Gnosis* or knowledge, and was a term used in the earliest days of philosophy to signify the science of divine things, or, as Matter says, "superior or celestial knowledge." He thinks the word was first used by the Jewish philosophers of the famous school of Alexandria. The favorite opinion of scholars is that the sect of Gnostics arose among the philosophers who were the converts of Paul and the other Apostles, and

who sought to mingle the notions of the Jewish Egyptian school, the speculations of the Kabbalists, and the Grecian and Asiatic doctrines with the simpler teachings of the new religion which they had embraced. They believed that the writings of the Apostles enunciated only the articles of the vulgar faith; but that there were esoteric traditions which had been transmitted from generation to generation in mysteries, to which they gave the name of Gnosticism or Gnosis. King says (*Gnostics*, p. 7,) that they drew the materials out of which they constructed their system from two religions, viz., the Zendavesta and its modifications in the Kabbala, and the reformed Brahmanical religion, as taught by the Buddhist missionaries.

Notwithstanding the large area of country over which this system of mystical philosophy extended, and the number of different sects that adopted it, the same fundamental doctrine was everywhere held by the chiefs of Gnosticism. This was, that the visible creation was not the work of the Supreme Deity, but of the Demiurgus, a simple emanation, and several degrees removed from the Godhead. To the latter, indeed, styled by them "the unknown Father," they attributed the creation of the intellectual world, the Æons and Angels, while they made the creation of the world of matter the work of the Demiurgus.

Gnosticism abounded in symbols and legends, in talismans and amulets, many of which were adopted into the popular superstitions of the Mediæval ages. It is, too, interesting to the student of Masonic antiquities because of its remote connection with that Order, some of whose symbols have been indirectly traced to a Gnostic origin. The Druses of Mount Lebanon were supposed to be a sect of Gnostics; and the constant intercourse which was maintained during the Crusades between Europe and Syria produced an effect upon the Western nations through the influence of the pilgrims and warriors.

Towards the Manicheans, the most prominent offshoot of Gnosticism, the Templars exercised a tolerant spirit very inconsistent with the professed objects of their original foundation, which led to the charge that they were affected by the dogmas of Manicheism.

The strange ceremonies observed in the initiation into various secret societies that existed in the Lower Empire are said to have been modelled on the Gnostic rites of the Mithraic Cave.

The architects and stone-masons of the Middle Ages borrowed many of the principles of ornamentation, by which they decorated the ecclesiastical edifices which they constructed, from the abstruse symbols of the Gnostics.

So, too, we find Gnostic symbols in the Hermetic Philosophy and in the system of Rosicrucianism; and lastly, many of the symbols still used by Freemasonry — such, for instance, as the triangle within a circle, the letter G, and the pentacle of Solomon — have been traced to a Gnostic source.

Goat, Riding the. The vulgar idea that "riding the goat" constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstition of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns and hoof and shaggy hide, and called him "goat-footed." When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the Devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where, it was said, the Devil appeared *riding on a goat*. These orgies of the witches, where, amid fearfully blasphemous ceremonies, they practised initiation into their Satanic rites, became, to the vulgar and the illiterate, the type of the Masonic mysteries; for, as Dr. Oliver says, it was in England a common belief that the Freemasons were accustomed in their Lodges "to raise the Devil." So the "riding of the goat," which was believed to be practised by the witches, was transferred to the Freemasons; and the saying remains to this day, although the belief has very long since died out.

God. A belief in the existence of God is an essential point of Speculative Masonry — so essential, indeed, that it is a landmark of the Order that no Atheist can be made a Mason. Nor is this left to an inference; for a specific declaration to that effect is demanded as an indispensable preparation for initiation. And hence Hutchinson says that the worship of God "was the first and corner-stone on which our originals thought it expedient to place the foundation of Masonry." The religion of Masonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. "Be assured," says Godfrey Higgins, "that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church." There never has been a time since the revival of Freemasonry, when this belief in God as a superintending power did not form a part of the system.

The very earliest rituals that are extant, going back almost to the beginning of the eighteenth century, contain precisely the same question as to the trust in God which is found in those of the present day; and the oldest manuscript Constitutions, dating as far back as the fifteenth century at least, all commence with, or contain, an invocation to the "Mighty Father of Heaven." There never was a time when the dogma did not form an essential part of the Masonic system.

Godfather. In French Lodges the member who introduces a candidate for initiation is called his "parrain," or "godfather."

Goethe, John Wolfgang von. This illustrious German poet was much attached to Freemasonry. He was initiated on the eve of the festival of St. John the Baptist, in 1780; and on the eve of the same festival, in 1830, the Masons of Weimar celebrated the semi-centennial anniversary of his admission into the Order, of which, in a letter to the musical composer, Zeeter, who had been, like himself, initiated on the same day fifty years before, he speaks with great gratification as his "Masonic jubilee." He says, "The gentlemen have treated this epoch with the greatest courtesy. I responded to it in the most friendly manner on the following day." Goethe's writings contain many favorable allusions to the Institution.

Golden Candlestick. The golden candlestick which was made by Moses for the service of the tabernacle, and was afterwards deposited in the holy place of the temple, to throw light upon the altar of incense, and the table of showbread, was made wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive-oil, and lighted every evening by the priests on duty. Its seven branches are explained in the Ineffable degrees as symbolizing the seven planets. It is also used as a decoration in Chapters of the Royal Arch, but apparently without any positive symbolic signification.

Golden Fleece. In the lecture of the first degree, it is said of the Mason's apron, that it is "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter." The reference is here evidently not to the Argonautic expedition in search of the golden fleece, nor to the deluge, of which that event is supposed to have been a figure, as Dr. Oliver incorrectly supposes, (*Symb. Dict.*,) but to certain decorations of honor with which the apron is compared. The eagle was to the Romans the ensign of imperial power; the Order of the Golden Fleece was of high repute as an Order of Knighthood. It was established in Flanders, in 1429, by the Duke of Burgundy, who selected the fleece for its badge because wool was the staple production of the country. It has ever been considered, says Clark, one of the most illustrious Orders in Europe. The Order of the Garter was, and is still considered, the highest decoration that can be bestowed upon a subject by a sovereign of Great Britain. Thus, the apron is proudly compared with the noblest decorations of ancient Rome and of modern Europe. But the Masons may have been also influenced in their selection, of a reference to the Golden Fleece, by the fact that in the Middle Ages it was one of the most important symbols of the Hermetic philosophers.

Golden Key, Knight of the. See *Knight of the Golden Key.*

Golden Lance, Knight of the. See *Knight of the Golden Lance.*

Golgotha. Greek, Γολγοθᾶ, from the Hebrew, גלגלת, *Gulgoleth*, "a skull." The name given by the Jews to Calvary, the place of Christ's crucifixion and burial. It is a significant word in Templar Masonry. See *Calvary.*

Good Samaritan. An androgynous, honorary or side degree conferred in the United States with rather impressive ceremonies. It is, of course, as a degree to be conferred on females, unconnected with Masonic history or traditions, but draws its allusions from the fate of Lot's wife, and from the parable of the Good Samaritan related in the Gospels. The passages of Scripture which refer to these events are read during the ceremony of initiation. This degree is to be conferred only on Royal Arch Masons and their wives, and in conferring it two Good Samaritans must always be present, one of whom must be a Royal Arch Mason. Much dignity and importance has been given to this degree by its possessors; and it is usual in many places for a certain number of Good Samaritans to organize themselves into regular, but of course independent, bodies to hold monthly meetings under the name of Assemblies, to elect proper officers, and receive applications for initiation. In this manner the assemblies of Good Samaritans, consisting of male and female members, bear a very near resemblance to the female Lodges, which, under the name of "Maçonnerie d'Adoption," prevail in France.

Good Shepherd. Our Saviour called himself the Good Shepherd. Thus, in St. John's Gospel, (x. 14, 15, 16,) he says: "I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Hence, in Masonic as well as in Christian symbolism, Christ is naturally called the Good Shepherd.

Good Shepherd, Sign of the. When Jesus was relating (Luke xv.) the parable in which one having lost a sheep goes into the wilderness to search for it, he said: "And when he hath found it, he layeth it on his shoulders, rejoicing." Mr. Hettner, a German writer on Greek customs, says: "When the Greek carries home his lamb, he slings it round his neck, holding it by the feet crossed over the breast. This is to be seen with us also, but the sight is especially attractive at Athens, for it was in this manner that the ancients represented Hermes as the guardian and multiplier of flocks; so stood the statue of Hermes at Olympia, Occhalia, and Tanagra. Small marble statues of this kind have even come down to us, one of which is to be seen in the Pembroke collection at Wilton House; another, a smaller one, in the Stoa of Hadrian, at Athens. This representation, however, appears most frequently in the oldest works of Christian art, in which the laden Hermes is turned into a laden Christ, who often called himself the Good Shepherd, and expressly says in the Gospel of St. Luke, that when the shepherd finds the sheep, he lays it joyfully on his shoulder."

Now, although the idea of the Good Shepherd may have been of Pagan origin, yet derived from the parable of our Saviour in St. Luke and his language in St. John, it was early adopted by the Christians as a religious emblem. The Good Shepherd bearing the sheep upon his shoulders, the two hands of the Shepherd crossed upon his breast and holding the legs of the sheep, is a very common subject in the paintings of the earliest Christian era. It is an expressive symbol of the Saviour's love — of him who taught us to build the new temple of eternal life — and, consequently, as Didron says, "the heart and imagination of Christians have dwelt fondly upon this theme; it has been unceasingly repeated under every possible aspect, and may be almost said to have been worn threadbare by Christian art. From the earliest ages, Christianity completely made it her own." And hence the Christian degree of Rose Croix has very naturally appropriated the "sign of the Good Shepherd," the representation of Christ bearing his once lost but now recovered sheep upon his shoulders, as one of its most impressive symbols.

Goose and Gridiron. An alehouse with this sign, in London House-Yard, at the north end of St. Paul's. In 1717 the Lodge of Antiquity met at the Goose and Gridiron, and it was there that the first quarterly communication of the Grand Lodge of England, after the revival of 1717, was held on the 24th of June, 1717.

Gormogons. A secret society established in 1724, in England, in opposition to Freemasonry. One of its rules was that no Freemason could be admitted until he was first degraded, and had then renounced the Masonic Order. It was absurdly and intentionally pretentious in its character; claiming, in ridicule of Freemasonry, a great antiquity, and pretending that it was descended from an ancient society in China. There was much antipathy between the two associations, as will appear from the following doggerel, published in 1729 by Henry Carey:

"The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a bother?

"They bait their hook for simple gulls,
And truth with bam they smother;
But when they 've taken in their culls,
Why then 't is — Welcome, Brother!"

The Gormogons made a great splutter in their day, and published many squibs against Freemasonry; yet that is still living, while the Gormogons were long ago extinguished. They seemed to have flourished for but a very few years.

Gothic Architecture. Of all the styles of architecture, the Gothic is that which is most intimately connected with the history of Freemasonry, having been the system peculiarly practised by the Freemasons of the Middle Ages. To what country or people it owes its origin has never been satisfactorily determined; although it has generally been conjectured that it was of Arabic or Saracenic extraction, and that it was introduced into Europe by persons returning from the Crusades. The Christians who had been in the Holy Wars received there an idea of the Saracenic works, which they imitated on their return to the West, and refined on them as they proceeded in the building of churches. The Italians, Germans, French, and Flemings, with Greek refugees, united in a fraternity of architects and

ranged from country to country, and erected buildings according to the Gothic style, which they had learned during their visits to the East, and whose fundamental principles they improved by the addition of other details derived from their own architectural taste and judgment. Hence Sir Christopher Wren thinks that this style of the Mediæval Freemasons should be rather called the Saracenic than the Gothic. This style, which was distinguished, by its pointed arches, and especially by the perpendicularity of its lines, from the rounded arch and horizontal lines of previous styles, was altogether in the hands of those architects who were known, from the tenth to the sixteenth centuries, as Freemasons, and who kept their system of building as a secret, and thus obtained an entire monopoly of both domestic and ecclesiastical architecture. At length, when the gilds or fraternities of Freemasons, "who alone," says Mr. Hope, "held the secrets of Gothic art," were dissolved, the style itself was lost, and was succeeded by what Paley says (*Man. of Goth. Arch.*, p. 15,) was "a worse than brazen era of architecture." For further details, see *Travelling Freemasons*.

Gothic Constitutions. A title sometimes given to the Constitutions which are supposed to have been adopted by the Freemasons at the city of York, in the tenth century, and so called in allusion to the Gothic architecture which was introduced into England by the Fraternity. A more correct and more usual designation of these laws is the *York Constitutions*, which see.

Gothic Mysteries. See *Scandinavian Mysteries*.

Gourgas, John James Joseph. A merchant of New York, who was born in France in 1777, and received a member of the Scottish Rite in 1806. His name is intimately connected with the rise and progress of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States. Through his representations and his indefatigable exertions, the Mother Council at Charleston was induced to denounce the spurious Consistory of Joseph Cerneau in the city of New York, and to establish there a Supreme Council for the Northern Jurisdiction, of which Bro. Gourgas was elected the Secretary General. He continued to hold this office until 1832, when he was elected Sovereign Grand Commander. In 1851, on the removal of the Grand East of the Supreme Council to Boston, he resigned his office in favor of Brother Giles Fonda Yates, but continued to take an active interest, so far as his age would permit, in the Rite until his death, which occurred at New York on February 14, 1865, at the ripe old age of eighty-eight, and being at the time probably the oldest possessor of the thirtieth degree in the world. Brother Gourgas was distinguished for the purity of his life and the powers of his intellect. His Masonic library was very valuable, and especially rich in manuscripts. His correspondence with Dr. Moses Holbrook, at one time Grand Commander of the Southern Council, is in the Archives of that body, and bears testimony to his large Masonic attainments.

Grades. Degrees in Masonry are sometimes so called. It is a French word. See *Degrees*.

Grammar. One of the seven liberal arts and sciences, which forms, with Logic and Rhetoric, a triad dedicated to the cultivation of language. "God," says Sanctius, "created man the participant of reason; and as he willed him to be a social being, he bestowed upon him the gift of language, in the perfecting of which there are three aids. The first is *Grammar*, which rejects from language all solecisms and barbarous expressions; the second is *Logic*, which is occupied with the truthfulness of language; and the third is *Rhetoric*, which seeks only the adornment of language."

Grand Architect. A degree in several of the Rites modelled upon the twelfth of the Ancient and Accepted Scottish Rite. It is, 1. The sixth degree of the Reform of St. Martin; 2. The fourteenth of the Rite of Elected Cohens; 3. The twenty-third of the Rite of Mizraim; and 4. The twenty-fourth of the Metropolitan Chapter of France.

Grand Architect of the Universe. The title applied in the technical language of Freemasonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Grand Architect.

Grand Chapter. A Grand Chapter consists of the High Priests, Kings, and Scribes, for the time being, of the several Chapters under its jurisdiction, of the Past Grand and Deputy Grand High Priests, Kings, and Scribes of the said Grand Chapter. In some Grand Chapters Past High Priests are admitted to membership, but in others they are not granted this privilege, unless they shall have served as Grand and Deputy Grand High Priests, Kings, or Scribes. Grand Chapters have the sole government and superintendence of the several Royal Arch Chapters and Lodges of Most Excel-

lent Past and Mark Masters within their several jurisdictions.

Until the year 1797, there was no organization of Grand Chapters in the United States. Chapters were held under the authority of a Master's Warrant, although the consent of a neighboring Chapter was generally deemed expedient. But in 1797, delegates from several of the Chapters in the Northern States assembled at Boston for the purpose of deliberating on the expediency of organizing a Grand Chapter for the government and regulation of the several Chapters within the said States. This convention prepared an address to the Chapters in New York and New England, disclaiming the power of any Grand Lodge to exercise authority over Royal Arch Masons, and declaring it expedient to establish a Grand Chapter. In consequence of this address, delegates from most of the States above mentioned met at Hartford in January, 1798, and organized a Grand Chapter, formed and adopted a Constitution, and elected and installed their officers. This example was quickly followed by other parts of the Union, and Grand Chapters now exist in nearly all the States.

The officers of a Grand Chapter are usually the same as those of a Chapter, with the distinguishing prefix of "Grand" to the titles. The jewels are also the same, but enclosed within a circle. In England and Scotland the Grand Chapter bears the title of Supreme Grand Chapter.

Grand Commander. The presiding officer of a Grand Commandery of Knights Templars.

Grand Commander of the Eastern Star. (*Grand Commandeur de l'Etoile d'Orient.*) A degree in Pyron's collection.

Grand Conclave. The title of the presiding body of Templarism in England is the "Grand Conclave of the Religious and Military Order of Masonic Knights Templars."

Grand Conservators. On July 1, 1814, the Grand Mastership of the Order in France, then held by Prince Cambacérès, was, in consequence of the political troubles attendant upon the restoration of the monarchy, declared vacant by the Grand Orient. On August 12, the Grand Orient decreed that the functions of Grand Master should be provisionally discharged by a commission consisting of three Grand officers, to be called Grand Conservators, and Macdonald, Duke of Tarentum, the Count de Beurnonville, and Timbrune, Count de Valénce, were appointed to that office.

Grand Consistory. The governing body over a State of the Ancient and Accepted Scottish Rite; subject, however, to the superior jurisdiction of the Supreme Council of the Thirty-third. The members of the Grand Consistory are required to be in possession of the thirty-second degree.

Grand Council. The title given to the first three officers of a Royal Arch Chapter. Also the name of the superintending body of Cryptic Masonry in any jurisdiction. It is composed of the first three officers of each Council in the jurisdiction. Its officers are: Most Puissant Grand Master, Thrice Illustrious Deputy Grand Master, Illustrious Grand Conductor of the Works, Grand Treasurer, Grand Recorder, Grand Chaplain, Grand Marshal, Grand Captain of the Guards, Grand Conductor of the Council, and Grand Steward.

Grand East. The city in which the Grand Lodge, or other governing Masonic Body, is situated, and whence its official documents emanate, is called the Grand East. Thus, a document issued by the Grand Lodge of Massachusetts would be dated from the "Grand East of Boston," or if from the Grand Lodge of Louisiana, it would be the "Grand East of New Orleans." The place where a Grand Lodge meets is therefore called a Grand East. The word is in constant use on the continent of Europe and in America, but seldom employed in England, Scotland, or Ireland.

Grand Encampment. See *Encampment, Grand.*

Grand High Priest. The presiding officer of a Grand Royal Arch Chapter in the American system. The powers and prerogatives of a Grand High Priest are far more circumscribed than those of a Grand Master. As the office has been constitutionally created by the Grand Chapter, and did not precede it as that of Grand Masters did the Grand Lodges, he possesses no inherent prerogatives, but those only which are derived from and delegated to him by the Constitution of the Grand Chapter and regulations formed under it for the government of Royal Arch Masonry.

Grand Inquiring Commander. The sixty-sixth degree of the Rite of Mizraim.

Grand Inspector, Inquisitor Commander. The thirty-first degree of the Ancient and Accepted Scottish Rite. It is not an historical degree, but simply a judicial power of the higher degrees. The place of meeting is called a Supreme Tribunal. The decorations are white, and the presiding officer is styled Most Perfect President. The jewel of the degree is a Teutonic cross of silver attached to white watered ribbon.

Grand Lodge. A Grand Lodge is the dogmatic and administrative authority of Ancient Craft Masonry, or the three Sym-

bolic degrees. It is defined in the old Charges of 1725 as "consisting of and formed by the Masters and Wardens of all the regular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places." This definition refers to a very modern organization, for of Grand Lodges thus constituted we have no written evidence previous to the year 1717, when Freemasonry was revived in England. Previous to that time the administrative authority of the Craft was exercised by a General Assembly of the Masons of a jurisdiction which met annually. (See *Assembly.*) The true history of Grand Lodges commences, therefore, from what has been called the era of the revival.

In 1717, there were only four Lodges in existence in London, and no others in the whole south of England. These four Lodges determimed, if possible, to revive the Institution from its depressed state, and accordingly they met in February, 1717, at the Apple-Tree Tavern, (whose name has thus been rendered famous for all time;) and after placing the oldest Master Mason, who was the Master of a Lodge, in the chair, they constituted themselves into a Grand Lodge, and resolved, says Preston, "to revive the quarterly communications of the Fraternity." On the following St. John the Baptist's day, the Grand Lodge was duly organized, and Mr. Anthony Sayre was elected Grand Master, who "appointed his Wardens, and commanded the brethren of the four old Lodges to meet him and the Wardens quarterly in communication." From that time Grand Lodges have been uninterruptedly held; receiving, however, at different periods, various modifications.

A Grand Lodge is invested with power and authority over all the Craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees implicit obedience must be paid by every Lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges.

This autocratic power of a Grand Lodge is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the last century. In so large a body as the Craft, it is absolutely necessary that there should be a supreme controlling body to protect the Institution from anarchy, and none could be more conveniently selected than one which, by its representative character, is, or ought to be, composed of the united wisdom, prudence, and experience of all the subordinate Lodges under its obedience; so that the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives. Hence the twelfth of the General Regulations declares that "the Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular Lodges upon record."

So careful has the Institution been to preserve the dogmatic and autocratic power of the Grand Lodge, that all elected Masters are required, at the time of their installation, to make the following declaration:

"You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Grand Lodge convened, in every case, consistent with the Constitutions of the Order.

"You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and *strictly to conform to every edict of the Grand Lodge.*"

The organization of new Grand Lodges in America has followed that adopted, in essential particulars, by the four Lodges which established the Grand Lodge of England in 1717. When it is desired to organize a Grand Lodge, three or more legally-constituted Lodges, working in any State, territory, or other independent political division, where no Grand Lodge already exists, may meet in convention, adopt by-laws, elect officers, and organize a Grand Lodge. The Lodges within its jurisdiction then surrender their Warrants of constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly-organized Grand Lodge, which thenceforward exercises all Masonic jurisdiction over the State in which it has been organized.

A Grand Lodge thus organized consists of the Masters and Wardens of all the Lodges under its jurisdiction, and such Past Masters as may enroll themselves or be elected as members. Past Masters are not, however, members of the Grand Lodge by inherent right, but only by courtesy, and no Past Master can remain a member of the Grand Lodge unless he is attached to some subordinate Lodge in its jurisdiction.

All Grand Lodges are governed by the following officers: Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary. These are usually termed the Grand officers; in addition to them there are subordinate officers appointed by the

Grand Master and the Grand Wardens, such as Grand Deacons, Grand Stewards, Grand Marshal, Grand Pursuivant, Grand Sword Bearer, and Grand Tiler; but their number and titles vary in different Grand Lodges.

Grand Lodge Manuscript. A roll of parchment, nine inches in length and five in breadth, containing the Legend of the Craft and the Old Charges. It is preserved in the archives of the Grand Lodge of England, but there is no record of how it got there. Affixed to it is the date A. D. 1132, which is evidently an error, and was most probably intended for 1632, perhaps 1532, for in the sixteenth century manuscripts there is a very slight difference in the form of the 1 and the 5. This manuscript was first noticed by Brother W. J. Hughan, who transcribed it, and published it in his *Old Charges of British Freemasons.*

Grand Master. The presiding officer of the symbolic degrees in a jurisdiction. He presides, of course, over the Grand Lodge, and has the right not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, and act as Wardens in that particular Lodge. He has the right of visiting the Lodges and inspecting their books and mode of work as often as he pleases, or, if unable to do so, he may depute his Grand officers to act for him. He has the power of granting dispensations for the formation of new Lodges; which dispensations are of force until revoked by himself or the Grand Lodge. He may also grant dispensations for several other purposes, for which see the article *Dispensation.* Formerly, the Grand Master appointed his Grand officers, but this regulation has been repealed, and the Grand officers are now all elected by the Grand Lodges.

When the Grand Master visits a Lodge, he must be received with the greatest respect, and the Master of the Lodge should always offer him the chair, which the Grand Master may or may not accept at his pleasure.

Should the Grand Master die, or be absent from the jurisdiction during his term of office, the Deputy Grand Master assumes his powers, or, if there be no Deputy, then the Grand Wardens according to seniority.

Grand Master Architect. (*Grand Maître Architect.*) The twelfth degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Masonry are unfolded. Its officers are three — a Master, and two Wardens. The Chapter is decorated with white and red hangings, and furnished with the five orders of architecture, and a case of mathematical instruments. The apron is white, lined with blue; and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.

Grand Master Mason. The title given to the Grand Master in the Grand Lodge of Scotland.

Grand Master of all Symbolic Lodges. (*Vénérable Maître de toutes les Loges.*) The twentieth degree in the Ancient and Accepted Scottish Rite. The presiding officer is styled Venerable Grand Master, and is assisted by two Wardens in the west. The decorations of the Lodge are blue and yellow. The old ritual contains some interesting instructions respecting the first and second Temple.

Among the traditions preserved by the possessors of this degree, is one which states that after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons who were then in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth, and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwinning, where they established a Lodge and built an abbey, and where the records of the Order were deposited. This tradition, preserved in the original rituals, is a very strong presumptive evidence that the degree owed its existence to the Templar system of Ramsay.

Grand Master of Light. One of the various names bestowed on the degree of Knight of St. Andrew.

Grand Offerings. According to the English system of lectures, three important events recorded in Scripture are designated as the three grand offerings of Masonry, because they are said to have occurred on Mount Moriah, which symbolically represents the ground-floor of the Lodge. These three grand offerings are as follows: The first grand offering was when Abraham prepared to offer up his son Isaac; the second was when David built an altar to stay the pestilence with which his people were afflicted; and the third was when Solomon dedicated to Jehovah the Temple which he had completed. See *Ground-Floor of the Lodge.*

Grand Officers. The elective officers of a superintending Masonic body, such as Grand Lodge, Grand Chapter, etc., are so called. The appointed officers are desig-

nated as subordinate officers; but this distinction is not always strictly observed.

Grand Orient. Most of the Grand Lodges established by the Latin races, such as those of France, Spain, Italy, and the South American States, are called Grand Orients. The word is thus, in one sense, synonymous with Grand Lodge; but these Grand Orients have often a more extensive obedience than Grand Lodges, frequently exercising jurisdiction over the highest degrees, from which English and American Grand Lodges refrain. Thus, the Grand Orient of France exercises jurisdiction not only over the seven degrees of its own Rite, but also over the thirty-three of the Ancient and Accepted, and over all the other Rites which are practised in France.

Grand Orient is also used in English, and especially in American, Masonry to indicate the seat of the Grand Lodge of highest Masonic power, and is thus equivalent to *Grand East*, which see.

Grand Pontiff. (*Grand Pontife ou Sublime Ecossais.*) The nineteenth degree of the Ancient and Accepted Scottish Rite. The degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem. Its officers are a Thrice Puissant and one Warden. The Thrice Puissant is seated in the east on a throne canopied with blue, and wears a white satin robe. The Warden is in the west, and holds a staff of gold. The members are clothed in white, with blue fillets embroidered with twelve stars of gold, and are called True and Faithful Brothers. The decorations of the Lodge are blue sprinkled with gold stars.

Grand Principals. The first three officers of the Grand Chapter of England are so called. They are respectively designated as Z., H., and J., meaning Zerubbabel, Haggai, and Joshua.

Grand Prior. 1. Each chief or conventual bailiff of the eight languages of the Order of Malta was called a Grand Prior. There were also other Grand Priors, under whom were several Commanderies. The Grand Priors of the Order were twenty-six in number. 2. The third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States. See *Prior*.

Grand Secretary. The recording and corresponding officer of a Grand Lodge, whose signature must be attached to every document issued from the Grand Lodge; where there is no Grand Register or Keeper of the Seals, he is the custodian of the Seal of the Grand Lodge. The Regulations of 1722 had provided for the office, but no appointment was made until 1723, when William Cowper was chosen by the Grand Lodge. The office was therefore at first an elective one, but Anderson, in his edition of 1738, says that "ever since, the new Grand Master, upon his commencement, appoints the Secretary, or continues him by returning him the books." This usage is still pursued by the modern Grand Lodge of England; but in every jurisdiction of this country the office of Grand Secretary is an elective one. The jewel of the Grand Secretary is a circle enclosing two pens crossed. His badge of office was formerly a bag. See *Bag*.

Grand Stewards. Officers of a Grand Lodge, whose duty it is to prepare and serve at the Grand Feast. This duty was at first performed by the Grand Wardens, but in 1720 they were authorized "to take some Stewards to their assistance." This was sometimes done and sometimes omitted, so that often there were no Stewards. In 1732, the Stewards, to the number of twelve, were made permanent officers; and it was resolved that in future, at the annual election, each Steward should nominate his successor. At present, in the Grand Lodge of England, eighteen Grand Stewards are annually appointed from eighteen different Lodges. Each Lodge recommends one of its subscribing members, who is nominated by the former Steward of that Lodge, and the appointment is made by the Grand Master. The number of Grand Stewards in this country seldom exceeds two, and the appointment is made in some Grand Lodges by the Grand Master, and in others by the Junior Grand Warden. The jewel of a Grand Steward is a cornucopia within a circle, and his badge of office a white rod.

Grand Stewards' Lodge. According to the Constitutions of England, the past and present Grand Stewards constitute a Lodge, which has no number, but is registered in the Grand Lodge books at the head of all other Lodges. It is represented in the Grand Lodge by its Master, Wardens, and Past Masters, but has no power of making Masons. The institution has not been introduced into this country except in the Grand Lodge of Maryland, where the Grand Stewards' Lodge acts as a Committee of Grievances during the recess of the Grand Lodge.

Grand Tiler. An officer who performs in a Grand Lodge the same duties that a Tiler does in a subordinate Lodge. The Grand Tiler is prohibited from being a member of the Grand Lodge, because his duties outside of the door would prevent his taking part in the deliberations of the body.

Grand Treasurer. The office of Grand Treasurer was provided for by the

Regulations of 1722, and in 1724, on the organization of the Committee of Charity, it was enacted that a Treasurer should be appointed. But it was not until 1727 that the office appears to have been really filled by the selection of Nathaniel Blakerly. But as he was elected Deputy Grand Master in the same year, and yet continued to perform the duties of Treasurer, it does not appear to have been considered as a distinct appointment. In 1738, he demitted the office, when Revis, the Grand Secretary, was appointed. But he declined on the ground that the offices of Secretary and Treasurer should not be held by the same person, — "the one being a check on the other." So that, in 1739, it was made a permanent office of the Grand Lodge by the appointment of Bro. John Jesse. It is an elective office; and it was provided, by the Old Regulations, that he should be "a brother of good worldly substance." The duties are similar to those of the Treasurer of a subordinate Lodge. The jewel is a circle enclosing two keys crossed, or in saltire. According to ancient custom, his badge of office was a white staff, but this is generally disused in this country.

Grand Wardens. The Senior and Junior Grand Wardens are the third and fourth officers of a Grand Lodge. Their duties do not differ very materially from those of the corresponding officers of a subordinate Lodge, but their powers are of course more extensive.

The Grand Wardens succeed to the government of the Craft, in order of rank, upon the death or absence from the jurisdiction of the Grand and Deputy Grand Masters. See *Succession to the Chair.*

It is also their prerogative to accompany the Grand Master in his visitations of the Lodges, and when there to act as his Wardens.

In the absence of the Senior Grand Warden, the Junior does not occupy the west, but retains his position in the south. Having been elected and installed to preside in the south, and to leave that station only for the east, the temporary vacancy in the west must be supplied by the appointment by the Grand Master of some other brother. See *Wardens.*

On the same principle, the Senior Grand Warden does not supply the place of the absent Deputy Grand Master, but retains his station in the west.

The old Charges of 1722 required that no one could be a Grand Warden until he had been the Master of a Lodge. The rule still continues in force, either by specific regulations or by the force of usage.

By the Regulations of 1721, the Grand Master nominated the Grand Wardens, but if his nomination was not approved, the Grand Lodge proceeded to an election. By the present Constitutions of England the power of appointment is vested absolutely in the Grand Master. In this country the Grand Wardens are elected by the Grand Lodge.

Grasse Tilly, Alexandre François Auguste Comte de. He was the son of the Comte de Grasse who commanded the French fleet that had been sent to the assistance of the Americans in their revolutionary struggle. De Grasse Tilly was born at Versailles, in France, about the year 1766. He was initiated in the Mother Scottish Lodge du Contrat Social, and subsequently, going over to America, resided for some time in the island of St. Domingo, whence he removed to the city of Charleston, in South Carolina, where, in 1796, he affiliated with the French Lodge la Candeur. In 1799, he was one of the founders of the Lodge la Reunion Française, of which he was at one time the Venerable or Master. In 1802, the Comte de Grasse was a member of the Supreme Council of the Ancient and Accepted Rite, which had been established the year before at Charleston; and in the same year he received a patent as Grand Commander for life of the French West India islands. In 1802 he returned to St. Domingo, and established a Supreme Council of the Scottish Rite at Port au Prince. In 1804 he went to Europe, and labored with great energy for the extension of the Ancient and Accepted Rite. On September 22, 1804, he founded at Paris a Supreme Council of the Ancient and Accepted Scottish Rite, of which body he was, until 1806, the Grand Commander. On March 5, 1805, he organized a Supreme Council at Milan, in Italy, and on July 4, 1811, another at Madrid, in Spain. The Comte de Grasse was an officer in the French army, and was taken prisoner by the English and detained in England until 1815, when he returned to Paris. He immediately resumed his functions as Grand Commander of a body which took the unauthorized pretentious title of the Supreme Council of America. For several years Scottish Masonry in France was convulsed with dissensions, which De Grasse vainly labored to reconcile. Finally, in 1818, he resigned his post as Grand Commander, and was succeeded by the Comte Decazes. From that period he appears to have passed quietly out of the Masonic history of France, and probably died soon after.

Grave. The grave is, in the Master's degree, the analogue of the pastos, couch or coffin, in the Ancient Mysteries, and is intended scenically to serve the same purpose. The grave is, therefore, in that de-

gree, intended, in connection with the sprig of acacia, to teach symbolically the great Masonic doctrine of a future life.

Greater Lights. See *Lights, Symbolic.*

Greece. In 1867, the first steps were taken to establish a Grand Lodge in Greece by the Lodges which had been recently founded there by the Grand Orient of Italy, but owing to various causes the organization did not succeed, and until 1872 the Grecian Lodges were presided over by a Deputy Grand Master, appointed by and the representative of the Grand Orient of Italy.

On July 22, 1872, the Lodges of Greece met at Athens, and organized the Grand Lodge of Greece, electing His Imperial Highness Prince Rhodocanakis the first Grand Master. The Order is now represented by seven Lodges, at Syra, Athens, Piræus, Chalkis, Corfu, Patras, Lamia, and Argos.

At the same time a Supreme Council of the Ancient and Accepted Scottish Rite was organized. The seat of both bodies is at Atheus.

Greece, Mysteries in. The principal Pagan mysteries celebrated in Greece were the *Eleusinian* and the *Bacchic*, both of which see.

Green. Green, as a Masonic color, is almost confined to the four degrees of Perfect Master, Knight of the East, Knight of the Red Cross, and Prince of Mercy. In the degree of Perfect Master it is a symbol of the moral resurrection of the candidate, teaching him that being dead to vice he should hope to revive in virtue.

In the degree of Knight of the Red Cross, this color is employed as a symbol of the immutable nature of truth, which, like the bay tree, will ever flourish in immortal green.

This idea of the unchanging immortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Phtha, the active spirit, the creator and regenerator of the world, the goddess Pascht, the divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were all painted in the hieroglyphic system with green flesh.

Portal says, in his essay on *Symbolic Colors*, that "green was the symbol of victory;" and this reminds us of the motto of the Red Cross Knights, "magna est veritas et prevalebit,"—*great is truth and mighty above all things;* and hence green is the symbolic color of that degree.

In the degree of Prince of Mercy, or the twenty-sixth degree of the Scottish Rite, green is also symbolic of truth, and is the appropriate color of the degree, because truth is there said to be the palladium of the Order.

In the degree of Knight of the East, in the Ancient and Accepted Scottish Rite, green is also the symbolic color. We may very readily suppose, from the close connection of this degree in its ritual with that of the Red Cross Knight, that the same symbolic explanation of the color would apply to both, and I think that such an explanation might very properly be made; but it is generally supposed by its possessors that the green of the Knights of the East alludes to the waters of the river Euphrates, and hence its symbolism is not moral but historical.

The *evergreen* of the third degree is to the Master Mason an emblem of immortality. Green was with the Druids a symbol of hope, and the virtue of hope with a Mason illustrates hope of immortality. In all the Ancient Mysteries, this idea was carried out, and green symbolized the birth of the world, and the moral creation or resurrection of the initiate. If we apply this to the evergreen of the Master Mason we shall again find a resemblance, for the acacia is emblematic of a new creation of the body, and a moral and physical resurrection.

Greeting. This word means salutation, and, under the form of "Thrice Greeting," it is very common at the head of Masonic documents. In the beginning of the last century it was usual at the meeting of Masons to say, "God's good *greeting* be to this our happy meeting." Brown gives the formula as practised in 1800: "The recommendation I bring is from the right worthy and worshipful brothers and fellows of the Holy Lodge of St. John, who *greet* your worship well." This formula is obsolete, but the word *greeting* is still in use among Freemasons. In Masonic documents it is sometimes found in the form of S.·. S.·. S.·., which three letters are the initials of the Latin word *salutem* or *health*, three times repeated, and therefore equivalent to "Thrice Greeting."

Gregorians. An association established early in the eighteenth century in ridicule of and in opposition to the Freemasons. There was some feud between the two Orders, but the Gregorians at last succumbed, and long ago became extinct. They lasted, however, at least until the end of the century, for there is extant a Sermon preached before them in 1797. They must too, by that time, have changed their character, for Prince William Frederick of Gloucester was then their presiding officer; and Dr. Munkhouse, the author of that sermon, who was a very ardent Mason, speaks in high terms of the Order as an

ally of Freemasonry, and distinguished for its "benign tendency and salutary effects."

Greinemann, Ludwig. A Dominican monk, who, while preaching a course of Lent sermons at Aix-la-Chapelle in 1779, endeavored to prove that the Jews who crucified Jesus were Freemasons; that Pilate and Herod were Wardens in a Masonic Lodge; and that Judas, before he betrayed his Lord, had been initiated in the synagogue, the thirty pieces of silver which he returned being the amount of his fee for initiation. With discourses like these, Greinemann, who had threatened, if his followers would assist him, he would slay every Freemason he met with his own hand, so excited the people, that the magistrates were compelled to issue an edict forbidding the assemblies of the Freemasons. Peter Schuff, a Capuchin, also vied with Greinemann in the labor of persecution, and peace was not restored until the neighboring free imperial states threatened that, if the monks did not refrain from stirring up the mob against Freemasonry, they should be prohibited from collecting alms in their territories.

Grip. This word is peculiar to Masonic language. It is not to be found in any English dictionary except Webster's, where it is marked as "obsolete or vulgar." The correct equivalent English word is "gripe," which is used also in one or two Masonic works of the beginning of the last century; but *grip* was very soon adopted as the technical word of Masonry; and so uninterrupted has been its use, that at length, notwithstanding the derogatory remark of Webster, it has passed into the colloquial language of the day to signify a grasp of the hand. But in Masonry the meaning of the word is somewhat different. German Masons call it *der griff*, and French ones, *l'attouchement*.

Groton. In the Leland Manuscript, a corruption of Crotona, where Pythagoras established his school.

Ground-Floor of the Lodge. Mount Moriah, on which the Temple of Solomon was built, is symbolically called the *ground-floor of the Lodge*, and hence it is said that "the Lodge rests on holy ground." This ground-floor of the Lodge is remarkable for three great events recorded in Scripture, and which are called "the three grand offerings of Masonry." It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the *first grand offering;* it was here that David, when his people were afflicted with a pestilence, built an altar, and offered thereon peace-offerings and burnt-offerings to appease the wrath of God—this was the *second grand offering;* and lastly, it was here, that when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the *third grand offering*.

This sacred spot was once the threshing-floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver. The Kabbalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was born and Abel slain. See *Holy Ground*.

Ground-Floor of King Solomon's Temple. This is said to have been a Mosaic pavement, consisting of black and white stones laid lozengewise, and surrounded by a tesselated border. The tradition of the Order is that Entered Apprentices' Lodges were held on the ground-floor of King Solomon's Temple; and hence a Mosaic pavement, or a carpet representing one, is a very common decoration of Masonic Lodges. See *Mosaic Pavement*, and *Grand Offerings*.

Guard. See *Due Guard*.

Guard of the Conclave. See *Knight of the Christian Mark*.

Guards. Officers used in working the rituals of the Red Cross and Templar degrees. They do not constitute regular officers of a Council or Commandery, but are appointed *pro re natâ*.

Guerrier de Dumast. A distinguished French Mason, born at Nancy on February 26, 1796. He is the author of a poem entitled *La Maçonnerie*, in three cantos, enriched with historical, etymological, and critical notes, published in 1820. For this work he received from the Lodge Frères Artistes, of which he was the orator, a gold medal. He was the author of several other works both Masonic and secular.

Gugomos, Baron Von. An impostor in Masonry, who, in 1775, appeared in Germany, and, being a member of the Order of Strict Observance, claimed that he had been delegated by the Unknown Superiors of the Holy See at Cyprus to establish a new Order of Knights Templars. Calling himself Dux and High Priest, he convoked a Masonic Congress at Wiesbaden, which, notwithstanding the warning of Dr. Bode, was attended by many influential members of the Fraternity. His pretensions were so absurd, that at length his imposture was detected, and he escaped secretly out of Wiesbaden. In 1786, Gugomos confessed the imposition, and, it is said, asserted that he had been employed as a tool by the Jesuits to perform this part, that Freemasonry might be injured.

Guibbs. The names given to the Assassins of the third degree by some of the inventors of the high degrees, are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by the adherents of the house of Stuarts upon some of their enemies as marks of infamy. Such, for instance, is *Romvel*, the name of one of the Assassins in certain Scottish degrees, which is probably a corruption of *Cromwell*. *Jubelum Guibbs*, another name of one of these traitors, has much puzzled the Masonic etymologists. I think that I have found its origin in the name of the Rev. Adam Gib, who was an antiburgher clergyman of Edinburgh. When that city was taken possession of by the young Pretender, Charles Edward, in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he hurled anathemas for five successive Sundays against the Pretender, and boldly prayed for the downfall of the rebellion. He subsequently joined the loyal army, and at Falkirk took a rebel prisoner. So active was Gib in his opposition to the cause of the house of Stuart, and so obnoxious had he become, that several attempts were made by the rebels to take his life. On Charles Edward's return to France, he erected in 1747 his "Primordial Chapter" at Arras; and in the composition of the high degrees there practised, it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figure in the legend of third degree. The letter *u* was doubtless inserted to prevent the French, in pronouncing the name, from falling into the soft sound of the G and calling the word *Jib*. The additional *b* and *s* were the natural and customary results of a French attempt to spell a foreign proper name.

Guillemain de St. Victor, Louis. A distinguished French writer, who published several works on Freemasonry, the most valuable and best known of which is his *Recueil Précieux de la Maçonnerie Adonhiramite*, first issued at Paris in 1782. This work, of which several editions were published, contains the catechisms of the first four degrees of Adoniramite Masonry, and an account of several other degrees, and is enriched with many learned notes. Ragon, who speaks highly of the work, erroneously attributes its authorship to the celebrated Baron de Tschoudy.

Gustavus IV., King of Sweden. He was initiated into Masonry, at Stockholm, on the 10th of March, 1793. Ten years after, on the 9th of March, 1803, Gustavus issued an Ordonnance by which he required all the secret societies in his dominions to make known to the stadtholders of the cities where they resided, and in the provinces to his governors, not only the formula of the oath which they administered to their members, but the duties which they prescribed, and the object of their association; and also to submit at any time to a personal inspection by the officers of government. But at the end of the Ordonnance the King says: "The Freemasons, who are under our immediate protection, are alone excepted from this inspection, and from this Ordonnance in general."

Guttural Point of Entrance. From the Latin *guttur*, the throat. The throat is that avenue of the body which is most employed in the sins of intemperance, and hence it suggests to the Mason certain symbolic instructions in relation to the virtue of temperance. See *Perfect Points of Entrance*.

Gymnosophist. The eighth degree of the Kabbalistic Rite.

H.

H.·. A.·. B.·. An abbreviation of Hiram Abif.

Hadeeses. An Arabic word, signifying the traditions handed down by Mohammed and preserved by the Mohammedan doctors. They are said to amount to 5266 in number. Many of the traditions of Mohammedan Masonry are said to be borrowed from the Hadeeses, just as much of the legendary lore of European Masonry is to be found in the Jewish Talmud.

Hagar. The old lectures taught the doctrine, and hence it was the theory of the Masons of the eighteenth century, that the landmark which requires all candidates for initiation to be free born is derived from the fact that the promise which was given to Isaac, the free-born son of Abraham and Sarah, was denied to Ishmael, the slave-born son of the Egyptian bondwoman Hagar. This theory is entertained by Oliver in all his writings, as a part of the old Masonic system. See *Free Born*.

Haggai. According to Jewish tradi-

tion, Haggai was born in Babylon during the captivity, and being a young man at the time of the liberation by Cyrus, he came to Jerusalem in company with Joshua and Zerubbabel, to aid in the rebuilding of the Temple. The work being suspended during the reigns of the two immediate successors of Cyrus, on the accession of Darius, Haggai urged the renewal of the undertaking, and for that purpose obtained the sanction of the King. Animated by the courage and patriotism of Haggai and Zechariah, the people prosecuted the work with vigor, and the second Temple was completed and dedicated in the year 516 B. C.

In the Royal Arch system of America, Haggai represents the scribe, or third officer of a Royal Arch Chapter. In the English system he represents the second officer, and is called the *prophet*.

Hague, The. A city of the Netherlands, formerly South Holland. Freemasonry was introduced there in 1731 by the Grand Lodge of England, when an occasional Lodge was opened for the initiation of Francis, Duke of Lorraine, afterwards Emperor of Germany. Between that year and 1735 an English and a Dutch Lodge were regularly instituted, from which other Lodges in Holland subsequently proceeded. In 1749, the Lodge at the Hague assumed the name of "The Mother Lodge of the Royal Union," whence resulted the National Grand Lodge, which declared its independence of the Grand Lodge of England in 1770. See *Netherlands*.

Hah. The Hebrew definite article ה, "the." It forms the second syllable of the Substitute Word.

Hail or Hale. This word is used among Masons with two very different significations. 1. When addressed as an inquiry to a visiting brother, it has the same import as that in which it is used under like circumstances by mariners. Thus: "Whence do you hail?" that is, "of what Lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation "HÆL," and should be spelled "hail." 2. Its second use is confined to what Masons understand by the "*tie*," and in this sense it signifies to *conceal*, being derived from the Saxon word "HELAN," to hide, the *e* being pronounced in Anglo-Saxon as *a* in the word *fate*. By the rules of etymology, it should be spelled "hale." The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England. "In the western parts of England," says Lord King, (*Crit. Hist. Ap. Creed*, p. 178,) "at this very day, to *hele* over anything signifies, among the common people, to cover it; and he that covereth an house with tile or slate is called a helliar."

Hall Committee. A committee established in all Lodges and Grand Lodges which own the building in which they meet, to which is entrusted the supervision of the building. The Grand Lodge of England first appointed its Hall Committee in 1772, for the purpose of superintending the erection of the hall which had been projected.

Hall, Masonic. For a long time after the revival of Masonry in 1717, Masonic Lodges continued to meet, as they had done before that period, in taverns. Thus, the Grand Lodge of England was organized, and, to use the language of Anderson, "the quarterly communications were revived," by four Lodges, whose respective places of meeting were the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern. For many years the Grand Lodge held its quarterly meetings sometimes at the Apple-Tree, but principally at the Devil Tavern, and kept the Grand Feast at the hall of one of the Livery companies. The first Lodge in Paris was organized at a tavern kept in the Rue des Boucheries by one Hure, and the Lodges subsequently organized in France continued to meet, like those of England, in public houses. The custom was long followed in other countries of Europe. In America the practice ceased only at a comparatively recent period, and it is possible that in some obscure villages it has not yet been abandoned.

At as early a period as the beginning of the fourteenth century, the Gilds, or Livery Companies, of London had their halls or places of meeting, and in which they stored their goods for sale. At first these were mean buildings, but gradually they rose into importance, and the Goldsmith's Hall, erected in the fifteenth century, is said to have been an edifice of large dimensions and of imposing appearance. These halls, probably, as they were very common in the eighteenth century, were suggestive to the Freemasons of similar edifices for their own Fraternity; but undoubtedly the necessity, as the Association grew into importance, of a more respectable, more convenient, and more secure locality than was afforded by temporary resort to taverns and ale-houses must have led to the erection of isolated edifices for their own special use.

The first Masonic Hall of which we have any account is the one that was erected by the Lodge at Marseilles, in France, in the year 1765. Smith describes it very fully in his *Use and Abuse of Freemasonry*, and calls it "a very magnificent hall." In 1772, the Grand Lodge of England made

preliminary arrangements for the construction of a hall, a considerable sum having been already subscribed for that purpose. On the 1st of May, 1775, the foundation-stone of the new edifice was laid in solemn form, according to a ceremonial which was then adopted, and which, with a few modifications, continues to be used at the present day on similar occasions. On the corner-stone it was designated as *Aula Latamorum*, "The Freemason's Hall." It was finished in less than twelve months, and was dedicated, on the 23d of May, 1776, to *Masonry*, *Virtue*, and *Universal Benevolence;* a formula still adhered to without variation in the English and American rituals.

In the same year, the Lodge at Newcastle, stimulated by the enterprise of the London Freemasons, erected a hall; an example which was followed, two years afterwards, by the Lodge of Sunderland. And after this the erection of isolated halls for Masonic purposes became common not only in England, Scotland, and Ireland, but all over the Continent, wherever the funds of a Lodge would permit of the expenditure.

In America, Lodges continued to be held in taverns up to a very recent period. It is not now considered reputable; although, as has been already remarked, the custom is, perhaps, not entirely discontinued, especially in remote country villages. It is impossible to tell at what precise period and in what locality the first Masonic hall was erected in this country. It is true that in a Boston paper of 1773 we find (Moore's *Mag.*, xv. 162,) an advertisement summoning the Masons to celebrate the festival of St. John the Evangelist at "Freemason's Hall;" but, on examination, we learn that this was no other than a room in the Green Dragon Tavern. Other buildings, such as the Exchange Coffee-House, only partially used for Masonic purposes, were subsequently erected in Boston, and received by courtesy, but not by right, the name of "Masonic Halls;" but it was not until 1832 that the first independent hall was built in that city, which received the name of the Masonic Temple, a title which has since been very usually conferred on the halls in the larger cities. We may suppose that it was about this time, when a resuscitation of Masonic energy, which had been paralyzed by the anti-Masonic opposition, had commenced to develop itself, that the Lodges and Grand Lodges began to erect halls for their peculiar use. At present there is no dearth of these buildings, and Boston, New York, Philadelphia, Washington, Cincinnati, and other large cities, present edifices for Masonic use of imposing grandeur and architectural beauty to the eye of the spectators, while buildings of less pretentious appearance, and yet creditable to the Institution of which they are the abiding-places, are to be found scattered all over the land.

In this country, as well as in Britain, the construction of Masonic Halls is governed by no specific rules, and is too often left to the judgment and taste of the architect, and hence, if that person be not an experienced Freemason, the building is often erected without due reference to the ritual requirements of the Order. But in these particulars, says Oliver, the Masons of the Continent are governed by a Ritual of Building, and he quotes, as a specimen of the Helvetian Ritual in reference to the laying of the foundation-stone of a Masonic Hall, the following directions:

"A Mason, assisted by two others, if there be a dearth of workmen, or distress, or war, or peril, or threats of danger, may begin the work of building a Lodge; but it is better to have seven known and sworn workmen. The Lodge is, as we know, due east and west; but its chief window or its chief door must look to the east. On a day allowed and a place appointed, the whole company of builders set out after high noon to lay the first stone."

Far more practical are the directions of Dr. Oliver himself for the construction of a Masonic Hall, given in his *Book of the Lodge*, (ch. iii,) which is here condensed.

"A Masonic Hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers. As, however, such a situation in large towns can seldom be obtained, the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. These windows ought to be all on one side — the south, if practicable — and furnished with proper ventilation, that the brethren be not incommoded, when pursuing their accustomed avocations, by the heat of the Lodge. The room, to preserve a just proportion, must, of course, be lofty. It should be furnished with a pitched roof, open within, and relieved with an ornamental framework of oak, or painted so as to represent that species of timber. It should be supported on corbels running along the cornice, on which should be engraven Masonic ornaments. The dimensions of the room, in length and breadth, will depend in a great measure on the situation of the Lodge, or the space which is assigned for its position; and this will often be extremely circumscribed in a large and populous place, where building land is scarce and dear,

or the fund inadequate to any extensive operations. But in all cases a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

"The principal entrance to the Lodge room ought to face the east, because the east is a place of light both physical and moral; and therefore the brethren have access to the Lodge by that entrance, as a symbol of mental illumination. The approaches to the Lodge must be angular, for a straight entrance is unmasonic and cannot be tolerated. The advance from the external avenue to the east ought to consist of three lines and two angles. The first line passes through a small room or closet for the accommodation of visitors. At the extremity of this apartment there ought to be another angular passage leading to the Tiler's room adjacent to the Lodge; and from thence, by another right angle, you are admitted into the presence of the brethren with your face to the Light.

"In every convenient place the architect should contrive secret cryptæ or closets. They are of indispensable utility; but in practice are not sufficiently attended to in this country. On the Continent they are numerous, and are dignified with the name of chapels. Two of these apartments have already been mentioned — a room for visitors and the Tiler's room; added to which there ought to be a vestry, where the ornaments, furniture, jewels, and other regalia are deposited. This is called the treasury, or Tiler's conclave, because these things are under his especial charge, and a communication is usually made to this apartment from the Tiler's room. There ought to be also a chapel for preparations, hung with black, and having only one small light, placed high up, near the ceiling; a chapel for the dead furnished with a table, on which are a lamp and emblems of mortality; the Master's conclave, where the records, the warrants, the minutes, and every written document are kept. To this room the Worshipful Master retires when the Lodge is called from labor to refreshment, and at other times when his presence in the Lodge is not essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is furnished with blue. And here he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment. None of these closets should exceed twelve feet square, and may be of smaller dimensions, according to circumstances. In the middle of the hall there should be a movable trap-door in the floor, seven feet long and three or four feet broad, opening into a small crypt, about three feet in depth, the use of which is known to none but perfect Masons, who have passed through all the symbolical degrees. All of these particulars may not be equally necessary to the construction of a Masonic Hall; but a close attendance to their general spirit and direction, or to similar regulations, should be impressed on every Lodge that undertakes the construction of a building exclusively for Masonic purposes; and such a building only is entitled to be called a Masonic Hall."

The division in the American Rite of the degrees among different bodies imposes the necessity, or at least the convenience, when erecting a Masonic Hall in this country, of appropriating some of the rooms to the uses of Ancient Craft Lodges, some to Royal Arch Chapters, some to Royal and Select Councils, and some to Commanderies of Knights Templars. It is neither proper nor convenient that a Chapter should be held in a Lodge; and it is equally expedient that the Asylum of a Commandery should be kept separate from both.

All of these rooms should be oblong in form, lofty in height, with an elevated dais or platform in the east, and two doors in the west, the one in the north-west corner leading into the preparation room, and the other communicating with the Tiler's apartment. But in other respects they differ. First, as to the color of the decorations. In a Lodge room the predominating color should be blue, in a Chapter red, and in a Council and Commandery black.

In a Lodge room the dais should be elevated on three steps, and provided with a pedestal for the Master, while on each side are seats for the Past Masters, and dignitaries who may visit the Lodge. The pedestal of the Senior Warden in the west should be elevated on two steps, and that of the Junior Warden in the south on one.

A similar arrangement, either permanent or temporary, should be provided in the Chapter room for working the intermediate degrees; but the eastern dais should be supplied with three pedestals instead of one, for the reception of the Grand Council. The tabernacle also forms an essential part of the Chapter room. This is sometimes erected in the centre of the room, although the consistency of the symbolism would require that the whole room, during the working of the Royal Arch degree, should be deemed a tabernacle, and then the veils would, with propriety, extend

from the ceiling to the floor, and from one side of the room to the other. There are some other arrangements required in the construction of a Chapter room, of which it is unnecessary to speak.

Councils of Royal and Select Masters are usually held in Chapter rooms, with an entire disregard of the historical teachings of the degrees. In a properly-constructed Council chamber, which, of course, would be in a distinct apartment, there should be no veils, but nine curtains of a stone color; and these, except the last, starting from one side of the room, should stop short of the other, so as to form a narrow passage between the wall and the extremities of the curtains, reaching from the door to the ninth curtain, which alone should reach across the entire extent of the room. These are used only in the Select degree, and can be removed when the Royal Master is to be conferred. Unlike a Lodge and Chapter, in a Council there is no dais or raised platform; but three tables, of a triangular form, are placed upon the level of the floor in the east. It is, however, very seldom that the funds of a Council will permit of the indulgence in a separate room, and those bodies are content to work, although at a disadvantage, in a Chapter room.

It is impossible, with any convenience, to work a Commandery in a Lodge, or even a Chapter room. The officers and their stations are so different, that what is suitable for one is unsuitable for the other. The dais, which has but one station in a Lodge and three in a Chapter, requires four in a Commandery, the Prelate taking his proper place on the right of the Generalissimo. But there are other more important differences. The principal apartment should be capable of a division by a curtain, which should separate the Asylum proper from the rest of the room, as the mystical veil in the ancient Church shut off the prospect of the altar, during the eucharistic sacrifice, from the view of the catechumens. There are several other rooms required in the Templar ritual which are not used by a Lodge, a Chapter, or a Council, and which makes it necessary that the apartments of a Commandery should be distinct. A banquet-room in close proximity to the Asylum is essential; and convenience requires that there should be an armory for the deposit of the arms and costume of the Knights. But it is unnecessary to speak of reflection rooms, and other places well known to those who are familiar with the ritual, and which cannot be dispensed with.

In the construction of a Masonic Hall all these things require to be considered, and the more they are considered and the more thoroughly carried out, the more appropriate will the edifice be for the accomplishment of the purpose for which it is erected, namely, that of a due, convenient, and decorous observance of the Masonic ritual.

Hamburg. By a deputation of the Earl of Strathmore, granted in 1733 to eleven German Masons, a Lodge was established in Hamburg, (Preston, p. 202,) from which we date the introduction of Freemasonry into Germany. Of the proceedings of this Lodge we have no further information. In 1740 Brother Luettman brought from England a Warrant for the establishment of a Lodge, and a patent for himself, as Provincial Grand Master of Hamburg and Lower Saxony, (Lenn.) In October, 1741, it assumed the name of Absalom, and in the same year the Provincial Grand Lodge of Hamburg and Saxony was opened, a body which, Findel says, (p. 239,) was the oldest Mother Lodge in Germany. About the year 1787 the Provincial Grand Lodge adopted the newly-invented Rite of Frederick L. Schröder, consisting of only three degrees. In 1801 it declared itself an independent Grand Lodge, and has so continued. The Grand Lodge of Hamburg practises Schröder's Rite. See *Schröder*. There is also in Hamburg a sort of Chapter, which was formed by Schröder, under the title of Geschichtliche Engbund, or Historical Select Union. It was intended as a substitute for Fessler's Degrees of Knowledge, the members of which employ their time in studying the various systems of Masonry. The Mutter-Bund of the Confederacy of Hamburg Lodges, which make up this system, is independent of the Grand Lodge. The two authorities are entirely distinct, and bear much the same relation to each other as the Grand Lodges and Grand Chapters of the United States.

Hand. In Freemasonry, the hand as a symbol holds a high place, because it is the principal seat of the sense of feeling so necessary to and so highly revered by Masons. The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar. Thus, Horapollo says that among the Egyptians the hand was the symbol of a builder, or one fond of building, because all labor proceeds from the hand. In many of the Ancient Mysteries the hand, especially the left, was deemed the symbol of equity. In Christian art a hand is the indication of a holy person or thing. In early Mediæval art, the Supreme Being was always represented by a hand extended from a cloud, and generally in the act of benediction. The form of this act of benediction, as adopted by the Roman Church, which seems to have been borrowed from the sym-

bols of the Phrygian and Eleusinian priests or hierophants, who used it in their mystical processions, presents a singular analogy, which will be interesting to Mark Master Masons, who will recognize in it a symbol of their own ritual. In the benediction referred to, as given in the Latin Church, the thumb, index, and middle fingers are extended, and the two others bent against the palm. The church explains this position of the extended thumb and two fingers as representing the Trinity; but the older symbol of the Pagan priests, which was precisely of the same form, must have had a different meaning. A writer in the *British Magazine* (vol. i., p. 565,) thinks that the hand, which was used in the Mithraic mysteries in this position, was symbolic of the Light emanating not from the sun, but from the Creator, directly as a special manifestation; and he remarks that chiromancy or divination by the hand is an art founded upon the notion that the human hand has some reference to the decrees of the supreme power peculiar to it above all other parts of the microcosmus—man. Certainly, to the Mason, the hand is most important as the symbol of that mystical intelligence by which one Mason knows another "in the dark as well as in the light."

Hand, Left. See *Left Hand.*

Hand, Right. See *Right Hand.*

Hand to Back. See *Points of Fellowship.*

Hand to Hand. See *Points of Fellowship.*

Hanover. Freemasonry was introduced into Hanover, in the year 1744, by the organization of the Lodge "Frederick;" which did not, however, get into active operation, in consequence of the opposition of the priests, until two years after. A Provincial Grand Lodge was established in 1755, which in 1828 became an independent Grand Lodge. In 1866, in consequence of the war between Austria and Prussia, Hanover was annexed to the latter country. There being three Grand Lodges at that time in Prussia, the King deemed it inexpedient to add a fourth, and, by a cabinet order of February 17, 1867, the Grand Lodge of Hanover was dissolved. Most of the Hanoverian Lodges united with the Grand Lodge Royal York at Berlin, and a few with the Grand Lodge of the Three Globes.

Haram, Grand. The seventy-third degree of the Rite of Mizraim.

Hardie, James. A Mason of New York, who published, in 1818, a work entitled *The New Freemason's Monitor and Masonic Guide.* It evinces considerable ability, is more valuable than the *Monitors* of Webb and Cross, and deserved a greater popularity than it seems to have received.

Harleian Manuscript. An old record of the Constitutions of Freemasonry, so called because it forms No. 2,054 of the collection of manuscripts in the British Museum, which were originally collected by Robert Harley, Earl of Oxford, the celebrated prime minister of Queen Anne, and known as the "Bibliotheca Harleian," or Harleian Library. The MS. consists of four leaves, containing six and a half pages of close writing in a cramped hand, said to be that of Randle Holmes, *Chester Herald,* who died in 1659. The MS. was first published by Bro. William James Hughan, in his *Unpublished Records of the Craft.* The Manuscript was carefully transcribed for Bro. Hughan by a faithful copyist, and its correctness was verified by Mr. Sims, of the MS. department of the British Museum. Bro. Hughan places the date of the record in the middle of the seventeenth century, and in this he is probably correct.

"The two following folios," says the Rev. Mr. Woodford, "in the volume (viz., 33 and 34) are of a very important character, inasmuch as the secrets of Freemasonry are referred to in the 'obligation' taken by Initiates, and the sums are recorded which 'William Wade give to be a Freemason,' and others who were admitted members of the Lodge. The amounts varied from five shillings to a pound, the majority being ten shillings and upwards. The fragment on folio 33 is as follows, and was written about the same time as the MS. Constitutions:

"'There is severall words & signes of a free mason to be reveiled to y^u wch as y^u will answ^r before God at the Great & terrible day of Judgmt y^u keep secret & not to revaile the same in the heares of any person or to any but to the M^{rs} & fellows of the said society of free masons so helpe me God, etc.'"

There is another MS. in the same collection marked No. 1492, the date of which is conjectured to be about 1670. It was copied by Bro. Henry Phillips, and first published in the *Freemason's Quarterly Review* in 1836, pp. 228–295. The copy, however, unfortunately, is not an exact one, as Mr. E. A. Bond, of the Museum, who compared a part of the transcript with the original, says that "the copyist has overlooked peculiarities in many instances." It is important in containing the "Oath of Secrecy," which is in the following words:

"I, A. B. Doe, in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I

will not at any time hereafter, by any Act, or Circumstance whatsoever, directly or indirectly publish, discover, reveall, or make knowne any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe mee God and the holy contents of this book."

Harmony. It is a duty especially intrusted to the Senior Warden of a Lodge, who is figuratively supposed to preside over the Craft during the hours of labor, so to act that none shall depart from the Lodge dissatisfied or discontented, that harmony may be thus preserved, because, as the ritual expresses it, harmony is the strength and support of all well-regulated institutions.

Harmony, Universal. See *Mesmeric Masonry.*

Harnouester. More properly *Harnwester.* The Earl of Harnwester was elected by the four Lodges of Paris, as the second Grand Master of France, in 1732, succeeding the Earl of Derwentwater. He left France in 1734, and having resigned his office was succeeded by the Duke d' Antin. I have sought in vain to find some account of this nobleman in contemporary history. Burke makes no allusion to him in his *Extinct Peerages*, and I am inclined to think that the word has undergone one of those indecipherable mutations to which French writers are accustomed to subject all foreign names.

Harodim. We owe the Masonic use of this word to Anderson, who first employed it in the Book of Constitutions, where he tells us that "there were employed about the Temple no less than three thousand and six hundred Princes or Master Masons to conduct the work," and in a note he says that "in 1 Kings v. 16 they are called *Harodim*, Rulers or Provosts." The passage here alluded to may be translated somewhat more literally than in the authorized version, thus: "Besides from the chiefs or princes appointed by Solomon who were over the work, there were three thousand and three hundred *harodim* over the people who labored at the work." Harodim, in Hebrew הָרֹדִים, is a grammatically compounded word of the plural form, and is composed of the definite article הַ, HAH, *the* or *those*, and a participle of the verb רדה, radah, *to rule over*, and means, therefore, *those who rule* over, or *overseers.* In the parallel passage of 2 Chronicles ii. 18, the word used is *Menatzchim*, which has a similar meaning. But from the use of this word Harodim in 1 Kings, and the commentary on it by Anderson, it has come to pass that Harodim is now technically used to signify "Princes in Masonry." They were really overseers of the work, and hence the Masonic use of the term is not altogether inappropriate. Whoever inspects the two parallel passages in 1 Kings v. 16 and 2 Chron. ii. 18, will notice an apparent discrepancy. In the former it is said that there were three thousand and three hundred of these overseers, and in the latter the number is increased to three thousand and six hundred. The commentators have noted but not explained the incongruity. Lee, in his *Temple of Solomon*, attempts to solve it by supposing that "possibly three hundred at a second review might be added to the number of officers for the greater care of the business." This is not satisfactory; not more so is the explanation offered by myself, many years ago, in the *Lexicon of Freemasonry.* It is much more reasonable to suspect a clerical error of some old copyist which has been perpetuated. There is room for such an inadvertence, for there is no very great difference between שלש, the Hebrew for *three*, and ששׁ, which is *six.* The omission of the central letter would create the mistake. Masonic writers have adhered to the three thousand and six hundred, which is the enumeration in Chronicles.

Harodim, Grand Chapter of. An institution under the title of the "Grand Chapter of the Ancient and Venerable Order of Harodim" was established in London, in the year 1787, by the celebrated Masonic lecturer, William Preston. He thus defines, in his *Illustrations*, its nature and objects:

"The mysteries of this Order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the Masonic system, and represent the art of Masonry in a finished and complete form.

"Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod to a certain number of skilful Companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated CLAUSEHOLDERS. Such Companions as by assiduity become possessed of all the sections in the lecture are called Lecturers; and out of these the General Director is always chosen.

"Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy

the rank and privileges of a Clauseholder in the Chapter; and no Clauseholder can transfer his ticket to another Companion, unless the consent of the Council has been obtained for that purpose, and the General Director has approved the Companion to whom it is to be transferred as qualified to hold it. In case of the death, sickness, or non-residence in London of any Lecturer, Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy for the time being, that the lectures may be always complete; and during the session a public lecture is usually delivered at stated times.

"The Grand Chapter is governed by a Grand Patron, two Vice Patrons, a chief Ruler, and two Assistants, with a Council of twelve respectable Companions, who are chosen annually at the Chapter nearest to the festival of St. John the Evangelist."

The whole system was admirably adapted to the purposes of Masonic instruction, and was intended for the propagation of the Prestonian system of lectures. The body no longer exists, but the Prestonian lectures are still delivered in London at stated times by the authority of the Grand Lodge.

Harodim, Prince of. In the old lectures of the Ineffable degrees, it is said that Tito, the oldest of the Provosts and Judges, was the Prince of Harodim, that is, chief of the three hundred architects who were the Harodim, or additional three hundred added to the thirty-three thousand Menatzchim mentioned in Chronicles, and who thus make up the number of three thousand six hundred recorded in the first Book of Kings, and who in the old lecture of the degree of Provost and Judge are supposed to have been the Harodim or Rulers in Masonry. The statement is a myth; but it thus attempts to explain the discrepancy alluded to in the article *Harodim*.

Harpocrates. The Greek god of silence and secrecy. He was, however, a divinity of the Egyptian mythology; his true name being, according to Bunsen and Lepsius, Har-pi-chrati, that is, Horus the child; and he is supposed to have been the son of Osiris and Isis. He is represented as a nude figure, sitting sometimes on a lotus flower, either bareheaded or covered by an Egyptian mitre, but always with his finger pressed upon his lips. Plutarch thinks that this gesture was an indication of his childlike and helpless nature; but the Greeks, and after them the Romans, supposed it to be a symbol of silence; and hence, while he is sometimes described as the god of the renewed year, whence peach blossoms were consecrated to him because of their early appearance in spring, he is more commonly represented as the god of silence and secrecy. Thus, Ovid says of him:

"Quique premit vocem digitoque silentia suadet."

He who controls the voice and persuades to silence with his finger.

In this capacity, his statue was often placed at the entrance of temples and places where the mysteries were celebrated, as an indication of the silence and secrecy that should there be observed. Hence the finger on the lips is a symbol of secrecy, and has so been adopted in Masonic symbolism.

Harris, Thaddeus Mason. The Rev. Thaddeus Mason Harris, D.D., an American Masonic writer of some reputation, was born in Charlestown, Mass., July 7, 1767, and graduated at Harvard University in 1787. He was ordained as minister of a church in Dorchester in 1793, and died at Boston, April 3, 1842. He held at different times the offices of Deputy Grand Master, Grand Chaplain, and Corresponding Grand Secretary of the Grand Lodge of Massachusetts. "His first great Masonic work," says Huntoon, (*Eulogy,*) "was the editing of a collation, revision, and publication of the 'Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons,' a quarto volume, printed at Worcester, Mass., 1792; a work which he accomplished with the accustomed diligence and fidelity with which he performed every enterprise confided to his care. His various occasional addresses while Grand Chaplain of the Grand Lodge, Masonic defences, and his volume of *Masonic Discourses*, published in 1801, constitute a large and valuable portion of the Masonic classic literature of America."

Hasidim, Sovereign Prince. The seventy-fifth and seventy-sixth degrees of the Rite of Mizraim. It should be *Chasidim*, which see.

Hat. To uncover the head in the presence of superiors has been, among all Christian nations, held as a mark of respect and reverence. The Eastern nations uncover the feet when they enter a place of worship; the Western uncover the head. The converse of this is also true; and to keep the head covered while all around are uncovered is a token of superiority of rank or office. The king remains covered, the courtiers standing around him take off their hats.

Haupt-Hutte. Among the German Stone-masons of the Middle Ages, the original Lodge at Strasburg was considered as the head of the Craft, under the title of the Haupt-Hutte, or Grand Lodge.

Hautes Grades. French. *High Degrees*, which see.

Heal. A technical Masonic term which signifies to make valid or legal. Hence one who has received a degree in an irregular manner or from incompetent authority is not recognized until he has been healed. The precise mode of healing depends on circumstances. If the Lodge which conferred the degree was clandestine, the whole ceremony of initiation would have to be repeated. If the authority which conferred the degree was only irregular, and the question was merely a technical one of legal competence, it has been supposed that it was only necessary to exact an obligation of allegiance, or in other words to renew the covenant.

Hearing. One of the five senses, and an important symbol in Masonry, because it is through it that we receive instruction when ignorant, admonition when in danger, reproof when in error, and the claim of a brother who is in distress. Without this sense, the Mason would be crippled in the performance of all his duties; and hence deafness is deemed a disqualification for initiation.

Heart. Notwithstanding that all the modern American Masonic Manuals and Master's Carpets from the time of Jeremy L. Cross exhibit the picture of a heart among the emblems of the third degree, there is no such symbol in the ritual. But the theory that every man who becomes a Mason must first be prepared in his heart was advanced among the earliest lectures of the last century, and demonstrates, as Krause properly remarks, in Speculative Masonry, an internal principle which addresses itself not simply to the outward conduct, but to the inner spirit and conscience of all men who seek its instructions.

Heart of Hiram Abif. There is a legend in some of the high degrees and in continental Masonry, that the heart of Hiram Abif was deposited in an urn and placed upon a monument near the holy of holies; and in some of the tracing boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church, or some place which had been dear to them in life. Thus Hardynge, in his *Metrical Chronicle of England*, tells us of Richard I. that

> "He queathed his corpse then to be buried
> At Fount Everard, there at his father's feete;
> * * * * * * * *
> His herte invyncyble to Rome he sent full mete
> For their great truth and stedfast great constance."

The Mediæval idea has descended to modern times; for our present lectures say that the ashes of Hiram were deposited in an urn.

Hécart, Gabriel Antoine Joseph. A French Masonic writer, who was born at Valenciennes in 1755, and died in 1838. He made a curious collection of degrees, and invented a system of five, namely: 1. Knight of the Prussian Eagle; 2. Knight of the Comet; 3. The Scottish Purifier; 4. Victorious Knight; 5. Scottish Trinitarian, or Grand Master Commander of the Temple. This cannot be called a Rite, because it was never accepted and practised by any Masonic authority. It is known in nomenclatures as Hécart's system. He was the author of many dissertations and didactic essays on Masonic subjects. He at one time proposed to publish his collection of degrees with a full explanation of each, but did not carry his design into execution. Many of them are cited in this work.

Height of the Lodge. From the earth to the highest heavens. A symbolic expression. See *Form of the Lodge.*

Heldmann, Dr. Friedrich. He was a professor of political science in the Academy of Bern, in Switzerland, and was born at Margetshochheim, in Franconia, November 24, 1770. He was one of the most profound of the German investigators into the history and philosophy of Masonry. He was initiated into the Order at Freiburg, in 1809, and, devoting himself to the study of the works of Fessler and other eminent scholars, he resolved to establish a system founded on a collation of all the rituals, and which should be more in accordance with the true design of the Institution. For this purpose, in 1816, he organized the Lodge *zur Brudertreue* at Aarau, in Switzerland, where he then resided as a professor. For this Lodge he prepared a Manual, which he proposed to publish. But the Helvetian Directory demanded that the manuscript should be given to that body for inspection and correction, which the Lodge, unwilling to submit to such a censorship, refused to do. Heldmann, being reluctant to involve the Lodge in a controversy with its superiors, withdrew from it. He subsequently published a valuable work entitled *Die drei ätesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft; i. e.,* The three oldest Memorials of the German Masonic Brotherhood, which appeared at Aarau in 1819. In this work, which is chiefly founded on the learned researches of Krause, the Constitutions of the Stone-masons of Strasburg were published for the first time.

Helmet. A defensive weapon wherewith the head and neck are covered. In

heraldry, it is a mark of chivalry and nobility. It was, of course, a part of the armor of a knight, and therefore, whatever may be the head covering adopted by modern Knights Templars, it is in the ritual called a helmet.

Helmets, To Deposit. In Templar ritualism, to lay aside the covering of the head.

Helmets, To Recover. In Templar ritualism, to resume the covering of the head.

Help. See *Aid and Assistance.*

Hemming, Samuel, D. D. Previous to the union of the two Grand Lodges of England in 1813, the Prestonian system of lectures was practised by the Grand Lodge of Modern Masons, while the Athol Masons recognized higher degrees, and varied somewhat in their ritual of the lower. When the union was consummated, and the United Grand Lodge of England was organized, a compromise was effected, and Dr. Hemming, who was the Senior Grand Warden, and had been distinguished for his skill as the Master of a Lodge and his acquaintance with the ritual, was appointed to frame a new system of lectures. The Prestonian system was abandoned, and the Hemming lectures adopted in its place, not without the regret of many distinguished Masons, among whom was Dr. Oliver. The Hemming lectures are now the authorized system of the Grand Lodge of England. Some of the country Lodges, however, still adhere to the system of Preston, and the Prestonian lectures are annually delivered in London. Among the innovations of Dr. Hemming, which are to be regretted, are the abolition of the dedication to the two Saints John, and the substitution for it of a dedication to Solomon. Some other changes that were made were certainly no improvements.

Henrietta Maria. The widow of Charles I., of England. It is asserted, by those who support the theory that the Master's degree was invented by the adherents of the exiled house of Stuart, and that its legend refers to the death of Charles I. and the restoration of his son, that in the technical Masonic expression of the "widow's son," the allusion is to the widow of the decapitated monarch. Those who look farther for the foundation of the legend give, of course, no credence to a statement whose plausibility depends only on a coincidence.

Henry VI. King of England from 1422 to 1461. This monarch is closely connected with the history of Masonry because, in the beginning of his reign and during his minority, the celebrated "Statute of Laborers," which prohibited the congregations of the Masons, was passed by an intolerant Parliament, and because of the questions said to have been proposed to the Masons by the king, and their answers, which are contained in what is called the "Leland Manuscript," a document which, if authentic, is highly important; but of whose authenticity there are as many oppugners as there are defenders.

Heredom. In what are called the "high degrees" of the continental Rites, there is nothing more puzzling than the etymology of this word. We have the Royal Order of Heredom, given as the *ne plus ultra* of Masonry in Scotland, and in almost all the Rites the Rose Croix of Heredom, but the true meaning of the word is apparently unknown. Ragon, in his *Orthodoxie Maçonnique*, (p. 91,) asserts that it has a political signification, and that it was invented between the years 1740 and 1745, by the adherents of Charles Edward the Pretender, at the Court of St. Germain, which was the residence, during that period, of the unfortunate prince, and that in their letters to England, dated from *Heredom*, they mean to denote St. Germain. He supposes it to be derived from the Mediæval Latin word "hœredum," signifying "a heritage," and that it alludes to the Castle of St. Germain, the only heritage left to the dethroned sovereign. But as Ragon's favorite notion was that the *hautes grades* were originally instituted for the purpose of aiding the house of Stuart in its restoration to the throne, a theory not now generally accepted, at least without modification, this etymology must be taken with some grains of allowance. The suggestion is, however, an ingenious one.

In some of the old manuscripts the word *Heroden* is found as the name of a mountain in Scotland; and we sometimes find in the French Cahiers the title of "Rose Croix de Heroden." There is not a very great difference in the French pronunciation of *Heredom* and *Heroden*, and one might be a corruption of the other. I was once inclined to this theory; but even if it were the correct one we should gain nothing, for the same difficulty would recur in tracing the root and meaning of Heroden.

The most plausible derivation is one given in 1858, by a writer in the London *Freemason's Magazine.* He thinks it should be spelled "Heredom," and traces it to the two Greek words, ἱερὸς, *hieros*, holy, and δόμος, *domos*, house. It would thus refer to Masonry as symbolically the Holy House or Temple. In this way the title of Rose Croix of Heredom would signify the Rosy Cross of the Holy House of Masonry. This derivation is now very generally recognized as the true one.

Hermaimes. A corruption of Hermes, found in some of the old Constitutions.

Hermaphrodite. The merest ignorance has, in a few instances, permitted the introduction of this word into the ritual as one of the classes which the Masons promise not to initiate. The word is not mentioned in the old Constitutions nor in any of the rituals; but if such monsters did actually exist, which naturalists deny, their exclusion would be founded on the general law which prohibits the initiation of those who have any physical defect or maim.

Hermes. In all the old manuscript records which contain the Legend of the Craft, mention is made of Hermes as one of the founders of Masonry. Thus, in the "Grand Lodge MS.," whose date is 1632, it is said — and the statement is substantially and almost verbally the same in all the others — that "The great Hermarines that was Cubys sonne, the which Cubye was Semmes sonne, that was Noes sonne. This same Hermarines was afterwards called Hermes the father of Wisdome; he found one of the two pillars of stone, and found the science written thereon, and he taught it to other men."

There are two persons of the name of Hermes mentioned in sacred history. The first is the divine Hermes, called by the Romans Mercury. Among the Egyptians he was known as Thoth. Diodorus Siculus describes him as the secretary of Osiris; he is commonly supposed to have been the son of Mizraim, and Cumberland says that he was the same as Osiris. There is, however, much confusion among the mythologists concerning his attributes.

The second was Hermes Trismegistus or the Thrice Great, who was a celebrated Egyptian legislator, priest, and philosopher, who lived in the reign of Ninus, about the year of the world 2670. He is said to have written thirty-six books on theology and philosophy, and six upon medicine, all which are lost. There are many traditions of him; one of which, related by Eusebius, is that he introduced hieroglyphics into Egypt. This Hermes Trismegistus, although the reality of his existence is doubtful, was claimed by the alchemists as the founder of their art, whence it is called the Hermetic science, and whence we get in Masonry, Hermetic Rites and Hermetic degrees. It is to him that the Legend of the Craft refers; and, indeed, the York Constitutions, which are of importance, though not probably of the date of 926, assigned to them by Krause, give him that title, and say that he brought the custom of making himself understood by signs with him to Egypt. In the first ages of the Christian church, this mythical Egyptian philosopher was in fact considered as the inventor of everything known to the human intellect. It was fabled that Pythagoras and Plato had derived their knowledge from him, and that he had recorded his inventions on pillars. The Operative Masons, who wrote the old Constitutions, obtained their acquaintance with him from the *Polycronycon* of the monk Ranulf Higden, which was translated from the Latin by Trevisa, and printed by William Caxton in 1482. It is repeatedly quoted in the Cooke MS., whose probable date is the latter part of the fifteenth century, and was undoubtedly familiar to the writers of the other Constitutions.

Hermetic Art. The art or science of *Alchemy*, so termed from Hermes Trismegistus, who was looked up to by the alchemists as the founder of their art. The Hermetic philosophers say that all the sages of antiquity, such as Plato, Socrates, Aristotle, and Pythagoras, were initiated into the secrets of their science; and that the hieroglyphics of Egypt and all the fables of mythology were invented to teach the dogmas of Hermetic philosophy. See *Alchemy*.

Hermetic Rite. A Rite established by Pernetty at Avignon, in France, and more commonly called the Illuminati of Avignon. See *Avignon*.

Herodem. See *Heredom*.

Herodem, Royal Order of. See *Royal Order of Scotland*.

Heroden. "Heroden," says a MS. of the Ancient Scottish Rite in my possession, "is a mountain situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held." The word is not now used by Masonic writers, and was, undoubtedly, a corruption of *Heredom*.

Heroine of Jericho. An androgynous degree conferred, in America, on Royal Arch Masons, their wives, and daughters. It is intended to instruct its female recipients in the claims which they have upon the protection of their husbands' and fathers' companions, and to communicate to them an effectual method of proving those claims. An instance of friendship extended to the whole family of a benefactress by those whom she had benefited, and of the influence of a solemn contract in averting danger, is referred to in the case of Rahab, the woman of Jericho, from whom the degree derives its name; and for this purpose the second chapter of the Book of Joshua is read to the candidate. When the degree is received by a male, he is called a Knight of Jericho, and when by a female, she is termed a Heroine. It is a side or honorary degree, and may be conferred by any Royal Arch Mason on a candidate qualified to receive it.

Hesed. A corruption of *Chesed*, which see.

Hexagon. A figure of six equal sides constitutes a part of the camp in the Scottish degree of Sublime Princes of the Royal Secret. Stieglitz, in an essay on the symbols of Freemasonry, published in 1825, in the Altenburg *Zeitschrift*, says that the hexagon, formed by six triangles, whose apices converge to a point, making the following figure,

is a symbol of the universal creation, the six points crossing the central point; thus assimilating the hexagon to the older symbol of the point within a circle.

Hieroglyphics. From two Greek words which signify the engraving of sacred things. Hieroglyphics are properly the expressions of ideas by representations of visible objects, and the word is more peculiarly applied to that species of picture-writing which was in use among the ancient Egyptians, whose priests by this means concealed from the profane that knowledge which they communicated only to their initiates. Browne says (*Master Key*, p. 87), "The usages amongst Masons have ever corresponded with those of the ancient *Egyptians*. Their *Philosophers*, unwilling to expose their *Mysteries* to vulgar Curiosity, couched the Principles of their Learning and Philosophy under *Hieroglyphical Figures* and *Allegorical Emblems*, and expressed their notions of Government by *Signs* and *Symbols*, which they communicated to the *Magi*, or wise *Men* only, who were solemnly obligated never to reveal them."

Hierogrammatists. The title of those priests in the Egyptian mysteries to whom were confided the keeping of the sacred records. Their duty was also to instruct the neophytes in the ritual of initiation, and to secure its accurate observance.

Hierophant. From the Greek, ἱεροφάντες, which signifies *one who explains the sacred things*. The Hierophant was, in the Ancient Mysteries, what the Master is in a Masonic Lodge — he who instructed the neophyte in the doctrines which it was the object of the mysteries to inculcate.

High Degrees. Not long after the introduction of Freemasonry on the Continent, in the beginning of the eighteenth century, the Chevalier Ramsay invented three new degrees, which he called Ecossais, Novice, and Knight Templar. These gave the impulse to the invention of many other degrees, all above the Master's degree. To these the name of *hautes grades* or *high degrees* was given. Their number is very great. Many of them now remain only in the catalogues of Masonic collectors, or are known merely by their titles; while others still exist, and constitute the body of the different Rites. The word is not properly applicable to the Royal Arch or degrees of the English and American systems, which are intimately connected with the Master's degree, but is confined to the additions made to Ancient Craft Masonry by continental ritualists. These degrees have, from time to time, met with great opposition as innovations on Ancient Masonry, and some of the Grand Lodges have not only rejected them, but forbidden their cultivation by those who are under their obedience. But on the other hand, they have been strenuously supported by many who have believed the Ancient Craft degrees do not afford a sufficient field for the expansion of Masonic thought. A writer in the London *Freemason's Magazine* (1858, i. 1167,) has, I think, expressed the true theory on this subject in the following language:

"It is the necessary consequence of an exclusive addiction to Craft Masonry that the intellectual and artistic development of the minds of the members must suffer, the ritual sink to formalism, and the administration fall into the hands of the lower members of the Order, by a diminution in the initiations of men of high intellectual calibre, and by the inactivity, or practical secession, of those within the Order. The suppression of the higher degrees, that is, of the higher Masonry, may be agreeable to those who are content to possess the administrative functions of the Order without genuine qualifications for their exercise, but it is a policy most fatal to the true progress of the Order. When Masonry has so fallen, to restore the higher degrees to their full activity is the measure essential for restoring the efficacy of Masonry within and without. Thus, in the last century, when Craft Masonry had spread rapidly over the whole of Europe, a reaction set in, till the heads of the Order brought the high degrees into vigor, and they continued to exercise the most powerful influence."

Highest of Hills. In the Old York Lectures was the following passage: "Before we had the convenience of such well-formed Lodges, the Brethren used to meet on the highest of hills and in the lowest of valleys. And if they were asked why they met so high, so low, and so very secret, they replied — the better to see and observe all that might ascend or descend; and in

case a cowan should appear, the Tiler might give timely notice to the Worshipful Master, by which means the Lodge might be closed, the jewels put by, thereby preventing any unlawful intrusion." Commenting on this, Dr. Oliver (*Landm.*, i. 319,) says: "Among other observances which were common to both the true and spurious Freemasonry, we find the practice of performing commemorative rites *on the highest of hills and in the lowest of valleys.* This practice was in high esteem amongst all the inhabitants of the ancient world, from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities, and the valley or holy cavern to the infernal and submarine gods than the level country; and that, therefore, the prayers of mortals were more likely to be heard in such situations." Hutchinson also says: "The highest hills and the lowest valleys were from the earliest times esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places." The sentiment was expressed in the language of the earliest lectures of the eighteenth century, and is still retained, without change of words, in the lectures of the present day. But introduced, at first, undoubtedly with special reference to the ancient worship on "high places," and the celebration of the mysteries in the caverns of initiation, it is now retained for the purpose of giving warning and instruction as to the necessity of security and secrecy in the performance of our mystical rites, and this is the reason assigned in the modern lectures. And, indeed, the notion of thus expressing the necessity of secrecy seems to have been early adopted, while that of the sacredness of these places was beginning to be lost sight of; for in a lecture of the middle of the last century, or perhaps earlier, it was said that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the Vale of Jehosophat, or any *other secret place.*" The sacredness of the spot is, it is true, here adverted to, but there is an emphasis given to its secrecy.

High Grades. Sometimes used for *High Degrees*, which see.

High Priest. The presiding officer of a Chapter of Royal Arch Masons according to the American system. His title is "Most Excellent," and he represents Joshua, or Jeshua, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylonian exile. He is seated in the east, and clothed in the apparel of the ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen, and is decorated with a breastplate and mitre. On the front of the mitre is inscribed the words, "HOLINESS TO THE LORD." His jewel is a mitre.

High Priesthood, Order of. This order is an honorarium, to be bestowed upon the High Priest of a Royal Arch Chapter in the United States, and consequently no one is legally entitled to receive it until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. It should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in ample form, the assistance of at least nine High Priests, who have received it, is requisite. The General Grand Chapter of the United States has decided that although it is highly expedient that every High Priest should receive the order, yet its possession is not essentially necessary as a qualification for the discharge of his official duties.

REVERSE.

OBVERSE.

The jewel of the degree consists of a plate of gold in the form of a triple triangle, a breastplate being placed over the point of union. In front, the face of each triangle is inscribed with the Tetragrammaton, יהוה; on the other side, the upper triangle has the following mystical notation, ; the two lower triangles have the Hebrew letters מ and ק inserted upon them. Each side of each triangle should be one inch in length, and may be ornamented at the fancy of the wearer. The breastplate may be plainly engraved or set with stones. It was adopted in 1856, on the suggestion of the author of this work, at a very general but informal meeting of Grand

and Past Grand High Priests during the session of the General Grand Chapter held at Hartford. It is now in general use.

It is impossible, from the want of authentic documents, to throw much light upon the historical origin of this degree. No allusion to it can be found in any ritual works out of America, nor even here anterior to about the end of the last and beginning of this century. Webb is the first who mentions it, and gives it a place in the series of capitular degrees. The question has, however, been exhaustively examined by Brother William Hacker, Past Grand High Priest of Indiana, who has paid much attention to the subject of American Masonic archæology. In a letter to the author in August, 1873, he has sought to investigate the origin of this Order, and I gladly avail myself of the result of his inquiries.

"Thomas Smith Webb," says Brother Hacker, "in the first edition of his *Monitor*, published in 1797, makes no mention of it. But in the second edition, published in 1802, he gives a monitorial ritual for the Order; or, as he terms it, *Observations on the Order of High Priests.*

"Now, I infer, as we find no mention of the Order in the edition of 1797, and a monitorial ritual appearing in the edition of 1802, that at some time between those dates we must look for the true origin of the Order.

"Turning then to the proceedings of the General Grand Chapter of the United States, we find that at the Communication held in the city of Providence, in the State of Rhode Island, on the 9th day of January, 1799, Benjamin Hurd, Jr., Thomas S. Webb, and James Harrison were appointed 'a committee to revise the Constitution, and report such alterations and amendments thereto as they shall find necessary to be made.'

"The next day, January 10, 1799, Webb, as chairman of the committee, submitted their report, which was adopted as reported. In Article IV. of that Constitution, we find the forms for constituting new Chapters and installing High Priests fully laid down and provided for. In those forms, after certain ceremonies had been gone through with, 'All the Companions, except High Priests and Past High Priests, are requested to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.'

"Now, right here the question naturally arises, What were those 'other necessary ceremonies not proper to be written'? A few lines farther on we find this language laid down: 'In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed *and anointed* High Priest of this new Chapter.' Now do not the words '*and anointed*,' as here used, fully answer the question as to what those 'other necessary ceremonies' were? It seems so to me.

"Upon this theory, then, we have Thomas Smith Webb and his associates on the committee, Benjamin Hurd, Jr., and James Harrison, as the authors of the Order. It was adopted by the General Grand Chapter on the 10th day of January, 1799, when it became a part of the constitutional requirements of Royal Arch Masonry, so far, at least, as the authority of the General Grand Chapter extended.

"Following this matter out, we find that this provision of the Constitution was retained until the Triennial Communication held in the city of Lexington, Kentucky, on the 19th day of September, 1853, when, on motion of Companion Gould, the section was repealed; thus leaving the Order of High Priesthood the exclusive property of those who were in possession of it.

"Where these Excellent Companions got the original thought or germ out of which the Order was formed will have, perhaps, to be left to conjecture; yet even here I think we may find some data upon which to found a conclusion.

"In setting about the formation of an order suitable for the office of High Priest, what could be more natural or appropriate than to take the scriptural history of the meeting of Abraham with Melchizedek, Priest of the Most High God; the circumstances which brought that meeting about; the bringing forth the bread and wine; the blessing, etc.; and the anointing of Aaron and his sons to the Priesthood under the Mosaic dispensations. It does seem to me that these would be the most natural sources for any one to go to for facts and circumstances to work into an order of this kind.

"We can illustrate this point farther by reference to a note found in an old ritual of the 'Mediterranean Pass,' as then — and perhaps it may be so now — conferred under the Grand Priory of England and Wales, preparatory to the Order of Malta. That note read as follows:

"'In some Priories the candidate partakes of bread from the point of a sword, and wine from a chalice placed upon the blade, handed to him by the Prelate.'

"Again, in an old manuscript of the ritual of the Royal Grand Conclave of Scotland, now also lying before me, I find similar language used in the ritual of the Templars' Order. How well the thoughts contained in these extracts have been worked into

the order of High Priest, every well-informed High Priest must very well understand.

"But the question now comes up: were Webb and his associates in possession of these rituals at the time they originated the order of High Priesthood? I think they were, and for these reasons: In these rituals to which I have referred I find these expressions used: 'That I will not shed the blood of a K. T. unlawfully;' 'the skull to be laid open, and all the brains to be exposed to the scorching rays of the sun;' with several other familiar expressions, which every Royal Arch Mason will readily recognize as appropriately wrought into Webb's Royal Arch degree.

"From the foregoing facts, as well as others not stated, I infer that Thomas Smith Webb, with his co-advisers, Benjamin Hurd, Jr., and James Harrison, were the true authors of the Order; that it dates from the 10th day of January, 1799, at which time it was adopted by the General Grand Chapter, and became a part of the constitutional regulations and requirements of Royal Arch Masonry so far as the authority of the General Grand Chapter extended, and that it continued as such until the 19th day of September, 1853, when it was repealed, as before stated.

"A thought or two further, and I will have done. Webb, in arranging the Order, evidently intended that it should be conferred as a part of the installation ceremonies of a High Priest; and whether he ever conferred it at any other time or in any other manner I have been unable to learn, as I have never met with any one who claimed to have received the Order from him. At what time and by whom it was first conferred as a separate ceremonial is equally unknown to me. All I have yet been able to find upon this point is in Cross's *Chart*, where, in the edition of 1826, and it may also be in the earlier editions, I find it arranged as a separate ceremonial, and disconnected with the ceremonies of installation.

"The earliest authentic record of the organization of a Council of High Priests I have yet found is in the proceedings of the Grand Chapter of Ohio in 1828, where it appears that a Council was duly formed, rules adopted for its government, and a full list of officers elected, with Companion John Snow as President.

"It is more than probable that the Order has always been conferred, west of the mountains, as a separate ceremonial, and never as a part of the installation ceremonies. It is well known that John Snow, who no doubt brought it with him when he came to the West, always so conferred it, and not then until the applicant had been regularly elected and installed as High Priest of his Chapter. I have also met with those who claimed to have received it from the celebrated Lorenzo Dow, of whom it is further alleged that he always required an election and installation as a prerequisite to the Order. With these facts before us, and I have no doubt of the truth of every word of them, I would ask of those who have attempted to heap such obloquy and derision upon the Order, as Dr. Mitchell and others who have followed him, to point us to any other single order or degree of Masonry that can be traced so successfully to the source from whence it came; that has in it more of the elements of sublimity and impressiveness, and that is more scripturally and Masonically appropriate for that for which it was intended, than has this much-maligned Order of High Priesthood; remembering also that it was established upon the constitutional authority of the General Grand Chapter of the United States, which is, and ever has been, the highest authority in Royal Arch Masonry in the United States. And again, among the names of those zealous companions who participated in its adoption stands that of the Honorable De Witt Clinton, for so many years the zealous and efficient General Grand High Priest. Then I say, when we take all these facts together, as they stand recorded before us, I think the question as to the origin and authenticity may be considered as fully settled."

High Priest of the Jews. The important office of the High Priesthood was instituted by Moses after the completion of the directions for erecting the tabernacle, and was restricted to Aaron and his descendants, and was so confined until the time of the Asmonean dynasty, when it passed into the family of Judas Maccabæus. The High Priest was at the head not only of ecclesiastical but of civil affairs, presiding in the Sanhedrim and judging the people. He superintended the Temple, directing the mode of worship, and preserving the building from profanation. He was inducted into his office by anointment and sacrifices, and was invested with a peculiar dress. This dress, as the Rabbins describe it, consisted of eight parts, namely, the breastplate, the ephod, with its curious girdle, the robe of the ephod, the mitre, the broidered coat, and the girdle. The materials of which these were composed were gold, blue, red, purple, and fine white linen. As these garments are to a certain extent represented in the vestment of a High Priest of a Royal Arch Chapter, a brief description of them may be expedient:

The High Priest was first clothed in a

pair of linen drawers. Over this was a coat or shirt of fine linen reaching to his feet, and with sleeves extending to his wrists. Over this again was a robe of blue, called the coat of ephod. It was without sleeves, but consisted of two pieces, one before and another behind, having a large opening in the top for the passage of the head, and another on each side to admit the arms. It extended only to the middle of the legs, and its skirt was adorned with little golden bells and pomegranates. Above all these vestments was placed the ephod, which has already been described as a short garment coming down only to the breast before, but somewhat longer behind, without sleeves, and artificially wrought with gold, and blue, and purple, and scarlet, in embroidery of various figures. It was looped on the shoulders with two onyx stones, on each of which was inscribed the names of six of the tribes. On the front of the ephod he wore the breastplate; at solemn ministrations a mitre of fine linen of a blue color. This was wrapped in several folds, and worn about his head in the manner of a Turkish turban, except that it was without a crown, being open on top, and sitting on his head like a garland. In front of it there hung down upon his forehead a square plate of gold, called the plate of the golden crown, upon which were inscribed the words HOLINESS TO THE LORD, which were engraved in the ancient Hebrew or Samaritan characters. The vestments of a High Priest of a Royal Arch Chapter are intended to represent—though the representation is imperfect—the gorgeous apparel of the Jewish Pontiff. They are a mitre, breastplate, and a robe of four colors. To these the Masonic ritualists have ascribed a symbolic signification. The mitre teaches the High Priest the dignity of his office; the breastplate, his responsibility to the laws and ordinances of the Institution, and that the honor and interest of the Chapter should be always near his heart; and the robe, the different graces and virtues which are symbolized by the various colors of which it is composed.

High Twelve. The hour of noon or twelve o'clock in the day, when the sun is high in the heavens, in contradistinction to *low twelve*, or midnight, when the sun is low down beneath the earth. The expression is always used, in Masonic language, to indicate the hour of noon, at which time, as the tradition tells us, the Craft in the Temple were called from labor to refreshment. The phrase was used in the earliest rituals of the last century. The answer in the old catechisms to the question, "What's a clock?" was always, "High Twelve."

Hindustan, Mysteries of. Of all the ethnic religions, that of Hindustan is admitted to be the oldest, for its Vedas or sacred books claim an antiquity of nearly forty centuries. However Brahmanism may have been corrupted in more modern times, in its earliest state it consisted of a series of doctrines which embraced a belief in a Supreme Being and in the immortality of the soul. All primitive religions were more or less mystical, and that of India formed no exception to the rule. Oliver, in his *History of Initiation*, has given a very succinct account of the Brahmanical mysteries, collected from the most authentic sources, such as Maurice, Colebrook, Jones, and Faber. His description refers almost exclusively to the reception and advancement of a Brahman in his sacred profession; for the initiations of India, like those of Egypt, were confined to the priesthood. All Brahmans, it is true, do not necessarily belong to the sacerdotal order, but every Brahman who has been initiated, and thus been made acquainted with the formulas of worship, may at any time become an officiating priest. The ceremonies of initiation, as they have been described by Oliver, were celebrated in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment and Zennar or sacred cord; of sacrifices accompanied by ablutions; and of an explanatory lecture. The aspirant was now delivered into the care of a Brahman, who thenceforth became his spiritual guide, and prepared him by repeated instructions and a life of austerity for admission into the second degree. To this, if found qualified, he was admitted at the requisite age. The probationary ceremonies of this degree consisted in an incessant occupation in prayers, fastings, ablutions, and the study of astronomy. Having undergone these austerities for a sufficient period, he was led at night to the gloomy caverns of initiation, which had been duly prepared for his reception.

The interior of this cavern was brilliantly illuminated, and there sat the three chief hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the sun, the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water, an invoca-

tion of the deity was whispered in his ear; he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the sun, whose rising was personated by the hierophant representing Brahma, stationed in the east, whose meridian height by the representative of Siva in the south, and whose setting by the representative of Vishnu in the west. He was then conducted through seven ranges of dark and gloomy caverns, during which period the wailing of Mahadeva for the loss of Siva was represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds and horrid phantoms, was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns; he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath.

This part of the ceremonies being concluded, the sacred conch was blown, the folding-doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested by the chief Brahman with the white robe and tiara; a cross was marked upon his forehead, and a tau upon his breast, and he was instructed in the signs, tokens, and lectures of the Order. He was presented with the sacred belt, the magical black stone, the talismanic jewel to be worn upon his breast, and the serpent stone, which, as its name imported, was an antidote against the bite of serpents. And, lastly, he was intrusted with the sacred name, known only to the initiated. This ineffable name was AUM, which, in its triliteral form, was significant of the creative, preservative, and destroying power, that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The symbols and the *aporrheta*, or secret things of the mysteries, were now explained.

Here ended the second degree. The third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchorite, he occupied himself in ablutions, prayers, and sacrifices.

In the fourth degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them a portion of the divine nature, and to secure him a residence among the immortal gods.

The object of the Indian mysteries appears, says Oliver, to have been to teach the unity of God and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal deluge were described in a manner which showed that their knowledge must have been derived from an authentic source. What was the instruction intended to be conveyed by these mystical initiations will be best learned from the Vedas, in which the true dogma of the ancient Brahmanical faith is fully developed.

Hiram. The gavel, when wielded by the Master of the Lodge, is sometimes called the *Hiram*, because as the workmen at the Temple were controlled and directed by Hiram, the chief builder, so the Master preserves order in the Lodge by the proper use of the gavel.

Hiram or **Huram.** In Hebrew, חורם or חירם, meaning *noble-born*. The more correct pronunciation, according to the true value of the Hebrew letters, is *Khuram* or *Khurum;* but universal Masonic usage renders it now impossible, or, at least, inexpedient, to make the change. The name of the king of Tyre is spelled *Hiram* everywhere in Scripture except in 1 Chronicles xiv. 1, where it occurs as *Huram*. In 1 Chron. xiv. 1, the original Hebrew text has *Hiram*, but the Masorites in the margin direct it to be read *Huram*. In our authorized version, the name is spelled *Hiram*, which is also the form used in the Vulgate and in the Targums; the Septuagint has Χειράμ, or *Cheiram*. The same changes occur in Chronicles.

Hiram Abif. There is no character in the annals of Freemasonry whose life is so dependent on tradition as the celebrated architect of King Solomon's Temple. Profane history is entirely silent in respect to his career, and the sacred records supply us with only very unimportant items. To fill up the space between his life and his death, we are necessarily compelled to resort to those oral legends which have been handed down from the ancient Masons to their successors. Yet, looking to their character, I should be unwilling to vouch for the authenticity of all; most of them were probably at first symbolical in their character; the symbol in the lapse of time having been converted into a myth, and the myth, by constant repetition, having assumed the formal appearance of a truthful narrative. Such has been the case in the history of all nations. But whatever may have been their true character, to the Mason, at least, they are interesting, and cannot be altogether void of instruction.

When King Solomon was about to build a temple to Jehovah, the difficulty of obtaining skilful workmen to superintend and to execute the architectural part of the undertaking was such, that he found it necessary to request of his friend and ally, Hiram, King of Tyre, the use of some of his most able builders; for the Tyrians and Sidonians were celebrated artists, and at that time were admitted to be the best mechanics in the world. Hiram willingly complied with his request, and despatched to his assistance an abundance of men and materials, to be employed in the construction of the Temple, and among the former, a distinguished artist, to whom was given the superintendence of all the workmen, both Jews and Tyrians, and who was in possession of all the skill and learning that were required to carry out, in the most efficient manner, all the plans and designs of the king of Israel.

Of this artist, whom Freemasons recognize sometimes as Hiram the Builder, sometimes as the Widow's Son, but more commonly as Hiram Abif, the earliest account is found in the first Book of Kings (vii. 13, 14,) where the passage reads as follows:

"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work."

He is next mentioned in the second Book of Chronicles, (ch. ii. 13, 14,) in the following letter from Hiram of Tyre to King Solomon.

"And now I have sent a cunning man, endued with understanding, of Huram my father's. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue and in fine linen and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father."

In reading these two descriptions, every one will be at once struck with an apparent contradiction in them in relation to the parentage of their subject. There is no doubt — for in this both passages agree — that his father was a man of Tyre; but the discrepancy is in reference to the birthplace of his mother, who in one passage is said to have been "of the tribe of Naphtali," and in the other, "of the daughters of Dan." Commentators have, however, met with no difficulty in reconciling the contradiction, and the suggestion of Bishop Patrick is now generally adopted on this subject. He supposes that she herself was of the tribe of Dan, but that her first husband was of the tribe of Naphtali, by whom she had this son; and that when she was a widow, she married a man of Tyre, who is called Hiram's father because he bred him up and was the husband of his mother.

Hiram Abif undoubtedly derived much of his knowledge in mechanical arts from that man of Tyre who had married his mother, and we may justly conclude that he increased that knowledge by assiduous study and constant intercourse with the artisans of Tyre, who were greatly distinguished for their attainments in architecture. Tyre was one of the principal seats of the Dionysiac fraternity of artificers, a society engaged exclusively in the construction of edifices, and living under a secret organization, which was subsequently imitated by the Operative Freemasons. Of this association, it is not unreasonable to suppose that Hiram Abif was a member, and that on arriving at Jerusalem he introduced among the Jewish workmen the same exact system of discipline which he had found of so much advantage in the Dionysiac associations at home, and thus gave, under the sanction of King Solomon, a peculiar organization to the Masons who were engaged in building the Temple.

Upon the arrival of this celebrated artist at Jerusalem, which was in the year B. C. 1012, he was at once received into the intimate confidence of Solomon, and intrusted with the superintendence of all the workmen, both Tyrians and Jews, who were engaged in the construction of the building. He received the title of "Principal Conductor of the Works," an office which, previous to his arrival, had been filled by Adoniram, and, according to Masonic tradition, formed with Solomon and King Hiram of Tyre, his ancient patron, the Supreme Council of Grand Masters, in which every thing was determined in relation to the construction of the edifice and the government of the workmen.

The Book of Constitutions, as it was edited by Entick, (p. 19,) speaks of him in the following language: "This inspired master was, without question, the most cunning, skilful, and curious workman that ever lived; whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass or iron; whether in linen, tapestry or embroidery; whether considered as architect, statuary, founder or designer, separately or together, he equally excelled. From his designs and under his direction, all the rich and splendid furniture of the Temple and its several appendages were begun, carried on, and

finished. Solomon appointed him, in his absence, to fill the Chair as Deputy Grand Master, and in his presence, Senior Grand Warden, Master of Work, and general overseer of all artists, as well those whom David had formerly procured from Tyre and Sidon, as those Hiram should now send."

This statement requires some correction. According to the most consistent systems and the general course of the traditions, there were three Grand Masters at the building of the Temple, of whom Hiram Abif was one, and hence in our Lodges he always receives the title of a Grand Master. We may, however, reconcile the assertion of Anderson, that he was sometimes a Deputy Grand Master, and sometimes a Senior Grand Warden, by supposing that the three Grand Masters were, among the Craft, possessed of equal authority, and held in equal reverence, while among themselves there was an acknowledged subordination of station and power. But in no way can the assertion be explained that he was at any time a Senior Grand Warden, which would be wholly irreconcilable with the symbolism of the Temple. In the mythical Master's Lodge, supposed to have been held in the Temple, and the only one ever held before its completion, at which the three Grand Masters alone were present, the office of Junior Warden is assigned to Hiram Abif.

According to Masonic tradition, which is in part supported by scriptural authority, Hiram was charged with all the architectural decorations and interior embellishments of the building. He cast the various vessels and implements that were to be used in the religious service of the Temple, as well as the pillars that adorned the porch, selecting as the most convenient and appropriate place for the scene of his operations, the clay grounds which extend between Succoth and Zaredatha; and the old lectures state that the whole interior of the house, its posts and doors, its very floors and ceilings, which were made of the most expensive timber, and overlaid with plates of burnished gold, were, by his exquisite taste, enchased with magnificent designs and adorned with the most precious gems. Even the abundance of these precious jewels, in the decorations of the Temple, is attributed to the foresight and prudence of Hiram Abif; since a Masonic tradition, quoted by Dr. Oliver, informs us, that about four years before the Temple was begun, he, as the agent of the Tyrian king, purchased some curious stones from an Arabian merchant, who told him, upon inquiry, that they had been found by accident on an island in the Red Sea. By the permission of King Hiram, he investigated the truth of this report, and had the good fortune to discover many precious gems, and among the rest an abundance of the topaz. They were subsequently imported by the ships of Tyre for the service of King Solomon.

In allusion to these labors of taste and skill displayed by the widow's son, our lectures say, that while the *wisdom* of Solomon contrived the fabric, and the *strength* of King Hiram's wealth and power supported the undertaking, it was adorned by the *beauty* of Hiram Abif's curious and cunning workmanship.

In the character of the chief architect of the Temple, one of the peculiarities which most strongly attract attention, was the systematic manner in which he conducted all the extensive operations which were placed under his charge. In the classification of the workmen, such arrangements were made, by his advice, as to avoid any discord or confusion; and although about two hundred thousand craftsmen and laborers were employed, so complete were his arrangements, that the general harmony was never once disturbed. In the payment of wages, such means were, at his suggestion, adopted, that every one's labor was readily distinguished, and his defects ascertained, every attempt at imposition detected, and the particular amount of money due to each workman accurately determined and easily paid, so that, as Webb remarks, "the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented." It was his custom never to put off until to-morrow the work that might have been accomplished to-day, for he was as remarkable for his punctuality in the discharge of the most trifling duties, as he was for his skill in performing the most important. It was his constant habit to furnish the craftsmen every morning with a copy of the plans which he had, on the previous afternoon, designed for their labor in the course of the ensuing day. As new designs were thus furnished by him from day to day, any neglect to provide the workmen with them on each successive morning would necessarily have stopped the labors of the whole body of the workmen for that day; a circumstance that in so large a number must have produced the greatest disorder and confusion. Hence the practice of punctuality was in him a duty of the highest obligation, and one which could never for a moment have been neglected without leading to immediate observation. Such is the character of this distinguished personage, whether mythical or not, that has been transmitted by the uninterrupted stream of Masonic tradition.

The trestle-board used by him in drawing his designs is said to have been made, as

the ancient tablets were, of wood, and covered with a coating of wax. On this coating he inscribed his plans with a pen or stylus of steel, which an old tradition, preserved by Oliver, says was found upon him when he was raised, and ordered by King Solomon to be deposited in the centre of his monument. The same tradition informs us that the first time he used this stylus for any of the purposes of the Temple was on the morning that the foundation-stone of the building was laid, when he drew the celebrated diagram known as the forty-seventh problem of Euclid, and which gained a prize that Solomon had offered on that occasion. But this is so evidently a mere myth, invented by some myth-maker of the last century, without even the excuse of a symbolic meaning, that it has been rejected or, at least, forgotten by the Craft.

Another and more interesting legend has been preserved by Oliver, which may be received as a mythical symbol of the faithful performance of duty. It runs thus:

"It was the duty of Hiram Abif to superintend the workmen, and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to go into the Temple, and offer up his prayers to Jehovah for a blessing on the work; and in like manner when the sun was setting in the west. And after the labors of the day were closed, and the workmen had left the Temple, he returned his thanks to the Great Architect of the Universe for the harmonious protection of the day. Not content with this devout expression of his feelings, he always went into the Temple at the hour of high twelve, when the men were called off from labor to refreshment, to inspect the work, to draw fresh designs upon the trestle-board, if such were necessary, and to perform other scientific labors, —never forgetting to consecrate the duties by solemn prayer. These religious customs were faithfulty performed for the first six years in the secret recesses of his Lodge, and for the last year in the precincts of the most holy place."

While assiduously engaged in the discharge of these arduous duties, seven years passed rapidly away, and the magnificent Temple at Jerusalem was nearly completed. The Fraternity were about to celebrate the cope-stone with the greatest demonstrations of joy; but, in the language of the venerable Book of Constitutions, "their joy was soon interrupted by the sudden death of their dear and worthy master, Hiram Abif." On the very day appointed for celebrating the cope-stone of the building, says one tradition, he repaired to his usual place of retirement at the meridian hour, and did not return alive. On this subject we can say no more. This is neither the time nor the place to detail the particulars of his death. It is enough to say that the circumstance filled the Craft with the most profound grief, which was deeply shared by his friend and patron, King Solomon, who, according to the Book of Constitutions, "after some time allowed to the Craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the Lodge near the Temple, —according to the ancient usages among Masons,—and long mourned his loss."

Hiramites. In the degree of Patriarch Noachites, the legend is, that the Masons of that degree are descended from Noah through Peleg. Distinguishing themselves, therefore, as Noachites, they call the Masons of the other degrees Hiramites, as being descended from Hiram Abif. The word is not elsewhere used.

Hiram, King of Tyre. He was the son of Abibal, and the contemporary of both David and Solomon. In the beginning of the former's reign, he sent messengers to him, and Hiram supplied the Israelitish king with "cedar-trees, and carpenters, and masons: and they built David a house." (2 Sam. v. 11.) Nearly forty years afterwards, when Solomon ascended the throne and began to prepare for building the Temple, he sent to the old friend of his father for the same kind of assistance. The king of Tyre gave a favorable response, and sent workmen and materials to Jerusalem, by the aid of which Solomon was enabled to carry out his great design. Historians celebrate the friendly intercourse of these monarchs, and Josephus says that the correspondence between them in respect to the building of the Temple was, in his days, preserved in the archives of the kingdom of Tyre. The answer of Hiram to the application of Solomon is given in the first Book of Kings (v. 8, 9,) in the following language: "I will do all thy desire concerning timber of cedar and timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household." In return for this kindness, Solomon gave Hiram 20,000 measures, or *corim*, of wheat and the same quantity of oil, which was nearly 200,000 bushels of one and 1,500,000 gallons of the other; an almost incredible amount, but not disproportioned to the

magnificent expenditure of the Temple in other respects. After Solomon had finished his work, he presented the king of Tyre with twenty towns in Galilee; but when Hiram viewed these places, he was so dissatisfied with their appearance that he called them *the land of Cabul*, — which signifies barren, desolate, — saying reproachfully to Solomon, "Are these, my brother, the towns which you have given me?" On this incident the Scottish Rite Masons have founded their sixth degree, or Intimate Secretary.

Hiram appears, like Solomon, to have been disposed to mysticism, for Dius and Menander, two Greek historians, tell us that the two kings proposed enigmas to each other for solution. Dius says that Solomon first sent some to Hiram; and that the latter king, being unable to solve them, paid a large sum of money as a forfeit, but that afterwards he explained them with the assistance of one Abdemon; and that he in turn proposed some to Solomon, who, not being able to solve them, paid a much greater sum to Hiram than he had himself received on the like occasion.

The connection of the king of Tyre with king Solomon in the construction of the Temple has given him a great importance in the legendary history of Masonry. Anderson says, "The tradition is that King Hiram had been Grand Master of all Masons; but when the Temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding that the Great Architect of the Universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedediah, the beloved of God." He is called in the rituals one of our "Ancient Grand Masters," and when the mythical Master's Lodge was held in the Temple is supposed to have acted as the Senior Warden. It is said, too, that in the symbolic supports of Masonry he represented the pillar of strength, because "by his power and wealth he assisted the great undertaking" of constructing the Temple. He is reported, also, to have visited Jerusalem several times (a fact on which profane history is silent) for the purpose of consultation with Solomon and his great architect on the symbolism of the Word, and to have been present at the time of the death of the latter. Many other legends are related of him in the Master's degree and those connected with it, but he is lost sight of after the completion of the first Temple, and is seldom heard of in the high degrees.

Hiram the Builder. See *Hiram Abif*.

Hirschau, Wilhelm von. The Abbot Wilhelm von Hirschau, Count Palatine of Scheuren, is said to have been the founder, at the close of the eleventh century, of the German Bauhutten. Having been previously the Master of the Bauhutte, or Lodge of St. Emmerau, in Ratisbon, when he became Abbot of Hirschau, he collected together in 1080–1091 the Masons for the purpose of enlarging the convent. He incorporated the workmen, says Findel, (*Hist.*, p. 54,) with the monastery, as lay brethren, and greatly promoted their instruction and general improvement. Their social life was regulated by special laws; and the one most frequently inculcated by him was that brotherly concord should prevail, because only by working together and lovingly uniting all their strength would it be possible to accomplish such great works as were these undertakings for the public benefit.

H.·. K.·. T.·. The abbreviation of Hiram, King of Tyre.

Ho-hi. A combination of the two Hebrew pronouns הוּ, *ho*, meaning "he," and הִי, *hi*, meaning "she;" thus mystically representing the twofold sex of the Creator, and obtained by a Kabbalistic transposition or inversion of the letters of the Tetragrammaton, יהוה or IHOH. HO-HI, therefore, thus Kabbalistically obtained, denotes the male and female principle, the vis genitrix, the phallus and lingam, the point within the circle; the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power.

Thus, one of the names given by the mythological writers to the Supreme Jupiter was ἀῤῥενοθηλυς, the *man-woman*. In one of the Orphic hymns we find the following line:

> Ζευς αῤσην, γενετο, Ζευς αῤβροτος ἐπλετο νυμφη.
> *Jove is a male, Jove is an immortal virgin.*

And Plutarch, in his *Isis and Osiris*, says, "God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world." All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle. "In fact," says Russel, "they may all be included in the one great Hermaphrodite, the ἀῤῥενοθηλυς, who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will." And thus, too, may we learn something of the true meaning of the passage in Genesis, (i. 27,) where it is said, "So God created man *in his own*

image, in the image of God created he him; *male* and *female* created he them."

For the suggestion of this working of Ho-hi out of Ih-ho, I was many years ago indebted to my learned and lamented friend, George R. Gliddon, the great Egyptologist, who had obtained it from the writings of Lanzi, the Italian antiquary.

Holiness to the Lord. In Hebrew, קדש ליהוה, KODESH LAYEHOVAH. It was the inscription on the plate of gold that was placed in front of the high priest's mitre. The letters were in the ancient Samaritan character.

Holland. See *Netherlands.*

Holy Ghost, Knight of the. See *Knight of the Holy Ghost.*

Holy Ground. A Masonic Lodge is said to be held on holy ground, according to the Prestonian lecture, because the first regularly constituted Lodge was held on that holy, consecrated ground wherein the first three grand offerings were made, which afterwards met with Divine approbation. See *Ground-Floor of the Lodge.*

Holy Lodge. The old lectures of the last century taught symbolically that there were three Lodges opened at three different periods in Masonic history; these were the Holy Lodge, the Sacred Lodge, and the Royal Lodge. The Holy Lodge was opened in the tabernacle in the wilderness, and over it presided Moses, Aholiab, and Bezaleel; the Sacred Lodge was opened on Mount Moriah during the building of the first Temple, and was presided over by Solomon, King of Israel, Hiram, King of Tyre, and Hiram the Builder; the Royal Lodge was opened among the ruins of the first Temple, at the building of the second, and was presided over by Joshua, Zerubbabel, and Haggai. Though presented as a tradition, it is really only a symbol intended to illustrate three important events in the progress of Masonic science.

Holy Name. Freemasonry teaches, in all its symbols and rituals, a reverence for the name of God, which is emphatically called the "Holy Name." In the prayer "Ahabath Olam," first introduced by Dermott, it is said, "because we trusted in thy holy, great, mighty, and terrible Name;" and in the introductory prayer of the Royal Arch, according to the American system, similar phraseology is employed: "Teach us, we pray thee, the true reverence of thy great, mighty, and terrible Name." The expression, if not the sentiment, is borrowed from the Hebrew mysteries.

Holy of Holies. Every student of Jewish antiquities knows, and every Mason who has taken the third degree ought to know, what was the peculiar construction, character, and uses of the Sanctum Sanctorum or Holy of Holies in King Solomon's Temple. Situated in the western end of the Temple, separated from the rest of the building by a heavy curtain, and enclosed on three sides by dead walls without any aperture or window, it contained the sacred ark of the covenant, and was secluded and set apart from all intrusion save of the high priest, who only entered it on certain solemn occasions. As it was the most sacred of the three parts of the Temple, so has it been made symbolic of a Master's Lodge, in which are performed the most sacred rites of initiation in Ancient Craft Masonry.

But as modern hierologists have found in all the Hebrew rites and ceremonies the traces of more ancient mysteries, from which they seem to have been derived, or on which they have been modified, whence we trace also to the same mysteries most of the Masonic forms which, of course, are more immediately founded on the Jewish Scriptures, so we shall find in the ancient Gentile temples the type of this same Sanctum Sanctorum or Holy of Holies, under the name of *Adyton* or *Adytum.* And what is more singular, we shall find a greater resemblance between this *Adytum* of the Pagan temples and the Lodge of Master Masons, than we will discover between the latter and the Sanctum Sanctorum of the Solomonic Temple. It will be curious and interesting to trace this resemblance, and to follow up the suggestions that it offers in reference to the antiquity of Masonic rites.

The *Adytum* was the most retired and secret part of the ancient Gentile temple, into which, as into the Holy of Holies of the Jewish Temple, the people were not permitted to enter, but which was accessible only to the priesthood. And hence the derivation of the word from the Greek *Adoein*, "not to enter," "that which it is not permitted to enter." Seclusion and mystery were always characteristic of the *Adytum*, and therefore, like the Holy of Holies, it never admitted of windows.

In the *Adytum* was to be found a *taphos* or tomb, and some relic or image or statue of the god to whom the temple was dedicated. The tomb reminds us of the characteristic feature of the third degree of Masonry; the image or statue of the god finds its analogue in the ark of the covenant and the overshadowing cherubim.

It being supposed that temples owed their first origin to the reverence paid by the ancients to their deceased friends, and as it was an accepted theory that the gods were once men who had been deified on account of their heroic virtues, temples were, perhaps, in the beginning only stately monu-

ments erected in honor of the dead. Hence the interior of the temple was originally nothing more than a cell or cavity, that is to say, a grave regarded as a place of deposit for the reception of a person interred, and, therefore, in it was to be found the *soros* or coffin, and the *taphos* or tomb, or, among the Scandinavians, the *barrow* or mound grave. In time the statue or image of a god took the place of the coffin; but the reverence for the spot, as one of peculiar sanctity, remained, and this interior part of the temple became among the Greeks the *sekos* or chapel, among the Romans the *Adytum* or forbidden place, and among the Jews the *kodesh kodashim*, or Holy of Holies.

"The sanctity thus acquired," says Dudley in his *Naology*, (p. 393,) "by the cell of interment might readily and with propriety be assigned to any fabric capable of containing the body of the departed friend, or relic, or even the symbol of the presence or existence, of a divine personage." And thus it happened that there was in every ancient temple an *Adytum* or most holy place.

There was in the Holy of Holies of the Jewish Temple, it is true, no tomb nor coffin containing the relics of the dead. But there was an ark of the covenant which was the recipient of the rod of Aaron, and the pot of manna, which might well be considered the relics of the past life of the Jewish nation in the wilderness. There was an analogy easily understood according to the principles of the science of symbolism. There was no statue or image of a god, but there were the sacred cherubim, and, above all, the Shekinah or Divine Presence, and the *bathkol* or voice of God.

But when Masonry established its system partly on the ancient rites and partly on the Jewish ceremonies, it founded its third degree as the *Adytum* or holy of holies of all its mysteries, the exclusive place into which none but the most worthy — the priesthood of Masonry — the Masters in Israel — were permitted to enter; and then going back to the mortuary idea of the ancient temple, it recognized the *reverence for the dead* which constitutes the peculiar characteristic of that degree. And, therefore, in every Lodge of Master Masons there should be found, either actually or allegorically, a grave, or tomb, and coffin, because the third degree is the inmost sanctuary, the *kodesh kodashim*, the Holy of Holies of the Masonic temple.

Holy Place. Called also the sanctuary. It was that part of the Temple of Solomon which was situated between the Porch and the Holy of Holies. It was appropriated to the purposes of daily worship, and contained the altars and utensils used in that service. It has no symbolic meaning in Masonry; although really, as it occupied the ground-floor of the Temple, it might be properly considered as represented by an Entered Apprentice's Lodge, that is to say, by the Lodge when occupied in the ceremonies of the first degree.

Holy Sepulchre, Knight of the. See *Knight of the Holy Sepulchre.*

Honorable. This was the title formerly given to the degree of Fellow Craft.

Honorarium. When a degree of Masonry is conferred *honoris causâ*, that is, as a mark of respect, and without the payment of a fee, it is said to be conferred as an honorarium. This is seldom done in Ancient Craft Masonry; but it is not unusual in the high degrees of the Scottish Rite, which are sometimes bestowed by Inspectors on distinguished Masons as an honorarium.

Honorary Degrees. 1. The Mark Master's degree in the American system is called the "Honorary degree of Mark Master," because it is traditionally supposed to have been conferred in the Temple upon a portion of the Fellow Crafts as a mark of honor and of trust. The degrees of Past Master and of High Priesthood are also styled honorary, because each is conferred as an honorarium or reward attendant upon certain offices; that of Past Master upon the elected Master of a symbolic Lodge, and that of High Priesthood upon the elected High Priest of a Chapter of Royal Arch Masons.

2. Those degrees which are outside of the regular series, and which are more commonly known by the epithet "side degrees," are also sometimes called honorary degrees, because no fee is usually exacted for them.

Honorary Masons. A schismatic body which arose soon after the revival in the beginning of the eighteenth century, the members of which rejected the established formula of an obligation, and bound themselves to secrecy and obedience by a pledge of honor only. Like the Gregorians and the Gormogons, who arose about the same time, they soon died a natural death. A song of theirs, preserved in Carey's *Musical Century*, is almost the only record left of their existence.

Honorary Members. It is a custom in some Lodges to invest distinguished Masons with the rank and title of honorary membership. This confers upon them, as the by-laws may prescribe, sometimes all the rights of active membership and sometimes only the right of speaking, but always without the exaction of annual dues. Nor does honorary membership subject the person receiving it to the discipline of the

Lodge further than to a revocation of the honor bestowed. The custom of electing honorary members is a usage of very modern date, and has not the sanction of the old Constitutions. It is common in France; less so, but not altogether unknown, in America and England. Oliver, in the title of one of his works, claimed honorary membership in more than nine Lodges. It may be considered unobjectionable as a method of paying respect to distinguished merit and Masonic services, when it is viewed only as a local regulation, and does not attempt to interfere with Masonic discipline. A Mason who is expelled forfeits, of course, with his active membership in his own Lodge, his honorary membership in other Lodges.

Honorary Thirty-Thirds. The Supreme Councils of the Ancient and Accepted Scottish Rite in this country have, within a few years past, adopted the custom of electing honorary members, who are sometimes called "Honorary Thirty-Thirds." They possess none of the rights of Inspectors General or Active Members, except that of being present at the meetings of the Council, and taking part to a limited extent in its deliberations.

Honors, Grand. The Grand Honors of Masonry are those peculiar acts and gestures by which the Craft have always been accustomed to express their homage, their joy, or their grief on memorable occasions. In the Symbolic degrees of the American Rite, they are of two kinds, the private and public, which are used on different occasions and for different purposes.

The private Grand Honors of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practised by the Craft only on four occasions: when a Masonic hall is to be consecrated, a new Lodge to be constituted, a Master elect to be installed, or a Grand Master, or his Deputy, to be received on an official visitation to a Lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that every consecration of a hall, or constitution of a new Lodge, every installation of a Worshipful Master, and every reception of a Grand Master, must be done in the third degree. It is also evident, from what has been said, that the mode and manner of giving the private Grand Honors can only be personally communicated to Master Masons. They are among the *aporrheta* — the things forbidden to be divulged.

The public Grand Honors, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane as well as the initiated. They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially in funerals. They are given in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thighs, making nine concussions in all, the Grand Honors are technically said to be given "by three times three." On the occasion of funerals, each one of these honors is accompanied by the words, "*the will of God is accomplished; so mote it be,*" audibly pronounced by the brethren.

These Grand Honors of Masonry have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practised by the ancient Greeks and Romans in their theatres, their senates, and their public games. There is abundant evidence in the writings of the ancients, that in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and great men when they made their appearance in public, and of expressing their approbation of actors at the theatre, within as explicit rules and regulations as those that govern the system of giving the Grand Honors in Freemasonry. This was not the case in the earlier ages of Rome, for Ovid, speaking of the Sabines, says that when they applauded, they did so without any rules of art:

"In medio plausu, plausus tunc arte carebat."

And Propertius speaks, at a later day, of the ignorance of the country people, who, at the theatres, destroyed the general harmony by their awkward attempts to join in the modulated applauses of the more skilful citizens.

The ancient Romans had carried their science on this subject to such an extent as to have divided these *honors* into three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. Suetonius, in his life of Nero, (cap. xx.,) gives the names of these various kinds of applause, which he says were called *bombi, imbrices, testæ;* and Seneca, in his *Naturales Quæstiones,* gives a description of the manner in which they were executed. The "bombi," or *hums,* were produced by striking the palms of the

hands together, while they were in a hollow or concave position, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The "imbrices," or *tiles*, were made by briskly striking the flattened and extended palms of the hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The "testæ," or *earthen vases*, were executed by striking the palm of the left hand, with the fingers of the right collected into one point. By this blow a sound was elicited which imitated that given out by an earthen vase when struck by a stick.

The Romans, and other ancient nations, having invested this system of applauding with all the accuracy of a science, used it in its various forms, not only for the purpose of testifying their approbation of actors in the theatre, but also bestowed it, as a mark of respect or a token of adulation, on their emperors, and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers. The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules as did the Romans; and thus showing, as another evidence of the antiquity of their Institution, that the "Grand Honors" of Freemasonry are legitimately derived from the "plausus," or applaudings, practised by the ancients on public occasions.

In the higher degrees, and in other Rites, the Grand Honors are different from those of Ancient Craft Masonry in the American Rite.

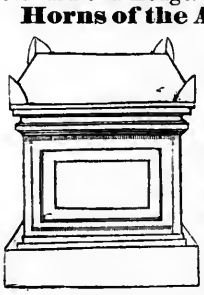
Hoodwink. A symbol of the secrecy, silence, and darkness in which the mysteries of our art should be preserved from the unhallowed gaze of the profane. It has been supposed to have a symbolic reference to the passage in St. John's Gospel, (i. 5,) "And the light shineth in darkness; and the darkness comprehended it not." But it is more certain that there is in the hoodwink a representation of the mystical darkness which always preceded the rites of the ancient initiations.

Hope. The second round in the theological and Masonic ladder, and symbolic of a hope in immortality. It is appropriately placed there, for, having attained the first, or *faith in God*, we are led by a belief in his wisdom and goodness to the *hope of immortality*. This is but a reasonable expectation; without it, virtue would lose its necessary stimulus and vice its salutary fear; life would be devoid of joy, and the grave but a scene of desolation. The ancients represented Hope by a nymph holding in her hand a bouquet of opening flowers, indicative of the coming fruit; but in modern and Masonic iconology it is represented by a virgin leaning on an anchor, the anchor itself being a symbol of hope.

Hope Manuscript. A manuscript copy of the old Constitutions, which is in the possession of the Lodge of Hope at Bradford, in England. The parchment roll on which this Constitution is written is six feet long and six inches wide, and is defaced and worn away at the lower edge. It is considered a very important manuscript. Its date is supposed to be about 1680. From a transcript in the possession of Bro. A. F. A. Woodford, whose correctness is certified to by the Master of the Lodge, Bro. Hughan first published it in his *Old Charges of the British Freemasons*.

Horn of Plenty. The jewel of the Steward of a Lodge. See *Cornucopia*.

Horns of the Altar. In the Jewish



Temple, the altars of burnt-offering and of incense had each at the four corners four horns of shittim wood. Among the Jews, as well as all other ancient peoples, the altar was considered peculiarly holy and privileged; and hence, when a criminal, fleeing, took hold of these horns, he found an asylum and safety. As the Masonic altar is a representation of the altar of the Solomonic member, it should be constructed with these horns; and Cross has very properly so represented it in his *Hieroglyphic Chart*.

Hoschea. The word of acclamation used by the French Masons of the Scottish Rite. In some of the Cahiers it is spelled *Ozee*. It is, I think, a corruption of the word *huzza*, which is used by the English and American Masons of the same Rite.

Hospitality. This virtue has always been highly esteemed among Masons. Nothing is more usual in diplomas or certificates than to recommend the bearer "to the hospitality of all the brethren wheresoever dispersed over the globe;" a recommendation that is seldom disregarded. All of the old Constitutions detail the practice of hospitality, as one of the duties of the Craft, in language like this: "Every Mason shall receive and cherish strange fellowes when they come over the countreye."

Hospitaller, Knight. See *Knight Hospitaller*.

Hospitallers of Jerusalem. In the middle of the eleventh century, some merchants of Amalfi, a rich city of the kingdom of Naples, while trading in Egypt, obtained from the Caliph Monstaser Billah permission to establish hospitals in the city of Jerusalem for the use of poor and sick Catholic pilgrims. A site was assigned to them close to the Holy Sepulchre, on which they erected a chapel dedicated to the Virgin, giving it the name of St. Mary ad Latinos, to distinguish it from those churches where the service was performed according to the Greek ritual. The building was completed in the year 1048; and at the same time two hospitals, one for either sex, were erected in the vicinity of the chapel for the reception of pilgrims. Subsequently each of these hospitals had a separate chapel annexed to it; that for the men being dedicated to St. John the Almoner, and that for the women to St. Mary Magdalen. Many of the pilgrims, who had experienced the kindness so liberally bestowed upon all wayfarers, abandoned all idea of returning to Europe, and formed themselves into a band of charitable assistants, and, without assuming any regular, religious profession, devoted themselves to the service of the hospital and the care of its sick inmates. The chief cities of the south of Europe subscribed liberally for the support of this institution; and the merchants of Amalfi who were its original founders acted as the stewards of their bounty, which was greatly augmented from the favorable reports of grateful pilgrims who had returned home, and the revenues of the hospital were thus much increased. The associates assumed the name of Hospitallers of Jerusalem. Afterwards, taking up arms for the protection of the holy places against the Saracens, they called themselves Knights Hospitallers, a title which they subsequently changed to that of Knights of Rhodes, and finally to that of Knights of Malta.

Host, Captain of the. See *Captain of the Host.*

Hour-Glass. An emblem used in the third degree, according to the Webb lectures, to remind us by the quick passage of its sands of the transitory nature of human life. As a Masonic symbol it is of comparatively modern date, but the use of the hour-glass as an emblem of the passage of time is older than our oldest rituals. Thus, in a speech before Parliament, in 1627, it is said: "We may dandle and play with the hour-glass that is in our power, but the hour will not stay for us; and an opportunity once lost cannot be regained." We are told in *Notes and Queries*, (1st Ser., v. 223,) that in the early part of the last century it was a custom to inter an hour-glass with the dead, as an emblem of the sand of life being run out.

Hours, Masonic. The language of Masonry, in reference to the hours of labor and refreshment, is altogether symbolical. The old lectures contained a tradition that our ancient brethren wrought six days in the week and twelve hours in the day, being called off regularly at the hour of high twelve from labor to refreshment. In the French and German systems, the Craft were said to be called from labor at low twelve, or midnight, which is therefore the supposed or fictitious time at which a French or German Lodge is closed. But in the English and American systems the Craft are supposed to be called off at high twelve, and when called on again the time for recommencing labor is said to be "one hour past high twelve:" all this refers to Ancient Craft Masonry. In some of the high degrees the hours designated for labor or rest are different. So, too, in the different Rites: thus, in the system of Zinnendorf, it is said that there are in a Mason's Lodge five hours, namely, twelve struck, noon, high noon, midnight and high midnight; which are thus explained. Twelve struck, is before the Lodge is opened and after it is closed; noon is when the Master is about to open the Lodge; high noon, when it is duly open; midnight, when the Master is about to close it; and high midnight, when it is closed and the uninitiated are permitted to draw near.

Hours of Initiation. In Masonic Lodges, as they were in the Ancient Mysteries, initiations are always at night. No Lodges ever meet in the daytime for that purpose, if it can be avoided. See *Night.*

How go Squares? The question was one of the earliest of the tests which were common in the eighteenth century. In the *Grand Mystery*, published in 1724, we find it in the following form:

"*Q.* How go squares?

"*A.* Straight."

It is noteworthy, that this phrase has an earlier date than the eighteenth century, and did not belong exclusively to the Masons. In Thomas May's comedy of *The Old Couple*, published in 1658, (Act. iv., sc. i.,) will be found the following passage:

"*Sir Argent Scrape.* Ha! Mr. Frightful, welcome. How go squares? What do you think of me to make a bridegroom? Do I look young enough?" See it in Dodsley's *Collection of Old Plays*, Vol. 10.

H.·. R.·. D.·. M.·. An abbreviation of Heredom or Herodem.

Hu. The name of the chief god among the Druids, commonly called *Hu Gadarn*, or Hu the Mighty. He is thus described

by one of the Welsh bards: "The smallest of the small, Hu is the mighty in the world's judgment; yet he is the greatest and Lord over us and our God of mystery. His course is light and swift, his car is a particle of bright sunshine. He is great on land and sea, the greatest whom I shall behold, greater than the worlds. Offer not indignity to him, the Great and Beautiful." Bryant and Davies, in accordance with their arkite theory, think that he was Noah deified; but the Masonic scholar will be reminded of the Hi-hu eliminated by the Kabbalists out of the name of Jehovah.

Humility. The Divine Master has said, "He that humbleth himself shall be exalted," (Luke xiv. 2,) and the lesson is emphatically taught by a portion of the ritual of the Royal Arch degree. Indeed, the first step towards the acquisition of truth is a humility of mind which teaches us our own ignorance and our necessity for knowledge, so that thus we may be prepared for its reception. Dr. Oliver has greatly erred in saying (*Landmarks*, ii. 471,) that bare feet are a Masonic symbol of humility. They are properly a symbol of reverence. The true Masonic symbol of humility is bodily prostration, and it is so exemplified in the Royal Arch degree.

Hund, Baron Von. Carl Gotthhelf, Baron Von Hund, was born in Oberlausitz, in Germany, on the 11th of September, 1722. He was a nobleman and hereditary landed proprietor in the Lausitz. He is said to have been upright in his conduct, although beset by vanity and a love of adventure. But Findel is scarcely correct in characterizing him as a man of moderate understanding, since the position which he took among his Masonic contemporaries — many of whom were of acknowledged talent — and the ability with which he defended and maintained his opinions, would indicate the possession of very respectable intelligence. In religious faith he was a Protestant. That rare work, the *Anti-Saint-Nicaise*, contains in its first volume a brief biography of Von Hund, from which some details of his personal appearance and character may be obtained. He was of middling stature, but well formed; never dressed sumptuously, but always with taste and neatness; and although himself a moderate liver, was distinguished for his hospitality, and his table was always well supplied for the entertainment of friends and visitors. The record that his servants were never changed, but that those who were employed in his domestic service constantly remained with him, is a simple but conclusive testimony to the amiability of his character.

The scanty details of the life of Hund, which are supplied by Clavel in his *Histoire Pittoresque;* by Thory, in the *Acta Latamorum;* by Ragon, in his *Orthodoxie Maçonnique;* by Robison, in his *Proofs of a Conspiracy;* by Lenning and Gädicke, in the *Encyclopädie* of each; by Oliver, in his *Historical Landmarks;* and by Findel, in his *History*, vary so much in dates and in the record of events, that he who should depend on their conflicting authority for information would be involved in almost inextricable confusion in attempting to follow any connected thread of a narrative. As Thory, however, writes as an annalist, in chronological order, it may be presumed that his dates are more to be depended on than those of the looser compilers of historical essays. He, therefore, will furnish us with at least an outline of the principal Masonic events in the life of Hund, while from other writers we may derive the material facts which the brevity of Thory does not provide. But even Thory must sometimes be abandoned, where he has evidently neglected to note a particular circumstance, and his omission must be supplied from some other source.

On the 20th of March, 1742, when still lacking some months of being twenty years of age, he was initiated into the mysteries of Freemasonry in the Lodge of the Three Thistles at Frankfort-on-the-Main. Findel places the date of his initiation in the year 1741; but, for the reason already assigned, I prefer the authority of Thory, with whom Lenning concurs. The first and second degrees were conferred on the same day, and in due time his initiation into the symbolic degrees was completed.

Soon after his initiation, the Baron Von Hund travelled through England and Holland, and paid a visit to Paris. Robison, who speaks of the Baron as "a gentleman of honorable character," and whose own reputation secures him from the imputation of wilful falsehood, although it could not preserve him from the effects of prejudice, says that Hund, while in Paris, became acquainted with the Earl of Kilmarnock and some other gentlemen, who were adherents of the Pretender, and received from them the new degrees, which had been invented, it is said, for political purposes by the followers of the exiled house of Stuart. Gädicke states that while there he also received the Order of the Mopses, which he afterwards attempted, but without success, to introduce into Germany. This must, however, be an error; for the Order of the Mopses, an androgynous institution, which subsequently gave birth to the French Lodges of Adoption, was not established until 1776, long after the return of Hund to his native country.

While he resided in Paris he received,

says Findel, some intimations of the existence of the Order of Knights Templars in Scotland. The legend, which it is necessary to say has been deemed fabulous, is given to us by Clavel, (*Hist. Pittor.*, 184,) who tells us that, after the execution of Jacques de Molay, Pierre d'Aumont, the Provincial Grand Master of Auvergne, accompanied by two Commanders and five Knights, escaped to Scotland, assuming during their journey, for the purpose of concealment, the costume of Operative Masons. Having landed on one of the Scottish Islands, they met several other companions, Scottish Knights, with whom they resolved to continue their existence of the Order, whose abolition had been determined by the Pope and the King of France. At a Chapter held on St. John's day, 1313, Aumont was elected Grand Master, and the Knights, to avoid in future the persecutions to which they had been subjected, professed to be Freemasons, and adopted the symbols of that Order. In 1361 the Grand Master transported his see to the city of Aberdeen, and from that time the Order of the Temple spread, under the guise of Freemasonry, throughout the British Islands and the Continent.

The question is not now as to the truth or even the probability of this legend. It is sufficient for our present purpose to say, that the Baron Von Hund accepted it as a veritable historical fact. He was admitted, at Paris, to the Order of Knights Templars, Clavel says, by the Pretender, Charles Edward, who was the Grand Master of the Order. Of this we have no other evidence than the rather doubtful authority of Clavel. Robison intimates that he was inducted by the Earl of Kilmarnock, whose signature was attached to his diploma. Gädicke says that he travelled over Brabant to the French army, and was there made a Templar by high chiefs of the Order. And this statement might be reconciled with that of Robison, for the high chiefs (*hohe Obere*) of Gädicke were possibly the followers of the Pretender, some of whom were likely to have been with the French army. The point is not, however, worth the trouble of an investigation. Two things have been well settled, namely: That in 1743 Von Hund was initiated as a Knight Templar, and that at the same time he received the appointment of a Provincial Grand Master, with ample powers to propagate the Order in Germany. He returned to his native country, but does not appear to have been very active at first as a missionary of Templarism, although he continued to exhibit his strong attachment to Ancient Craft Masonry. In the year 1749 he erected, at his own expense, a Lodge on his estates at Kittlitz, near Loban, to which he gave the name of the "Lodge of the Three Pillars." At the same time he built there a Protestant church, the corner-stone of which was laid by the brethren, with the usual Masonic ceremonies.

I am compelled to suppose, from incidents in his life which subsequently occurred, that Hund must have visited Paris a second time, and that he was there in the year 1754. On the 24th of November in that year, the Chevalier de Bonneville, supported by some of the most distinguished Masons of Paris, instituted a Chapter of the High Degrees, which received the name of the "Chapter of Clermont," and into which he introduced the Templar system, that is, the system which finds the origin of Freemasonry in Templarism. In this Chapter Baron Von Hund, who was then in Paris, received the degrees of the Clermont system, and there, says Thory, he learned the doctrine upon which he subsequently founded his new Rite of Strict Observance. This doctrine was, that Freemasonry owes its existence to Knight Templarism, of which it is the natural successor; and, therefore, that every Mason is a Templar, although not entitled to all the privileges of the Order until he has attained the highest degree.

Von Hund returned to Germany possessed of powers, or a deputation granted to him in Paris by which he was authorized to disseminate the high degrees in that country. He was not slow to exhibit these documents, and soon collected around him a band of adherents. He then attempted what he termed a reform in primitive Masonry or the simple English system of the three symbolic degrees, which alone most of the German Lodges recognized. The result was the establishment of a new system, well known as the Rite of Strict Observance.

But here we again encounter the embarrassments of conflicting authorities. The distinctive feature of the Rite of Strict Observance was, that Freemasonry is the successor of Templarism; the legend of Aumont being unhesitatingly accepted as authentic. The author of *Anti-Saint-Nicaise*, the book already referred to, asserted that between the years 1730 and 1740 there was already in Lusatia a Chapter of Templars; that he knew one, at least, who had been there initiated before the innovation of the Baron Von Hund; and that the dignities of Prior, Sub-prior, Prefect, and Commander, which he professed to introduce into Germany for the first time, had been known there at a long antecedent period.

Ragon also asserts that the Templar system of Ramsay was known in Germany be-

fore the foundation of the Chapter of Clermont, whence Von Hund derived his information and his powers; that it consisted of six degrees, to which Hund added a seventh; and that at the time of Von Hund's arrival in Germany this *régime* had Baron Von Marshall as its head, to whom Hund's superiors in Paris had referred him.

This seems to be the correct version of the affair; and so the Rite of Strict Observance was not actually established, but only reformed and put into more active operation, by Von Hund.

One of the peculiarities of this Rite was, that every member was called a Knight, or *Eques;* the classical Latin for a Roman knight being, by a strange inconsistency, adopted by these professed Templars, instead of the Mediæval word *Miles*, which had been always appropriated to the military knights of chivalry. To this word was appended another, and the title thus formed was called the "characteristic name." Lists of these characteristic names, and of the persons whom they represented, are given in all the registers and lists of the Rite. Von Hund selected for himself the title of *Eques ab Ense*, or Knight of the Sword; and, to show the mixed military and Masonic character of his *régime*, chose for his seal a square and sword crossed, or, in heraldic language, saltierwise.

Von Hund divided Europe into nine provinces, and called himself the Grand Master of the seventh province, which embraced Lower Saxony, Prussian Poland, Livonia, and Courland. He succeeded in getting the Duke Ferdinand of Brunswick to place himself at the head of the Rite, and secured its adoption by most of the Lodges of Berlin and of other parts of Prussia. After this he retired into comparative inactivity, and left the Lodges of his Rite to take care of themselves.

But in 1763 he was aroused by the appearance of one Johnson on the Masonic stage. This man, whose real name was Leucht, was a Jew, and had formerly been the secretary of the Prince of Anhalt-Bernburg, under the assumed name of Becker. But, changing his name again to that of Johnson, he visited the city of Jena, and proclaimed himself to the Masons there as possessed of powers far more extensive than those of Von Hund, which he pretended to have received from "unknown Superiors" at Aberdeen, Scotland, the supposed seat of the Templar Order, which had been revived by Aumont. Von Hund at first admitted the claims of Johnson, and recognized him as the Grand Prior of the Order. Ragon says that this recognition was a fraud on the part of Von Hund, who had really selected Johnson as his agent, to give greater strength to his Rite. I am reluctant to admit the truth of this charge, and am rather disposed to believe that the enthusiasm and credulity of Von Hund had made him for a time the victim of Johnson's ostentatious pretensions. If this be so, he was soon undeceived, and, discovering the true character as well as the dangerous designs of Johnson, he proclaimed him to be an adventurer. He denied that Johnson had been sent as a delegate from Scotland, and asserted anew that he alone was the Grand Master of the Order in Germany, with the power to confer the high degrees. Johnson, accused of abstracting the papers of a Lord of Courland, in whose service he had been, and of the forgery of documents, was arrested at Magdeburg through the influence of Von Hund, on the further charges of larceny and counterfeiting money, and died in 1775 in prison.

Von Hund now renewed his activity as a Mason, and assembled a Congress of the Rite at Altenberg, where he was recognized as Grand Master of the Templars, and augmented his strength by numerous important initiations. His reappearance among the brethren exerted as much surprise as joy, and its good effects were speedily seen in a large increase of Chapters; and the Rite of Strict Observance soon became the predominating system in Germany.

But dissatisfaction began to appear as a consequence of the high claims of the members of the Rite to the possession of superior knowledge. The Knights looked haughtily upon the Masons who had been invested only with the primitive degrees, and these were offended at the superciliousness with which they were treated. A Mother Lodge was established at Frankfort, which recognized and worked only the three degrees. Other systems of high degrees also arose as rivals of the Rite, and Von Hund's *régime* began to feel sensibly the effects of this compound antagonism.

Hitherto the Rite of Strict Observance had been cosmopolitan in its constitution, admitting the believers in all creeds to its bosom, and professing to revive only the military and chivalric character of the ancient Templars, without any reference to their religious condition. But in 1767, Von Starck, the rector at Wismar, proposed to engraft upon the Rite a new branch, to be called the clerical system of Knights Templars. This was to be nominally spiritual in character; and, while announcing that it was in possession of secrets not known to the chivalric branch of the Order, demanded, as preliminary to admission, that every candidate should be a Roman Catholic, and

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have previously received the degrees of the Strict Observance.

Starck wrote to Von Hund, proposing a fusion of the two branches; and he, "because," to borrow the language of Findel, "himself helpless and lacking expedients, eagerly stretched out his hand to grasp the offered assistance, and entered into connection with the so-called clergy." He even, it is said, renounced Protestantism and became a Catholic, so as to qualify himself for admission.

In 1774, a Congress assembled at Kohlo, the object of which was to reconcile the difference between these two branches of the Rite. Here Von Hund appears to have been divested of some portion of his dignities, for he was appointed only Provincial Superior of Upper and Lower Alsace, of Denmark and of Courland, while the Grand Mastership of the Rite was conferred on Frederick, Duke of Brunswick.

Another Congress was held in 1775, at Brunswick, where Hund again appeared. Here Findel, who seems to have no friendly disposition towards Von Hund, charges him with "indulgence in his love of outward pomp and show," a charge that is not consistent with the character given him by other writers, who speak of his modesty of demeanor. The question of the *Superiores Incogniti*, or Unknown Superiors, from whom Von Hund professed to derive his powers, came under consideration. His replies were not satisfactory. He denied that he was bound to give any explanations at all, and asserted that his oath precluded him from saying anything more. Confidence in him now declined, and the Rite to which he was so much attached, and of which he had been the founder and the chief supporter, began to lose its influence. The clerical branch of the Rite seceded, and formed an independent Order, and the Lodges of Strict Observance thenceforward called themselves the "United German Lodges."

With his failure at Brunswick, the functions of Von Hund ceased. He retired altogether from the field of Masonic labor, and died, in the fifty-fifth year of his age, on the 8th of November, 1776, at Meiningen, in Prussia. The members of the Lodge Minerva, at Leipsic, struck a medal in commemoration of him, which contains on the obverse an urn encircled by a serpent, the symbol of immortality, and on the reverse a likeness of him, which is said to be exceedingly accurate. A copy of it may be found in the *Taschenbuche der Freimaurerei*, and in the *American Quarterly Review of Freemasonry*.

For this amiable enthusiast, as he certainly was — credulous but untiring in his devotion to Masonry; deceived but enthusiastic; generous and kind in his disposition; whose heart was better than his head — we may not entertain the profoundest veneration; but we cannot but feel an emotion of sympathy. We know not how much the antagonism and contests of years, and final defeat and failure, may have embittered his days or destroyed his energy; but we do know that he ceased the warfare of life while still there ought to have been the promise of many years of strength and vigor.

Hungary. Masonry was introduced into Hungary about the middle of the eighteenth century. In 1760, a Lodge, according to Hund's Templar system, was instituted at Presburg. Smith says (*Use and Abuse*, p. 219,) that there were several Lodges there in 1783, but none working under the English Constitution. Most probably they received their Warrants from Germany. In 1870, there were seven Lodges in Hungary. On the 30th of January in that year these Lodges met in convention at Pesth, and organized the Grand Lodge of Hungary.

Hutchinson, William. Of all the Masonic writers of the last century there was no one who did more to elevate the spirit and character of the Institution than William Hutchinson of Barnard Castle, in the county of Durham, England. To him are we indebted for the first philosophical explanation of the symbolism of the Order, and his *Spirit of Masonry* still remains a priceless boon to the Masonic student.

Hutchinson was born in 1732, and died April 7, 1814, at the ripe age of eighty-two years. He was by profession a solicitor; but such was his literary industry, that a very extensive practice did not preclude his devotion to more liberal studies. He published several works of fiction, which, at the time, were favorably received. His first contribution to literature was *The Hermitage, a British Story*, which was published in 1772. This was followed, in 1773, by a descriptive work, entitled *An Excursion to the Lakes of Westmoreland and Cumberland*. In 1775, he published *The Doubtful Marriage*, and in 1776 *A Week in a Cottage*, and *A Romance after the Fashion of the Castle of Otranto*. In 1778, he commenced as a dramatic writer, and besides two tragedies, *Pygmalion*, *King of Tyre* and *The Tyrant of Onia*, which were never acted, he also wrote *The Princess of Zanfara*, which was successfully performed at several of the provincial theatres.

Hutchinson subsequently devoted himself to archæological studies, and became a prominent member of the Royal Society of Antiquaries. His labors in this direction

were such as to win for him from Nichols the title of "an industrious antiquary." He published in 1776 *A View of Northumberland*, in two volumes; in 1785, 1787, and 1794, three consecutive quarto volumes of *The History and Antiquities of the County Palatinate of Durham*; and in 1794, in two quarto volumes, *A History of Cumberland*, —works which are still referred to by scholars as containing valuable information on the subjects of which they treat, and are an evidence of the learning and industry of the author.

But it is as a Masonic writer that Hutchinson has acquired the most lasting reputation, and his labors as such have made his name a household word in the Order. He was for some years the Master of Barnard Castle Lodge, where he sought to instruct the members by the composition and delivery of a series of Lectures and Charges, which were so far superior to those then in use as to attract crowds of visitors from neighboring Lodges to hear him and to profit by his instructions. Some of these were from time to time printed, and won so much admiration from the Craft that he was requested to make a selection, and publish them in a permanent form.

Accordingly, he applied in 1774, for permission to publish, to the Grand Lodge, — which then assumed to be a rigid censor of the Masonic press, — and, having obtained it, he gave to the Masonic world the first edition of his now celebrated treatise entitled, *The Spirit of Masonry, in Moral and Elucidatory Lectures;* but the latter part of the title was omitted in all the subsequent editions. The sanction for its publication, prefixed to the first edition, has an almost supercilious sound, when we compare the reputation of the work — which at once created a revolution in Masonic literature — with that of those who gave the sanction, and whose names are preserved only by the official titles which were affixed to them. The sanction is in these words:

"Whereas, Brother William Hutchinson has compiled a book, entitled *The Spirit of Masonry*, and has requested our sanction for the publication thereof; we, having perused the said book and finding it will be of use to this Society, do recommend the same." This is signed by the Grand Master and his Deputy, by the Grand Wardens, and the Grand Treasurer and Secretary. But their judgment, though tamely expressed, was not amiss. A century has since shown that the book of Hutchinson has really been "of use to the Socity." It opened new thoughts on the symbolism and philosophy of Masonry, which, worked out by subsequent writers, have given to Masonry the high rank it now holds, and has elevated it from a convivial association, such as it was in the beginning of the eighteenth century, to that school of religious philosophy which it now is. To the suggestions of Hutchinson, Hemming undoubtedly owed that noble definition, that "Freemasonry was a science of morality veiled in allegory, and illustrated by symbols."

The first edition of *The Spirit of Masonry* was published in 1775, the second in 1795, the third in 1802, the fourth in 1813, the fifth in 1814, and the sixth in 1815, all except the last in the lifetime of the author. Several subsequent editions have been published both in this country and in Great Britain. In 1780 it was translated into German, and published at Berlin under the title of *Der Geist der Freimaurerei, in moralischen und erläuternden Vortragen.*

Of this great work the Craft never appear to have had but one opinion. It was received on its first appearance with enthusiasm, and its popularity among Masonic scholars has never decreased. Dr. Oliver says of it: "It was the first efficient attempt to explain, in a rational and scientific manner, the true philosophy of the Order. Dr. Anderson and the writer of the Gloucester sermon indicated the mine, Calcott opened it, and Hutchinson worked it. In this book he gives to the science its proper value. After explaining his design, he enters copiously on the rites, ceremonies, and institutions of ancient nations. Then he dilates on the Lodge, with its ornaments, furniture, and jewels; the building of the Temple; geometry; and after explaining the third degree with a minuteness which is highly gratifying, he expatiates on secrecy, charity, and brotherly love; and sets at rest all the vague conjectures of cowans and unbelievers, by a description of the occupations of Masons and a masterly defence of our peculiar rites and ceremonies."

The peculiar theory of Hutchinson in reference to the symbolic design of Masonry is set forth more particularly in his ninth lecture, entitled "The Master Mason's Order." His doctrine was that the lost word was typical of the lost religious purity, which had been occasioned by the corruptions of the Jewish faith. The piety which had planted the Temple at Jerusalem had been expunged, and the reverence and adoration due to God had been buried in the filth and rubbish of the world, so that it might well be said "that the guide to heaven was lost, and the master of the works of righteousness was smitten." In the same way he extends the symbolism. "True religion," he says, "was fled. Those who sought her through the wisdom of the ancients were not able to raise her,

She eluded the grasp, and their polluted hands were stretched forth in vain for her restoration. Those who sought her by the old law were frustrated, for death had stepped between, and corruption defiled the embrace."

Hence the Hutchinsonian theory is, that the third degree of Masonry symbolizes the new law of Christ, taking the place of the old law of Judaism, which had become dead and corrupt. With him, Hiram or Huram is only the Greek *huramen*, "we have found it," and Acacia, from the same Greek, signifies freedom from sin; and "thus the Master Mason represents a man, under the Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation."

Some of Hutchinson's etymologies are unquestionably inadmissible; as, when he derives Tubal Cain from a corruption of the Greek, *tumbon choeo*, "I prepare my sepulchre," and when he translates the substitute word as meaning "I ardently wish for life." But fanciful etymologies are the besetting sin of all antiquaries. So his theory of the exclusive Christian application of the third degree will not be received as the dogma of the present day. But such was the universally recognized theory of all his contemporaries. Still, in his enlarged and elevated views of the symbolism and philosophy of Masonry as a great moral and religious science, he was immeasurably in advance of his age.

In his private life, Hutchinson was greatly respected for his cultivated mind and extensive literary acquirements, while the suavity of his manners and the generosity of his disposition secured the admiration of all who knew him. He had been long married to an estimable woman, whose death was followed in only two days by his own, and they were both interred in the same grave.

Hutte. A word equivalent among the Stone-masons of Germany, in the Middle Ages, to the English word *Lodge*. Findel defines it as "a booth made of boards, erected near the edifice that was being built, where the stone-cutters kept their tools, carried on their work, assembled, and most probably occasionally eat and slept." These *hutten* accord exactly with the *Lodges* which Wren describes as having been erected by the English Masons around the edifice they were constructing.

Huzza. The acclamation in the Scottish Rite. In the old French rituals it is generally written *Hoschea*.

I.

I. A. A. T. Reghellini (i. 29,) says that the Rose Croix Masons of Germany and Italy always wear a ring of gold or silver, on which are engraved these letters, the initials of *Ignis*, *Aer*, *Aqua*, *Terra*, in allusion to the Egyptian mystical doctrine of the generation, destruction, and regeneration of all things by the four elements, *fire*, *air*, *water*, and *earth*; which doctrine passed over from the Egyptians to the Greeks, and was taught in the philosophy of Empedocles. But these Rose Croix Masons, I think, must have borrowed their doctrine from the Gnostics.

I Am that I Am. The name which the Grand Architect directed Moses to use, (Exod. iii. 14,) that he might identify himself to the Israelites as the messenger sent to them by God. It is one of the modifications of the Tetragrammaton, and as such, in its Hebrew form of אהיה אשר אהיה, *eheyeh asher eheyeh*, (the *e* pronounced like *a* in *fate*,) has been adopted as a significant word in the high degrees of the York, American, and several other Rites. The original Hebrew words are actually in the future tense, and grammatically mean *I will be what I will be;* but all the versions give a present signification. Thus, the Vulgate has it, *I am who am;* the Septuagint, *I am he who exists;* and the Arabic paraphrase, *I am the Eternal who passes not away.* The expression seems intended to point out the eternity and self-existence of God, and such is the sense in which it is used in Masonry. See *Eheyeh asher eheyeh.*

Iatric Masonry. From ἰατρική, the art of medicine. Ragon, in his *Orthodoxie Maçonnique*, (p. 450,) says that this system was instituted in the eighteenth century, and that its adepts were occupied in the search for the universal medicine. It must therefore have been a Hermetic Rite. Ragon knew very little of it, and mentions only one degree, called the "Oracle of Cos." The island of Cos was the birthplace of Hippocrates, the father of medicine, and

to him the degree is dedicated. The Order or Rite has, I suppose, no longer an existence.

Idiot. Idiocy is one of the mental disqualifications for initiation. This does not, however, include a mere dulness of intellect and indocility of apprehension. These amount only to stupidity, and "the judgment of the heavy or stupid man," as Dr. Good has correctly remarked, "is often as sound in itself as that of the man of more capacious comprehension." The idiot is defined by Blackstone as "one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any." A being thus mentally imperfect is incompetent to observe the obligations or to appreciate the instructions of Freemasonry. It is true that the word does not occur in any of the old Constitutions, but from their general tenor it is evident that idiots were excluded, because "cunning," or knowledge and skill, are everywhere deemed essential qualifications of a Mason. But the ritual law is explicit on the subject.

Idolatry. The worship paid to any created object. It was in some one of its forms the religion of the entire ancient world except the Jews. The forms of idolatry are generally reckoned as four in number. 1. Fetichism, the lowest form, consisting in the worship of animals, trees, rivers, mountains, and stones. 2. Sabianism or Sabaism, the worship of the sun, moon, and stars. 3. Sintooism, or the worship of deceased ancestors or the leaders of a nation. 4. Idealism, or the worship of abstractions or mental qualities. Oliver and his school have propounded the theory that among the idolatrous nations of antiquity, who were, of course, the descendants, in common with the monotheistic Jews, of Noah, there were the remains of certain legends and religious truths which they had received from their common ancestor, but which had been greatly distorted and perverted in the system which they practised. This system, taught in the Ancient Mysteries, he called "the Spurious Freemasonry" of antiquity.

Iconology. The science which teaches the doctrine of images and symbolic representations. It is a science collateral with Masonry, and is of great importance to the Masonic student, because it is engaged in the consideration of the meaning and history of the symbols which constitute so material a part of the Masonic system.

Idaho. One of the United States very recently settled. In 1867 there were four Lodges in what was then the Territory, three chartered by the Grand Lodge of Oregon, and one by the Grand Lodge of Washington Territory. In that year these Lodges met in convention and organized the Grand Lodge of Idaho. The Grand Lodge is migratory, holding its sessions on the first Monday in October, at such place as may be determined at the previous session.

Igne Natura Renovatur Integra. By fire, nature is perfectly renewed. See *I.·. N.·. R.·. I.·.*

Ignorance. The ignorant Freemason is a drone and an incumbrance in the Order. He who does not study the nature, the design, the history, and character of the Institution, but from the hour of his initiation neither gives nor receives any ideas that could not be shared by a profane, is of no more advantage to Masonry than Masonry is to him. The true Mason seeks light that darkness may be dispelled, and knowledge that ignorance may be removed. The ignorant aspirant, no matter how loudly he may have asked for light, is still a blind groper in the dark.

Ih-Ho. The Kabbalistic mode of reading *Ho-hi*, one of the forms of the Tetragrammaton. See *Ho-Hi*.

I. H. S. A monogram, to which various meanings have been attached. Thus, these letters have been supposed to be the initials of *In hoc signo*, words which surrounded the cross seen by Constantine. But that inscription was in Greek; and besides, even in a Latin translation, the letter V, for *vinces*, would be required to complete it. The Church has generally accepted the monogram as containing the initials of *Iesus Hominum Salvator*, Jesus the Saviour of Men; a sense in which it has been adopted by the Jesuits, who have taken it in this form, I H̄ S., as the badge of their society. So, too, it is interpreted by the Masonic Templars, on whose banners it often appears. A later interpretation is advocated by the Cambridge Camden Society in a work published by them on the subject. In this work they contend that the monogram is of Greek origin, and is the first three letters of the Greek name, ΙΗΣΟΥΣ, Jesus. But the second of these interpretations is the one most generally received.

Ijar. אִיָּר. The seventh month of the Hebrew civil year. It corresponds to a part of the months of May and June.

Illinois. The first Grand Lodge established in this State was in the year 1822; but this body yielded in a few years to the storm of anti-Masonry which swept over the country, and ceased to exist. Subsequently, Lodges were chartered by the Grand Lodges of Kentucky and other jurisdictions, and on the 20th January, 1840, a convention of six Lodges was held in the city of Jackson, which organized the Grand

Lodge of Illinois. The seat of the Grand Lodge is Springfield. A Grand Chapter, Grand Council, and Grand Commandery were subsequently established.

Illiteracy. The word illiteracy, as signifying an ignorance of letters, an incapability to read and write, suggests the inquiry whether illiterate persons are qualified to be made Masons. There can be no doubt, from historic evidence, that at the period when the Institution was operative in its character, the members for the most part — that is, the great mass of the Fraternity — were unable to read or write. At a time when even kings made at the foot of documents the sign of the cross, "*pro ignorantia literarum*," because they could not write their names, it could hardly be expected that an Operative Mason should be gifted with a greater share of education than his sovereign. But the change of the society from Operative to Speculative gave to it an intellectual elevation, and the philosophy and science of symbolism which was then introduced could hardly be understood by one who had no preliminary education. Accordingly, the provision in all Lodges, that initiation must be preceded by a written petition, would seem to indicate that no one is expected or desired to apply for initiation unless he can comply with that regulation, by writing, or at least signing, such a petition. The Grand Lodge of England does not leave this principle to be settled by implication, but in express words requires that a candidate shall know how to write, by inserting in its Constitution the provision that a candidate, "previous to his initiation, must subscribe his name at full length to a declaration." The official commentary on this, in an accompanying note, is, that "any individual who cannot write is consequently ineligible to be initiated into the Order," and this is now the very generally accepted law. The *ne varietur* in Masonic diplomas, which follows the signature in the margin, indicates that the holder is required to know how to sign his name.

Illuminated Theosophists. A modification of the system of Pernetty instituted at Paris by Benedict Chastanier, who subsequently succeeded in introducing it into London. It consisted of nine degrees, for an account of which see *Chastanier*.

Illuminati. This is a Latin word, signifying *the enlightened*, and hence often applied in Latin diplomas as an epithet of Freemasons.

Illuminati of Bavaria. A secret society, founded on May 1, 1776, by Adam Weishaupt, who was professor of canon law at the University of Ingoldstadt. Its founder at first called it the Order of the Perfectibilists; but he subsequently gave it the name by which it is now universally known. Its professed object was, by the mutual assistance of its members, to attain the highest possible degree of morality and virtue, and to lay the foundation for the reformation of the world by the association of good men to oppose the progress of moral evil. To give to the Order a higher influence, Weishaupt connected it with the Masonic institution, after whose system of degrees, of esoteric instruction, and of secret modes of recognition, it was organized. It has thus become confounded by superficial writers with Freemasonry, although it never could be considered as properly a Masonic Rite. Weishaupt, though a reformer in religion and a liberal in politics, had originally been a Jesuit; and he employed, therefore, in the construction of his association, the shrewdness and subtlety which distinguished the disciples of Loyola; and having been initiated in 1777 in a Lodge at Munich, he also borrowed for its use the mystical organization which was peculiar to Freemasonry. In this latter task he was greatly assisted by the Baron Von Knigge, a zealous and well-instructed Mason, who joined the Illuminati in 1780, and soon became a leader, dividing with Weishaupt the control and direction of the Order.

In its internal organization the Order of Illuminati was divided into three great classes, namely, 1. The Nursery; 2. Symbolic Freemasonry; and 3. The Mysteries; each of which was subdivided into several degrees, making ten in all, as in the following table:

I. Nursery.

After a ceremony of preparation it began:

1. Novice.
2. Minerval.
3. Illuminatus Minor.

II. Symbolic Freemasonry.

The first three degrees were communicated without any exact respect to the divisions, and then the candidate proceeded:

4. Illuminatus Major, or Scottish Novice.
5. Illuminatus Dirigens, or Scottish Knight.

III. The Mysteries.

This class was subdivided into the Lesser and the Greater Mysteries.

The Lesser Mysteries were:

6. Presbyter, Priest, or Epopt.
7. Prince, or Regent.

The Greater Mysteries were:

8. Magus.
9. Rex, or King.

Any one otherwise qualified could be received into the degree of Novice at the age of eighteen; and after a probation of not less than a year he was admitted to the second and third degrees, and so on to the higher degrees; though but few reached the ninth and tenth degrees, in which the inmost secret designs of the Order were contained, and, in fact, it is said that these last degrees were never thoroughly worked up.

The Illuminati selected for themselves Order names, which were always of a classical character. Thus, Weishaupt called himself Spartacus, Knigge was Philo, and Zwack, another leader, was known as Cato. They gave also fictitious names to countries. Ingoldstadt, where the Order originated, was called Eleusis; Austria was Egypt, in reference to the Egyptian darkness of that kingdom, which excluded all Masonry from its territories; Munich was called Athens, and Vienna was Rome. The Order had also its calendar, and the months were designated by peculiar names; as, Dimeh for January, and Bemeh for February. They had also a cipher, in which the official correspondence of the members was conducted. The character ▭, now so much used by Masons to represent a Lodge, was invented and first used by the Illuminati.

The Order was at first very popular, and enrolled no less than two thousand names upon its registers, among whom were some of the most distinguished men of Germany. It extended rapidly into other countries, and its Lodges were to be found in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary, and Italy.

The original design of Illuminism was undoubtedly the elevation of the human race. Knigge, who was one of its most prominent working members, and the author of several of its degrees, was a religious man, and would never have united with it had its object been, as has been charged, to abolish Christianity. But it cannot be denied, that in process of time abuses had crept into the Institution, and that by the influence of unworthy men the system became corrupted; yet the coarse accusations of such writers as Barruel and Robison are known to be exaggerated, and some of them altogether false. The *Conversations-Lexicon*, for instance, declares that the society had no influence whatever on the French Revolution, which is charged upon it by these as well as other writers.

But Illuminism came directly and professedly in conflict with the Jesuits and with the Roman Church, whose tendencies were to repress the freedom of thought. The priests became, therefore, its active enemies, and waged war so successfully against it, that on June 22, 1784, the Elector of Bavaria issued an edict for its suppression. Many of its members were fined or imprisoned, and some, among whom was Weishaupt, were compelled to flee the country. The edicts of the Elector of Bavaria were repeated in March and August, 1785, and the Order began to decline, so that by the end of the last century it had ceased to exist. Adopting Masonry only as a means of its own more successful propagation, and using it only as incidental to its own organization, it exercised while in prosperity no favorable influence on the Masonic institution, nor any unfavorable effect on it by its dissolution.

Illuminati of Avignon. See *Avignon*.

Illuminati of Stockholm. An Order but little known; mentioned by Ragon in his *Catalogue* as having been instituted for the propagation of Martinism.

Illuminism. The system or Rite practised by the German Illuminati is so called.

Illustrious. A title given in the Ancient and Accepted Scottish Rite to all those who possess the thirty-second or thirty-third degree.

Illustrious Elect of the Fifteen. The title now generally given to the *Elect of Fifteen*, which see.

Imitative Societies. A title sometimes given to those secret societies which, imitating the general organization of Freemasonry, differ from it entirely in their character and object. Such, in the last century, when at one time they abounded, were the Bucks, the Sawyers, the Gormogons, and the Gregorians; and, in the present century, the Odd Fellows, the Good Templars, and the Knights of Pythias. Most of them imitate the Masons in their external appearance, such as the wearing of aprons, collars, and jewels, and in calling their places of meeting, by a strange misnomer, Lodges. But in these points is their only resemblance to the original Institution.

Immanuel. A Hebrew word signifying "God with us," from עִמָּנוּ, *immanu*, "with us," and אֵל, *el*, "God." It was the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah as the sign which God would give of their deliverance from their enemies, and afterwards applied by the Apostle Matthew to the Messiah born of the Virgin. As one of the appellations of Christ, it has been adopted as a significant word in modern Templarism, where, however, the form of *Emanuel* is most usually employed.

Immortality of the Soul. Very wisely has Max Müller said, (*Chips*, i. 45,) that "without a belief in personal immortality, religion is surely like an arch resting on one pillar, like a bridge ending in an abyss;" and he cites passages from the Vedas to show that to the ancient Brahmans the idea was a familiar one. Indeed, almost all the nations of the earth with whose religious faith we are acquainted recognize the dogma, although sometimes in vague and, perhaps, materialistic forms.

It was the professed teaching of the Ancient Mysteries, where, in the concluding rites of their initiation, the restoration of the hero of their legend was a symbol of the immortal life. So, too, the same doctrine is taught by a similar legendary and symbolic method in the third degree of Masonry.

Archdeacon Mant thus describes the differences, in the teaching of this doctrine of immortality, between what he calls, after the school of Oliver, the spurious and the true Freemasonry:

"Whereas the heathens had taught this doctrine only by the application of a fable to their purpose, the wisdom of the pious Grand Master of the Israelitish Masons took advantage of a real circumstance, which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all brethren."

It will be doubted by some of our modern sceptics whether the Hiramic myth is entitled to more authenticity as an historic narrative than the Osiric or the Dionysian; but it will not be denied that, while they all taught the same dogma of immortality, the method of teaching by symbolism was in all the same.

Immovable Jewels. See *Jewels of a Lodge*.

Implements. The Operative Freemasons of the Middle Ages gave to certain of their implements — the most important of which were the square, the compasses, the stone-hammer, or gavel, and the foot-rule — a special symbolic meaning. When the Operative Institution was merged in the Speculative, the custom of thus spiritualizing, as it was called, these implements was continued; but the system of symbolic instruction has been so greatly enlarged and improved as to constitute, in fact, the characteristic feature of modern Freemasonry,—a feature which widely distinguishes it from all other societies, whether secret or open. Thus, the twenty-four inch gauge and gavel are bestowed upon the Entered Apprentice because these are the implements used in the quarries in hewing the stones and fitting them for the builder's use, an occupation which, for its simplicity, is properly suited to the unskilled apprentice. The square, level, and plumb are employed in the still further preparation of these stones and in adjusting them to their proper positions. This is the labor of the craftsmen, and hence to the Fellow Craft are they presented. But the work is not completed until the stones thus adjusted have been accurately examined by the master workman, and permanently secured in their places by cement. This is accomplished by the trowel, and hence this implement is intrusted to the Master Mason. Thus, the tools attached to each degree admonish the Mason, as an Apprentice, to prepare his mind for the reception of the great truths which are hereafter to be unfolded to him; as a Fellow Craft, to mark their importance and adapt them to their proper uses; and as a Master, to adorn their beauty by the practice of brotherly love and kindness, the cement that binds all Masons in one common fraternity.

There is no doubt, as Findel says, (*Hist.*, 68,) that the stone-masons were not the first who symbolized the implements of their craft. But they had reason, above all other gilds, for investing them with a far higher worth, and associating them with a spiritual meaning, on account of the sacred calling to which they were devoted. By the erection of churches, the Master Mason not only perpetuated his own name, but assisted in giving glory to God, in spreading the knowledge of Christianity, and in stimulating to the practice of the Christian virtues. And hence the church-building Masons naturally gave a more sacred signification in their symbolism to the implements employed in such holy purposes. And thus it was that they transmitted to their successors, the Speculative Masons, the same sacred interpretation of their symbols. Modern Freemasonry has been derived from an association of church architects, and this accounts for the religious character of its symbolism. Had it been the offspring of the Templars, as Ramsay contends, its symbolism would have been undoubtedly military, somewhat like that employed by St. Paul in his epistle to the Ephesians.

Impostors. Impostors in Masonry may be either profanes who, never having been initiated, yet endeavor to pass themselves for regular Freemasons, or Masons who, having been expelled or suspended from the Order, seek to conceal the fact and still claim the privileges of members in good standing. The false pretensions of the former class are easily detected, because their real ignorance must after a proper trial become apparent. The latter class, having once been invested with the

proper instructions, can stand the test of an examination; and their true position must be discovered only by information derived from the Lodges which have suspended or expelled them. The Tiler's oath is intended to meet each of these cases, because it requires every strange visitor to declare that he has been lawfully initiated, and that he is in good standing. But perjury added to imposture will easily escape this test. Hence the necessity for the utmost caution, and therefore the Charges of 1722 say, "You are cautiously to examine a strange brother in such a method as prudence shall direct you, that you may not be imposed on by an ignorant, false, pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge." The Masonic rule is, that it is better that ninety and nine true brethren be rejected than that one impostor be admitted.

In Activity. When a Lodge is performing all its duties and functions, and is regularly represented in the Grand Lodge, it is said to be *in activity*, in contradistinction to a Lodge which has ceased to work or hold communications, which is said to be *dormant*.

Inauguration. A word applied by the ancient Romans to the ceremony by which, after the *augurs* had been consulted, some thing or person was solemnly consecrated. The consecration of a Master of a Lodge to his office, which is equivalent to the ancient inauguration of a priest or king, is in Masonic language called an *Installation*, which see.

Incense. The use of incense as a part of the divine worship was common to all the nations of antiquity. Among the Hebrews, the Egyptians, and the Hindus it seems to have been used for no other purposes; but the Persians burnt it also before the king. The Roman Catholic Church has borrowed the usage from the ancients; and the burning of incense in certain sacred rites is also practised in Masonry, especially in the high degrees. In Scripture, incense is continually spoken of, both in the Old and the New Testaments, as a symbol of prayer. Thus the Psalmist says, (cxli. 2,) "Let my prayer be set before thee as incense." It has in Masonry a similar signification; and hence the pot of incense has been adopted as a symbol in the third degree, typifying the pure heart from which prayers and aspirations arise, as incense does from the pot or incensorium, as an acceptable sacrifice to the Deity.

Inchoate Lodges. From the Latin, *inchoatus*, unfinished, incomplete. Lodges working under the dispensation of the Grand Master are said to be "inchoate" or incomplete, because they do not possess all the rights and prerogatives that belong to a Lodge working under the Warrant of constitution of a Grand Lodge. The same term is applied to Chapters which work under the dispensation of a Grand High Priest. See *Lodges under Dispensation*.

Incommunicable. The Tetragrammaton, so called because it was not common to, and could not be bestowed upon, nor shared by, any other being. It was proper to the true God alone. Thus Drusius (*Tetragrammaton, sive de Nomine Dei proprio*, p. 108,) says, "Nomen quatuor literarum proprie et absolute non tribui nisi Deo vero. Unde doctores catholici dicunt *incommunicabile* [not common] esse creaturæ."

That is: "The name of four letters, which is not to be attributed, properly and absolutely, except to the true God. Whence the Catholic doctors say that it is *incommunicable*, not common to or to be shared by any creature." Oliver, in his *Symbolic Dictionary*, commits a curious blunder in supposing that the Incommunicable Name is the Name not to be communicated to or pronounced by any one; thus incorrectly confounding the words *incommunicable* and *ineffable*. Although the two epithets are applied to the same name, yet the qualities of incommunicability and ineffability are very different.

Incorporation. By an act of incorporation, the supreme legislature of a country creates a corporation or body politic, which is defined by Mr. Kyd (*Corp.*, i. 13,) to be "a collection of many individuals united in one body, under a special denomination, having perpetual succession under an artificial form, and vested by the policy of the law with a capacity of acting in several respects as an individual, particularly of taking and granting property, contracting obligations, and of suing and being sued; of enjoying privileges and immunities in common, and of exercising a variety of political rights." Some Grand Lodges in this country are incorporated by act of the General Assembly of their respective States; others are not, and these generally hold their property through Trustees. In 1768, an effort was made in the Grand Lodge of England to petition Parliament for incorporation, and after many discussions the question was submitted to the Lodges; a large majority of whom having agreed to the measure, a bill was introduced in Parliament by the Deputy Grand Master, but, being approved on its second reading, at the request of several of the Fraternity, who had petitioned the House against it, it was withdrawn by the mover, and thus the design of an incorporation fell to the

ground. Perhaps the best system of Masonic incorporation in existence is that of the Grand Lodge of South Carolina. There the act, by which the Grand Lodge was incorporated, in 1817, delegates to that body the power of incorporating its subordinates; so that a Lodge, whenever it receives from the Grand Lodge a Warrant of constitution, acquires thereby at once all the rights of a corporate body, which it ceases to exercise whenever the said Warrant is revoked by the Grand Lodge.

Objections have been made to the incorporation of Lodges in consequence of some of the legal results which would follow. An incorporated Lodge becomes subject to the surveillance of the courts of law, from which an unincorporated Lodge is exempt. Thus, a Mason expelled by an unincorporated Lodge must look for his redress to the Grand Lodge alone. But if the Lodge be incorporated, he may apply to the courts for a restoration of his franchise as a member. Masonic discipline would thus be seriously affected. The objection to incorporation is, I think, founded on good reasons.

Indefeasible. Unavoidable, that which cannot be voided or taken away. The word is thus used in the second of the Charges of 1722, where, speaking of a brother who has been guilty of treason or rebellion, it is said that he cannot for this cause be expelled from the Lodge, and that "his relation to it remains *indefeasible*." It is a law term, which is usually applied to an estate or right which cannot be defeated.

Indelibility. The indelibility of the Masonic character, as expressed in the often repeated maxim, "once a Mason, always a Mason," is universally admitted. That is to say, no voluntary or even forced withdrawal from the Order can cancel certain obligations which have been contracted, and place the person withdrawing in precisely the same relative position towards the Institution that he had occupied before his initiation.

Indented Tarsel. In the old rituals these words were used for what is now called the tessellated border. See *Tarsel.*

Indented Tessel. The ornamented border which surrounds the Mosaic pavement. See *Tessellated Border.*

India. In 1728, Lord Kingston, Grand Master of England, granted a Deputation to George Pomfret, Esq., for Bengal, in the East Indies, but no action seems to have been taken, under that authority, until 1740, in which year the Lodge Star in the East, No. 70 on the English Register, was established at Calcutta; and this may therefore be considered as the era of the introduction of Freemasonry into India. In Hutchinson's List of Lodges we find the next established at Madras in 1752; a third at Bombay in 1757; and a fourth at Calcutta in 1761. From that time Masonry made rapid progress in India, and in 1779 there was scarcely a town of importance in Hindustan in which there was not a Lodge. The dissensions of the Ancients and the Moderns, which commenced in England in 1738, unhappily spread to India, and an Ancient York Lodge was established on the coast of Coromandel. This subsequently voluntarily surrendered its Warrant, and all differences were reconciled in 1787, by the establishment of a Provincial Grand Lodge, of which Brigadier-General Horne was appointed Provincial Grand Master by the Duke of Cumberland. Templarism and Royal Arch Masonry were subsequently introduced, and Lodges, Chapters, and Commanderies are now in successful operation.

Indiana. Freemasonry was introduced into the State of Indiana in 1807, by the establishment of Vincennes Lodge, No. 15, at Vincennes, under a Warrant granted by the Grand Lodge of Kentucky. Five other Lodges were subsequently chartered by the same authority. On Dec. 3, 1817, a convention assembled at Corydon, at which were present the representatives of six chartered Lodges, and two under dispensation from Kentucky, and one under dispensation from Ohio. The convention, having taken the preliminary steps, adjourned to meet at Madison on Jan. 12, 1818, on which day the Grand Lodge was organized.

The Grand Chapter was established in 1845; the Grand Commandery on May 16, 1854, and the Grand Council of Royal and Select Masters on Dec. 11, 1855.

Indifferents. A secret society of men and women established in Paris, in 1738, in imitation of Freemasonry. The object of the society was to protect its members from the influence of love, and hence it wore, as an appropriate device, a jewel representing an icicle.

Induction. 1. The Master of a Lodge, when installed into office, is said to be inducted into the Oriental Chair of King Solomon. The same term is applied to the reception of a candidate into the Past Master's degree. The word is derived from the language of the law, where the giving a clerk or parson possession of his benefice is called his induction. 2. Induction is also used to signify initiation into the degree called Thrice Illustrious Order of the Cross.

Inductor. The Senior and Junior Inductors are officers in a Council of the Thrice Illustrious Order of the Cross, cor-

responding to the Senior and Junior Deacons.

Industry. A virtue inculcated amongst Masons, because by it they are enabled not only to support themselves and families, but to contribute to the relief of worthy distressed brethren. "All Masons," say the Charges of 1722, "shall work honestly on working days that they may live creditably on holy days." The Masonic symbol of industry is the beehive, which is used in the third degree.

Ineffable Degrees. From the Latin word, *ineffabilis*, that which cannot or ought not to be spoken or expressed. The degrees from the fourth to the fourteenth inclusive of the Ancient and Accepted Scottish Rite, and are so called because they are principally engaged in the investigation and contemplation of the Ineffable name.

Ineffable Name. It was forbidden to the Jews to pronounce the Tetragrammaton or sacred name of God; a reverential usage which is also observed in Masonry. Hence the Tetragrammaton is called the Ineffable Name. As in Masonry, so in all the secret societies of antiquity, much mystery has been attached to the Divine Name, which it was considered unlawful to pronounce, and for which some other word was substituted. Adonai was among the Hebrews the substitute for the Tetragrammaton.

Ineligible. Who are and who are not ineligible for initiation into the mysteries of Freemasonry is treated of under the head of *Qualifications*, which see.

Information, Lawful. One of the modes of recognizing a stranger as a true brother, is from the "lawful information" of a third party. No Mason can lawfully give information of another's qualifications unless he has actually tested him by the strictest trial and examination, or knows that it has been done by another. But it is not every Mason who is competent to give "lawful information." Ignorant and unskilful brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Mason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the first or second degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the same time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect: "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will ensure the necessary care and proper observance of prudence.

Inherent Rights of a Grand Master. This has been a subject of fertile discussion among Masonic jurists, although only a few have thought proper to deny the existence of such rights. Upon the theory which, however recently controverted, has very generally been recognized, that Grand Masters existed before Grand Lodges were organized, it must be evident that the rights of a Grand Master are of two kinds — those, namely, which he derives from the Constitution of a Grand Lodge of which he has been made the presiding officer, and those which exist in the office independent of any Constitution, because they are derived from the landmarks and ancient usages of the Craft. The rights and prerogatives which depend on and are prescribed by the Constitution may be modified or rescinded by that instrument. They differ in different jurisdictions, because one Grand Lodge may confer more or less power upon its presiding officer than another; and they differ at different times, because the Constitution of every Grand Lodge is subject, in regard to its internal regulations, to repeated alteration and amendment. These may be called the accidental rights of a Grand Master, because they are derived from the accidental provisions of a Grand Lodge, and have in them nothing essential to the integrity of the office. It is unnecessary to enumerate them, because they may be found in varied modifications in the Constitutions of all Grand Lodges. But the rights and prerogatives which Grand Masters are supposed to have possessed, not as the presiding officers of an artificial body, but as the rulers of the Craft in general, before Grand Lodges came into existence, and which are dependent, not on any prescribed rules which may be enacted to-day and repealed to-morrow,

but on the long-continued usages of the Order and the concessions of the Craft from time out of mind, inhere in the office, and cannot be augmented or diminished by the action of any authority, because they are landmarks, and therefore unchangeable. These are called the *inherent rights* of a Grand Master. They comprise the right to preside over the Craft whenever assembled, to grant dispensations, and, as a part of that power, to make Masons at sight.

In Hoc Signo Vinces. On the Grand Standard of a Commandery of Knights Templars these words are inscribed over "a blood-red Passion Cross," and they constitute in part the motto of the American branch of the Order. Their meaning, "by this sign thou shalt conquer," is a substantial, but not literal, translation of the original Greek, *εν τουτω νίκα*. For the origin of the motto, we must go back to a well-known legend of the church, which has, however, found more doubters than believers among the learned. Eusebius, who wrote a life of Constantine, says that while the emperor was in Gaul, in the year 312, preparing for war with his rival, Maxentius, about the middle hours of the day, as the sun began to verge towards its setting, he saw in the heavens, with his own eyes, the sun surmounted with the trophy of the cross, which was composed of light, and a legend annexed, which said "*by this conquer.*" This account Eusebius affirms to be in the words of Constantine. Lactantius, who places the occurrence at a later date and on the eve of a battle with Maxentius, in which the latter was defeated, relates it not as an actual occurrence, but as a dream or vision; and this is now the generally received opinion of those who do not deem the whole legend a fabrication. On the next day Constantine had an image of this cross made into a banner, called the *labarum*, which he ever afterwards used as the imperial standard. Eusebius describes it very fully. It was not a Passion Cross, such as is now used on the modern Templar standard, but the monogram of Christ. The shaft was a very long spear. On the top was a crown composed of gold and precious stones, and containing the sacred symbol, namely, the Greek letter *rho* or P, intersected by the *chi* or X, which two letters are the first and second of the name ΧΡΙΣΤΟΣ, or CHRIST. If, then, the Templars retain the motto on their banner, they should, for the sake of historical accuracy, discard the Passion Cross, and replace it with the Constantinian Chronogram, or Cross of the Labarum. But the truth is, that the ancient Templars used neither the Passion Cross, nor that of Constantine, nor yet the motto *in hoc signo vinces* on their standard. Their only banner was the black and white Beauseant, and at the bottom of it was inscribed their motto, "Non nobis Domine, non nobis, sed nomini tuo da gloriam," — *not unto us, O Lord, not unto us, but unto thee give the glory.* This was the song or shout of victory sung by the Templars when triumphant in battle.

In Memoriam. Lat. As a memorial. Words frequently placed at the heads of pages in the transactions of Grand Lodges on which are inscribed the names of brethren who have died during the past year. The fuller phrase, of which they are an abbreviated form, is "In perpetuam rei memoriam," *As a perpetual memorial of the event.* Words often inscribed on pillars erected in commemoration of some person or thing.

Initiate. (*Initiatus.*) 1. The fifth and last degree of the Order of the Temple; 2. The eleventh degree of the Rite of Philalethes; 3. The candidate in any of the degrees of Masonry is called an Initiate.

Initiated Knight and Brother of Asia. The thirty-second degree of the Order of Initiated Brothers of Asia. See *Asia, Brothers of.*

Initiate in the Egyptian Secrets. The second degree in the Rite of African Architects.

Initiate in the Mysteries. The twenty-first degree in the Metropolitan Chapter of France.

Initiate in the Profound Mysteries. The sixty-second degree of the collection of the Metropolitan Chapter of France.

Initiation. A term used by the Romans to designate admission into the mysteries of their sacred and secret rites. It is derived from the word *initia*, which signifies the first principles of a science. Thus Justin (*Lib.* xi., c. 7,) says of Mida, king of Phrygia, that he was initiated into the mysteries by Orpheus. "Ab Orpheo sacrorum solemnibus initiatus." The Greeks used the term *Μυσταγωγία*, from *μυστηριον*, a mystery. From the Latin, the Masons have adopted the word to signify a reception into their Order. It is sometimes specially applied to a reception into the first degree, but he who has been made an Entered Apprentice is more correctly said to be *Entered.* See *Mysteries.*

Inner Guard. An officer of a Lodge, according to the English system, whose functions correspond in some particulars with those of the Junior Deacon in the American Rite. His duties are to admit visitors, to receive candidates, and to obey the commands of the Junior Warden. This officer is unknown in the American system.

Innovations. There is a well-known

maxim of the law which says *Omnis innovatio plus novitate perturbat quam utilitate prodest*, that is, every innovation occasions more harm and disarrangement by its novelty than benefit by its actual utility. This maxim is peculiarly applicable to Freemasonry, whose system is opposed to all innovations. Thus Dr. Dalcho says, in his Ahiman Rezon, (p. 191,) "Antiquity is dear to a Mason's heart; innovation is treason, and saps the venerable fabric of the Order." In accordance with this sentiment, we find the installation charges of the Master of a Lodge affirming that "it is not in the power of any man or body of men to make innovations in the body of Masonry."

By the "body of Masonry" is here meant, undoubtedly, the landmarks, which have always been declared to be unchangeable. The non-essentials, such as the local and general regulations and the lectures, are not included in this term. The former are changing every day, accordingly as experience or caprice suggests improvement or alteration. The most important of these changes in this country has been the abolition of the Quarterly Communications of the Grand Lodge, and the substitution for them, except, perhaps, in a single State, of an Annual Communication. But, after all, this is, perhaps, only a recurrence to first usages; for, although Anderson says that in 1717 the Quarterly Communications "were revived," there is no evidence extant that before that period the Masons ever met except once a year in their "General Assembly." If so, the change in 1717 was an innovation, and not that which has almost universally prevailed in America.

The lectures, which are but the commentaries on the ritual and the interpretation of the symbolism, have been subjected, from the time of Anderson to the present day, to repeated modifications.

But notwithstanding the repugnance of Masons to innovations, a few have occurred in the Order. Thus, in the schism which took place in the middle of the eighteenth century, and which resulted in the formation of the Grand Lodge of Ancients, as they called themselves in contradistinction to the regular Grand Lodge of England, which was styled the Grand Lodge of Moderns, the former body, to prevent the intrusion of the latter upon their meetings, made changes in some of the modes of recognition, — changes which, although Dalcho has said that they amounted to no more than a dispute "whether the glove should be placed first upon the right hand or on the left," (Ahim. Rez., 193,) were among the causes of continuous acrimony among the two bodies, which was only healed, in 1813, by a partial sacrifice of principle on the part of the legitimate Grand Lodge, and have perpetuated differences which still exist among the English and American and the continental Freemasons.

But the most important innovation which sprang out of this unfortunate schism is that which is connected with the Royal Arch degree. On this subject there have been two theories: One, that the Royal Arch degree originally constituted a part of the Master's degree, and that it was dissevered from it by the Ancients; the other, that it never had any existence until it was invented by Ramsay, and adopted by Dermott for his Ancient Grand Lodge. If the first, which is the most probable and the most generally received opinion, be true, then the regular or Modern Grand Lodge committed an innovation in continuing the disseverance at the union in 1813. If the second be the true theory, then the Grand Lodge equally perpetuated an innovation in recognizing it as legal, and declaring, as it did, that "Ancient Craft Masonry consists of three degrees, including the Holy Royal Arch." But however the innovation may have been introduced, the Royal Arch degree has now become, so far as the York and American Rites are concerned, well settled and recognized as an integral part of the Masonic system.

About the same time there was another innovation attempted in France. The adherents of the Pretender, Charles Edward, sought to give to Masonry a political bias in favor of the exiled house of Stuarts, and, for this purpose, altered the interpretation of the great legend of the third degree, so as to make it applicable to the execution or, as they called it, the martyrdom of Charles the First. But this attempted innovation was not successful, and the system in which this lesson was practised has ceased to exist, although its workings are now and then seen in some of the high degrees, without, however, any manifest evil effect.

On the whole, the spirit of Freemasonry, so antagonistic to innovation, has been successfully maintained; and an investigator of the system as it prevailed in the year 1717, and as it is maintained at the present day, will not refrain from wonder at the little change which has been brought about by the long cycle of one hundred and fifty years.

I.·. N.·. R.·. I.·. The initials of the Latin sentence which was placed upon the cross: *Jesus Nazarenus Rex Judæorum*. The Rosicrucians used them as the initials of one of their hermetic secrets: *Igne Natura Renovatur Integra*, "By fire, nature is per-

fectly renewed." They also adopted them to express the names of their three elementary principles—salt, sulphur, and mercury—by making them the initials of the sentence, *Igne Nitrum Roris Invenitur*. Ragon finds in the equivalent Hebrew letters יגרי the initials of the Hebrew names of the ancient elements: *Iaminim*, water; *Nour*, fire; *Ruach*, air; and *Iebschah*, earth.

Insignia. See *Jewels of Office.*

Inspector. See *Sovereign Grand Inspector General.*

Installation. The act by which an officer is put in possession of the place he is to fill. In Masonry it is, therefore, applied to the induction of one who has been elected into his office. The officers of a Lodge, before they can proceed to discharge their functions, must be installed. The officers of a new Lodge are installed by the Grand Master, or by some Past Master deputed by him to perform the ceremony. Formerly, the Master was installed by the Grand Master, the Wardens by the Grand Wardens, and the Secretary and Treasurer by the Grand Secretary and Treasurer; but now this custom is not continued. At the election of the officers of an old Lodge, the Master is installed by his predecessor or some Past Master present, and the Master elect then installs his subordinate officers. No officer after his installation can resign. At his installation, the Master receives the degree of Past Master. It is a law of Masonry that all officers hold on to their respective offices until their successors are installed. It is installation only that gives the right to exercise the franchises of an office.

The ceremony is an old one, and does not pertain exclusively to Masonry. The ancient Romans installed their priests, their kings, and their magistrates; but the ceremony was called *inauguration*, because performed generally by the augurs. The word *installation* is of comparatively modern origin, being Mediæval Latin, and is compounded of *in* and *stallum*, a seat. Priests, after *ordination* or reception into the sacerdotal order, were installed into the churches or parishes to which they were appointed. The term as well as the custom is still in use.

Installation as a Masonic ceremony was early used. We find in the first edition of Anderson's Constitutions, a form of "Constituting a New Lodge," which was practised by the Duke of Wharton, who was Grand Master in 1723. It was probably prepared by Desaguliers, who was Deputy, or by Anderson, who was one of the Wardens, and perhaps by both. It included the ceremony of installing the new Master and Wardens. The words "Shall, in due form, *install* them" are found in this document. The usage then was for the Grand Master, or some brother for him, to install the Master, and for the Master to install his Wardens; a usage which still exists.

Installed Masters, Board of. An expression used in England to designate a committee of Masters to whom "the Master elect is presented that he may receive from his predecessor the benefit of installation." It is the same as the emergent Lodge of Past Masters assembled in this country for the same purpose.

Installing Officer. The person who performs the ceremony of installation is thus called. He should be of the same official dignity at least; although necessity has sometimes permitted a Grand Master to be installed by a Past Deputy, who in such case acts as *locum tenens* of a Grand Master. The Masonic rule is that any one who has been installed into an office may install others into similar or inferior offices. In this it agrees with the old Rabbinical law as described by Maimonides, (*Stat. de Sanhed.*, c. 4,) who says: "Formerly, all Rabbis who had been installed, *hasmochachim*, could install others; but since the time of Hillel the faculty can be exercised only by those who have been invested with it by the Prince of the Grand Sanhedrim; nor then, unless there be two witnesses present, for an installation cannot be performed by less than three." So the strict Masonic rule requires the presence of three Past Masters in the complete installation of a Master and his investiture with the Past Master's degree.

The first Master of a new Lodge can be installed only by the Grand Master, or by a Past Master especially appointed by him and acting as his proxy.

Instruction. It is the duty of the Master of the Lodge to give the necessary instruction to the candidate on his initiation. In some of the higher and in the continental Rites these instructions are imparted by an officer called the Orator; but the office is unknown in the English and American systems of Ancient Craft Masonry.

Instruction, Lodge of. See *Lodge of Instruction.*

Instructive Tongue. See *Tongue, the Instructive.*

Instrumental Masonry. Oliver by this term defines a species of Masonry which is engaged in the study of mechanical instruments. But I find no authority in any other writer for the use of the term, nor can I perceive its necessity or relevancy.

Integrity. Integrity of purpose and conduct is symbolized by the *plumb*, which see.

Intemperance. This is a vice which is wholly incompatible with the Masonic character, and the habitual indulgence in which subjects the offender to the penalty of expulsion from the Order. See *Temperance.*

Intendant of the Building. (*Intendant du Bâtiment.*) This degree is sometimes called "Master in Israel." It is the eighth in the Ancient and Accepted Scottish Rite. Its emblematic color is red; and its principal officers, according to the old rituals, are a Thrice Puissant, representing Solomon; a Senior Warden, representing the illustrious Tito, one of the Harodim; and a Junior Warden, representing Adoniram the son of Abda. But in the present rituals of the two Supreme Councils of the United States the three chief officers represent Adoniram, Joabert, and Stolkin; but in the working of the degree the past officer assumes the character of Solomon. The legend of the degree is, that it was instituted to supply the place of the chief architect of the Temple.

Intention. The obligations of Masonry are required to be taken with an honest determination to observe them; and hence the Mason solemnly affirms that in assuming those responsibilities he does so without equivocation, secret evasion, or mental reservation.

Internal Preparation. See *Preparation of Candidates.*

Internal Qualifications. Those qualifications of a candidate which refer to a condition known only to himself, and which are not patent to the world, are called internal qualifications. They are: 1st. That he comes forward of his own free-will and accord, and unbiassed by the solicitations of others. 2d. That he is not influenced by mercenary motives; and, 3d, That he has a disposition to conform to the usages of the Order. The knowledge of these can only be obtained from his own statements, and hence they are included in the preliminary questions which are proposed before initiation. See *Questions to Candidates.*

Intimate Initiate. (*Intimus Initiatus.*) Lat. The fourth degree of the Order of the Temple.

Intimate Secretary. (*Secretaire intime.*) The sixth degree in the Ancient and Accepted Scottish Rite. Its emblematic color is black, strewed with tears; and its collar and the lining of the apron are red. Its officers are only three: Solomon, King of Israel; Hiram, King of Tyre; and a Captain of the Guards. Its history records an instance of unlawful curiosity, the punishment of which was only averted by the previous fidelity of the offender. The legend in this degree refers to the cities in Galilee which were presented by Solomon to Hiram, King of Tyre; and with whose character the latter was so displeased that he called them the land of Cabul.

Introductor and Introductress. Officers in a Lodge of Adoption, whose functions resemble those of a Master of Ceremonies.

Intrusting. That portion of the ceremony of initiation which consists in communicating to the candidate the modes of recognition.

Investiture. The presentation of the apron to a candidate in the ceremony of initiation.

Invincible. The degree of Knights of the Christian Mark, formerly conferred in this country, was called the Invincible Order, and the title of the presiding officer was Invincible Knight.

Inwood, Jethro. The Rev. Jethro Inwood was curate of St. Paul's at Deptford, in England. He was born about the year 1767, and initiated into Masonry in 1785 as a lewis, according to Oliver. He was soon after appointed Chaplain of the Provincial Grand Lodge of Kent, an office which he held for more than twenty years, during which time he delivered a great number of sermons on festival and other occasions. A volume of these sermons was published in 1799, with a portrait of the author, under the title of *Sermons, in which are explained and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and Brethren in the Counties of Kent and Essex.* An edition of these sermons was published by Oliver, in 1849, in the fourth volume of his *Golden Remains.* These sermons are written, to use the author's own expression, "in a language that is plain, homely, and searching;" but, in Masonic character, surpass the generality of sermons called Masonic, simply because they have been preached before the Craft. Dr. Oliver describes him as "an assiduous Mason, who permitted no opportunity to pass unimproved of storing his mind with useful knowledge, or of imparting instruction to those who needed it."

Ionic Order. One of the three Grecian orders, and the one that takes the highest place in Masonic symbolism. Its distinguishing characteristic is the volute of its capital, and the shaft is cut into twenty flutes separated by fillets. It is more delicate and graceful than the Doric, and more simply majestic than the Corinthian. The judgment and skill displayed in its construction, as combining the strength of the former with the beauty of the latter, has caused it to be adopted in Masonry as the symbol of Wisdom, and being placed in the east of the Lodge it is

referred to as represented by the Worshipful Master.

Iowa. Freemasonry was introduced into Iowa on Nov. 20, 1840, by the formation of a Lodge at Burlington, under a Warrant from the Grand Lodge of Missouri. Of this Lodge, Bro. Theodore S. Parvin, since a Past Grand Master of the State, was one of the founders, and James R. Hartsock, another Past Grand Master, was the first initiate. A second Lodge was formed at Bloomington, now Muscatine, Feb. 4, 1841; a third at Dubuque, Oct. 20, 1841; and a fourth in Iowa City, Oct. 10, 1842. A convention was held on Jan. 2, 1844, and a Grand Lodge organized; Oliver Cock being elected Grand Master.

The Grand Chapter was organized June 8, 1854; the Grand Council in 1857, and the Grand Commandery, June 6, 1864. The Ancient and Accepted Scottish Rite has also been introduced into the State, and there is a Grand Consistory and several subordinate bodies.

Ireland. The early history of Freemasonry in Ireland is involved in the deepest obscurity. It is vain to look in Anderson, in Preston, Smith, or any other English writer of the last century, for any account of the organization of Lodges in that kingdom anterior to the establishment of a Grand Lodge. In none of the published registers is there any reference to an Irish Lodge. The late Bro. Michael Furnel, Provincial Grand Master of Munster, says, in a *Calendar* published by him in 1850, that there are irrefutable records and data which show the existence of several self-designated Grand Lodges in past centuries, and that Lodge No. 1, on the present registry, claims an uninterrupted descent from an independent Lodge which existed from time immemorial, and retains many quaint documents in her archives. But I fear that the evidence intended to support these assertions is not such as would now satisfy any student of Masonic history. The statement in the Irish Book of Constitutions, (first edition, Anno 1730,) that "about three hundred and seventy years before the birth of Christ, the four sons of Milesius the Spaniard, subdued the kingdom, settled themselves in several parts of it, planted colonies and erected Lodges," is, of course, utterly fabulous and mythical. The list of "curious and stately buildings" erected by Masons at various periods only proves the existence of Operative Masons there as in other countries of Europe.

Furnel says that the books of the Provincial Grand Lodge of Munster show that that body was in existence in 1726, and that the Hon. Col. James O'Brien was Grand Master. I should be inclined, had I no other authority than conjecture, to place credence in this statement, notwithstanding the doubt of Findel, "because we find no official documents to confirm the report." This might be properly attributed to the well-known scantiness and inaccuracy of the records of that period. And, indeed, in 1869, Bro. W. J. Hughan, in a communication to the London *Freemason*, says: "Bro. J. G. Findel wrote me sometime since respecting the 'Grand Lodge of Munster,' and stated there were some valuable papers, consisting of records of its transactions, in the possession of a brother in Ireland, of about 1726 to 1729." So that the German historian may have seen cause to modify to some extent his opinion expressed in 1865. This Provincial Grand Lodge is the only organized body of Masons in Ireland of which we hear until 1730, and its existence has now been clearly established as an historical fact by the testimony of that distinguished Irish Mason, Dr. J. F. Townsend, who, in a letter to Bro. Albert Pike, writes as follows:

"The earliest records (written) that I am aware of, are the transactions of what appeared to be then the head or governing body in Ireland, called the Grand Lodge of Munster, as it is on the old seal. This body was established in Cork. The date of the earliest entry is 1721. It is a record of a Lodge meeting, and is signed by the Earl of Kingston, G. M., and, what may be interesting to you, by Springett Penn, as Deputy Grand Master. This Penn was the eldest son of the celebrated William Penn. I find that William Penn married the daughter of Sir Wm. Springett, an English baronet, hence the name of his son. Penn got grants of considerable property in lands in the county of Cork, which are now vested in his descendant, a young man, Penn Gaskell. He is a member of No. 1 Lodge, Cork; and was much gratified when I showed him Springett Penn's signature, and told him what I now write. In a few years after, this Lodge or Grand Lodge was, as was natural, transferred to Dublin, the metropolis, and then commenced the issuing of Warrants according to the Grand Lodge system established in or about 1717. No. 1 Warrant was granted to Cork; and it is still there, a flourishing Blue Lodge, very proud of its ancient charter. I have been always a member of it, and am still, as many of my family had been for a century back. No. 2 granted to Dublin, No. 3 to Cork, No. 4 to Dublin, and so on. The Provincial Grand Lodge of Munster seems to be the successor of that old body. I was Provincial Grand Master for many years before I came to reside in Dublin. It holds the ancient records still."

In the year 1730, a Grand Lodge was organized, by whom it is not stated, at Dublin. The brief account of this event in the Irish Book of Constitutions is in these words: "At last the ancient Fraternity of the Free and Accepted Masons in Ireland, being duly assembled in their Grand Lodge at Dublin, chose a Noble Grand Master, in imitation of their brethren." The Grand Master so chosen was Lord Viscount Kingston, who the year preceding had been Grand Master of England. He introduced the English Constitutions and usages, and in the same year "The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges," was published at Dublin. A second edition was published in 1744, and a third, in 1751.

In 1749, the "Grand Master's Lodge" was instituted, which still exists; a singular institution, possessing several unusual privileges, among which are that its members are members of the Grand Lodge without the payment of dues, that the Lodge takes precedence of all other Lodges, and that any candidates nominated by the Grand Master are to be initiated without ballot.

In 1772, the Grand Lodge of Ireland recognized the schismatic Grand Lodge of Ancient Masons, and entered into an alliance with it, which was also done in the same year by the Grand Lodge of Scotland. This does not appear to have given any offence to the regular Grand Lodge of England; for when that body, in 1777, passed a vote of censure on the Lodges of Ancient Masons, it specially excepted from the censure the Lodges of Ireland and Scotland.

In 1779, an application was made to the Mother Kilwinning Lodge of Scotland, by certain brethren in Dublin, for a charter empowering them to form a Lodge to be called the "High Knights Templars," that they might confer the Templar degree. The Kilwinning Lodge granted the petition for the three Craft degrees only, but at a later period this Lodge became, says Findel, the source of the Grand Encampment of Ireland.

To Bro. Townsend's interesting letter am I indebted for an account of the working system in Ireland. The Grand Lodge holds jurisdiction over all the Blue Lodges. The Duke of Leinster, who has been Grand Master for sixty years, having been elected in 1813, is also head of all the degrees worked in Ireland. The Mark degree is worked under the Grand Royal Arch Chapter. Next comes the Royal Arch, which formerly consisted of three degrees, the Excellent, Super-Excellent, and Royal Arch—the first two being nothing more than passing the first two veils with each a separate obligation. But that system was abolished some years ago, and a new ritual framed something like the American, except that the King and not the High Priest is made the Presiding Officer. The next degrees are the fifteenth, sixteenth, and seventeenth, which are under the jurisdiction of the Templar Grand Conclave, and are given to the candidate previous to his being created a Knight Templar. Some change will here have now to be made in consequence of the recent alliance of the Templars of England and Ireland, and their abolition of connection with all Masonry except the Craft degrees. Next to the Templar degree in the Irish system comes the eighteenth or Rose Croix, which is under the jurisdiction of the Grand Chapter of Prince Masons or Council of Rites, composed of the first three officers of all the Rose Croix Chapters, the Supreme Council having some years ago surrendered its authority over the degree. The twenty-eighth degree or Knight of the Sun is the next conferred, and then the thirtieth or Kadosh in a body over which the Supreme Council has no control except to grant certificates to its members. The Supreme Council confers the thirty-first, thirty-second, and thirty-third degrees, there being no Grand Consistory.

The Supreme Council of the Ancient and Accepted Scottish Rite for Ireland was established by a Patent from the Supreme Council of the United States, at Charleston, dated Aug. 13, 1824, by which the Duke of Leinster, John Fowler, and Thomas McGill were constituted a Supreme Council for Ireland, and under that authority it continues to work.

Whence the high degrees came into Ireland is not clearly known. Bro. Townsend says they came "by piecemeal, in a disjointed, irregular way." The Rose Croix and Kadosh degrees existed in Ireland long before the establishment of the Supreme Council. I have in my library a copy of Dalcho's *Orations*, republished at Dublin, in 1808, by "the Illustrious College of Knights of K. H., and the Original Chapter of Prince Masons." It is probable that these degrees were received from Bristol, England, where are preserved the earliest English records of the Rose Croix.

The Grand Lodge of Ireland practises the simplest form of Masonry, that of the York Rite, which with its Constitutions it received in 1730 from England.

Irish Chapters. These Chapters existed in Paris about the year 1730 to 1740, and were thence disseminated through France. They consisted of degrees, such as Irish Master, Perfect Irish Master, and

Sublime Irish Master, which, it is said, were invented by the adherents of the house of Stuart when they sought to make Freemasonry a political means of restoring the exiled family to the throne of England. Ramsay, when he assumed his theory of the establishment of Freemasonry in Scotland by the Templars, who had fled thither under d'Aumont, took possession of these degrees, (if he did not, as some suppose, invent them himself,) and changed their name, in deference to his theory, from Irish to Scottish, calling, for instance, the degree of *Maître Irlandais* or Irish Master, the *Maître Ecossais* or Scottish Master.

Irish Colleges. The Irish Chapters are also called by some writers Irish Colleges.

Irish Degrees. See *Irish Chapters.*

Iron Tools. The lectures teach us that at the building of King Solomon's Temple there was not heard the sound of axe, hammer, or other metallic tool. But all the stones were hewn, squared, and numbered in the quarries; and the timbers felled and prepared in the forest of Lebanon, whence they were brought on floats by sea to Joppa, and thence carried by land to Jerusalem, where, on being put up, each part was found to fit with such exact nicety that the whole, when completed, seemed rather the handiwork of the Grand Architect of the Universe than of mere human hands. This can hardly be called a legend, because the same facts are substantially related in the first Book of Kings; but the circumstance has been appropriated in Masonry to symbolize the entire peace and harmony which should prevail among Masons when laboring on that spiritual temple of which the Solomonic Temple was the archetype.

Isaac and Ishmael. The sons of Abraham by Sarah and Hagar. They are recognized, from the conditions of their mothers, as the free born and the bondman. According to Oliver, the fact that the inheritance which was bestowed upon Isaac, the son of his free-born wife, was refused to Ishmael, the son of a slave woman, gave rise to the Masonic theory which constitutes a landmark that none but the free born are entitled to initiation.

Ish Chotzeb. אִישׁ חֹצֵב. Literally, "men of hewing," *i. e.*, "hewers." The phrase was first used by Anderson in the first edition of the "Constitutions," but is not found in the original Hebrew, 1 Kings v. 18, to which he refers, where it is said that Solomon had fourscore "hewers in the mountains," *chotzeb bahar*. But *ish chotzeb* is properly constructed according to the Hebrew idiom, and is employed by Anderson to designate the hewers who, with the "Giblim," or stone-cutters, and the "Bonai," or builders, amounted to eighty thousand, all of whom he calls, in his second edition, "bright Fellow Crafts." But he distinguishes them from the thirty thousand who cut wood on Mount Lebanon under Adoniram.

Ish Sabal. אִישׁ סַבָּל. Men of burden. Anderson thus designates the 70,000 laborers who, in the original Hebrew, are (1 Kings v. 18,) called *noshe sabal*, bearers of burdens. Anderson says "they were of the remains of the old Canaanites, and, being bondmen, are not to be reckoned among Masons." But in Webb's system they constitute the Apprentices at the building of the Temple.

Ish Sodi. Corruptly, *Ish Soudy*. This expression is composed of the two Hebrew words, אִישׁ, ISH, and סוֹד, SOD. The first of these words, ISH, means *a man*, and SOD signifies primarily *a couch* on which one reclines. Hence ISH SODI would mean, first, *a man of my couch*, one who reclines with me on the same seat, an indication of great familiarity and confidence. Thence followed the secondary meaning given to SOD, of familiar intercourse, consultation, or intimacy. Job (xix. 19) applies it in this sense, when, using MATI, a word synonymous with ISH, he speaks of MATI SODI in the passage which the common version has translated thus: "all my *inward friends* abhorred me," but which the marginal interpretation has more correctly rendered, "all the men of my secret." *Ish Sodi*, therefore, in this degree, very clearly means *a man of my intimate counsel, a man of my choice*, one selected to share with me a secret task or labor. Such was the position of every Select Master to King Solomon, and in this view those are not wrong who have interpreted *Ish Sodi* as meaning a *Select Master*.

Isis. The sister and the wife of Osiris, and worshipped by the Egyptians as the great goddess of nature. Her mysteries constituted one of the degrees of the ancient Egyptian initiation. See *Egyptian Mysteries* and *Osiris*.

Italy. In the year 1733, Freemasonry was introduced into Italy, by the establishment of a Lodge at Florence, by Charles Sackville, Duke of Dorset. Thory, and after him Findel, calls him Duke of Middlesex; but there was at that time no such title in the peerage of England. A medal was struck on this occasion. It is not known under what authority the Duke of Dorset established this Lodge, but most probably under that of the Grand Lodge of England. The initiation of the Grand Duke of Tuscany had a favorable influence on the prospects of the Order, and in 1735 Lodges were

established at Milan, Verona, Padua, Vincenza, Venice, and Naples. In 1737, John Gaston, the last duke of the house of the Medicis, prohibited Freemasonry, but dying soon after, the Lodges continued to meet. His successor, the Grand Duke of Lorraine, declared himself the protector of the Order, and many new Lodges were established under his auspices. In 1738, Pope Clement XIV. issued his bill forbidding all congregations of Freemasons, which was followed in January, 1739, by the edict of Cardinal Firrao, which inflicted the penalty of death and confiscation of goods on all who should contravene the Papal order. Several arrests were made at Florence by the Inquisition, but, through the intercession of the Grand Duke, the persons who had been arrested were set at liberty.

For many years Freemasonry held but a precarious existence in Italy, the persecutions of the church preventing any healthy growth. The Masons continued to meet, although generally in secret. The Masons of Rome struck a medal, in 1746, in honor of Martin Folkes; and the author of *Anti-Saint-Nicaise* says that there was a Grand Lodge at Naples in 1756, which was in correspondence with the Lodges of Germany. Naples, indeed, seems to have been for a long time the only place where the Lodges were in any kind of activity. In 1776, Queen Caroline exerted her interest in behalf of the Order. Smith, writing in 1783, (*Use and Abuse*, p. 211,) says, "At present most of the Italian nobles and dignified ecclesiastics are Freemasons, who hold their meetings generally in private houses, though they have established Lodges at Naples, Leghorn, Venice, Verona, Turin, Messina, in the island of Sicily, Genoa, and Modena."

In 1805 a Supreme Council of the Ancient and Accepted Rite was established at Milan by Count de Grasse-Tilly, and Prince Eugene accepted the offices of Grand Commander of the Council and Grand Master of the Grand Orient.

When, by the defeat of Napoleon in 1814, the liberal policy of France was withdrawn from Italy, to be again substituted by the ignorance of the Bourbon dynasty and the bigotry of the Roman Church, Italian Masonry ceased any longer to have an existence, nor did it revive until 1860. But the centralization of Italy, and the political movements that led to it, restored Italy to freedom and intelligence, and Freemasonry has again found, even beneath the shadow of the Vatican, a congenial soil.

A Lodge was established at Turin in 1859, and a Grand Lodge in 1861. A Grand Orient was subsequently established by Garibaldi, who adopted the system of the Scottish Rite. A Supreme Council was also formed at Naples. Internal dissensions, however, unfortunately took place. The Grand Orient was removed from Turin to Florence, when many resignations took place, and a recusant body was formed. But peace at length prevails, and at a Constituent Assembly held at Rome on April 28, 1873, "the fundamental bases of Italian Masonic Fraternity" were adopted; and "the Grand Lodge of Freemasons of Italy and its Masonic Colonies" is now in successful operation. There is also a Supreme Council of the Scottish Rite.

Izabud. A corruption of *Zabud*, which see.

J.

Jachin. יכין. Hence called by Dudley and some other writers, who reject the points, *ichin*. It is the name of the right-hand pillar that stood at the porch of King Solomon's Temple. It is derived from two Hebrew words, יה, *jah*, "God," and יכין, *iachin*, "will establish." It signifies, therefore, "God will establish," and is often called "the pillar of establishment."

Jachinai. A Gallic corruption of *Shekinah*, to be found only in the French *Cahiers* of the high degrees.

Jacobins. A political sect that sprang up in the beginning of the French Revolution, and which gave origin to the Jacobin clubs, so well known as having been the places where the leaders of the Revolution concocted their plans for the abolition of the monarchy and the aristocracy. Lieber says that it is a most surprising phenomenon, that "so large a body of men could be found uniting rare energy with execrable vice, political madness, and outrageous cruelty, committed always in the name of virtue." Barruel, in his *Histoire de Jacobinisme*, and Robison, in his *Proofs of a Conspiracy*, both endeavor to prove that there was a coalition of the revolutionary conspirators with the Illuminati and the Freemasons which formed the Jacobin clubs, those bodies being, as they contend, only Masonic Lodges in disguise. The falsity of these

charges will be evident to any one who reads the history of French Masonry during the Revolution, and more especially during that part of the period known as the "Reign of Terror," when the Jacobin clubs were in most vigor. The Grand Orient, in 1788, declared that a politico-Masonic work, entitled *Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Maçons*, was the production of a perverse mind, prepared as a poison for the destruction of Masonry, and ordered it to be burned. During the Revolution, the Grand Orient suspended its labors, and the Lodges in France were dissolved; and in 1793, the Duke of Orleans, the head of the Jacobins, who was also, unfortunately, Grand Master of the French Masons, resigned the latter position, assigning as a reason that he did not believe that there should be any mystery nor any secret society in a republic. It is evident that the Freemasons, as an Order, held themselves aloof from the political contests of that period.

Jacob's Ladder. The introduction of Jacob's ladder into the symbolism of Speculative Masonry is to be traced to the vision of Jacob, which is thus substantially recorded in the twenty-eighth chapter of the Book of Genesis: When Jacob, by the command of his father Isaac, was journeying towards Padan-aram, while sleeping one night with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and whose top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecrated the spot as the house of God.

This ladder, so remarkable in the history of the Jewish people, finds its analogue in all the ancient initiations. Whether this is to be attributed simply to a coincidence—a theory which but few scholars would be willing to accept—or to the fact that these analogues were all derived from a common fountain of symbolism, or whether, as suggested by Oliver, the origin of the symbol was lost among the practices of the Pagan rites, while the symbol itself was retained, it is, perhaps, impossible authoritatively to determine. It is, however, certain that the ladder as a symbol of moral and intellectual progress existed almost universally in antiquity, presenting itself either as a succession of steps, of gates, of degrees, or in some other modified form. The number of the steps varied; although the favorite one appears to have been seven, in reference, apparently, to the mystical character almost everywhere given to that number.

Thus, in the Persian mysteries of Mithras, there was a ladder of seven rounds, the passage through them being symbolical of the soul's approach to perfection. These rounds were called gates, and, in allusion to them, the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a world, or state of existence through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of increasing purity, and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the following table:

7 Gold,	Sun,	Truth. [Blessed.
6 Silver,	Moon,	Mansion of the
5 Iron,	Mars,	World of Births.
4 Tin,	Jupiter,	Middle World.
3 Copper,	Venus,	Heaven. [ence.
2 Quicksilver,	Mercury,	World of Pre-exist-
1 Lead,	Saturn,	First World.

In the mysteries of Brahma we find the same reference to the ladder of seven steps. The names of these were not different, and there was the same allusion to the symbol of the universe. The seven steps were emblematical of the seven worlds which constituted the Indian universe. The lowest was the Earth; the second, the World of Pre-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and upper worlds; the fifth, the World of Births, in which souls are again born; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, and the abode of Brahma. Dr. Oliver thinks that in the Scandinavian mysteries the tree Yggrasil was the representative of the mystical ladder. But although the ascent of the tree, like the ascent of the ladder, was a change from a lower to a higher sphere—from time to eternity, and from death to life—yet the unimaginative genius of the North seems to have shorn the symbolism of many of its more salient features.

Among the Kabbalists, the ladder was represented by the ten Sephiroths, which, commencing from the bottom, were the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the En Soph, or the Infinite.

In the higher Masonry we find the ladder of Kadosh, which consists of seven steps, thus commencing from the bottom: Justice, Equity, Kindness, Good Faith, Labor, Patience, and Intelligence. The arrange-

ment of these steps, for which we are indebted to modern ritualism, does not seem to be perfect; but yet the idea of intellectual progress to perfection is carried out by making the topmost round represent Wisdom or Understanding.

The Masonic ladder which is presented in the symbolism of the first degree ought really to consist of seven steps, which thus ascend: Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity; but the earliest examples of it present it only with three, referring to the three theological virtues, whence it is called the theological ladder. It seems, therefore, to have been settled by general usage that the Masonic ladder has but three steps.

As a symbol of progress, Jacob's ladder was early recognized. Picus of Mirandola, who wrote in the sixteenth century, in his oration, "De Hominis Dignitate," says that Jacob's ladder is a symbol of the progressive scale of intellectual communication betwixt earth and heaven; and upon the ladder, as it were, step by step, man is permitted with the angels to ascend and descend until the mind finds blissful and complete repose in the bosom of divinity. The highest step he defines to be theology, or the study and contemplation of the Deity in his own abstract and exalted nature.

Other interpretations have, however, been given to it. The Jewish writers differ very much in their expositions of it. Thus, a writer of one of the Midrashes or Commentaries, finding that the Hebrew words for *Ladder* and *Sinai* have each the same numerical value of letters, expounds the ladder as typifying the giving of the law on that mount. Aben Ezra thought that it was a symbol of the human mind, and that the angels represented the sublime meditations of man. Maimonides supposed the ladder to symbolize nature in its operations; and, citing the authority of a Midrash which gives to it four steps, says that they represent the four elements; the two heavier, earth and water, descending by their specific gravity, and the two lighter, fire and air, ascending from the same cause. Abarbanel, assuming the Talmudic theory that Luz, where Jacob slept, was Mount Moriah, supposes that the ladder, resting on the spot which afterwards became the holy of holies, was a prophetic symbol of the building of the Temple. And, lastly, Raphael interprets the ladder, and the ascent and the descent of the angels, as the prayers of man and the answering inspiration of God. Fludd, the hermetic philosopher, in his *Philosophia Mosaica*, (1638,) calls the ladder the symbol of the triple world, moral, physical, and intellectual; and Nicolai says that the ladder with three steps was, among the Rosicrucian Freemasons in the seventeenth century, a symbol of the knowledge of nature. Finally, Krause says in his *drei altestenten Kunsturkunden*, (ii. 481,) that a Brother Keher of Edinburgh, whom he describes as a skilful and truthful Mason, had in 1802 assured the members of a Lodge at Altenberg that originally only one Scottish degree existed, whose object was the restoration of James II. to the throne of England, and that of that restoration Jacob's ladder had been adopted by them as a symbol. Of this fact he further said that an authentic narrative was contained in the archives of the Grand Lodge of Scotland. Notwithstanding Lawrie's silence on the subject, Krause is inclined to believe the story, nor is it in all its parts altogether without probability. It is more than likely that the Chevalier Ramsay, who was a warm adherent of the Stuarts, transferred the symbol of the mystical ladder from the Mithraic mysteries, with which he was very familiar, into his Scottish degrees, and that thus it became a part of the symbolism of the Kadosh system. In some of the political Lodges instituted under the influence of the Stuarts to assist in the restoration of their house, the philosophical interpretation of the symbol may have been perverted to a political meaning, and to these Lodges it is to be supposed that Keher alluded; but that the Grand Lodge of Scotland had made any official recognition of the fact is not to be believed. Lawrie's silence seems to be conclusive.

In the Ancient Craft degrees of the York Rite, Jacob's ladder was not an original symbol. It is said to have been introduced by Dunckerley when he reformed the lectures. This is confirmed by the fact that it is not mentioned in any of the early rituals of the last century, nor even by Hutchinson, who had an excellent opportunity of doing so in his lecture on the *Nature of the Lodge*, where he speaks of the covering of the Lodge, but says nothing of the means of reaching it, which he would have done, had he been acquainted with the ladder as a symbol. Its first appearance is in a Tracing Board, on which the date of 1776 is inscribed, which very well agrees with the date of Dunckerley's improvements. In this Tracing Board, the ladder has but three rounds; a change from the old seven-stepped ladder of the mysteries; which, however, Preston corrected when he described it as having many rounds, but three principal ones. Dunckerley, I think, was indebted for this symbol to Ramsay, from whom he liberally borrowed on several other occasions, taking from him his Royal Arch, and learning from him to eliminate the Master's Word from the

third degree, where it had been placed by his predecessors.

As to the modern Masonic symbolism of the ladder, it is, as I have already said, a symbol of progress, such as it is in all the old initiations. Its three principal rounds, representing Faith, Hope, and Charity, present us with the means of advancing from earth to heaven, from death to life — from the mortal to immortality. Hence its foot is placed on the ground-floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven.

In the Prestonian lecture, which was elaborated out of Dunckerley's system, the ladder is said to rest on the Holy Bible, and to reach to the heavens. This symbolism is thus explained.

"By the doctrines contained in the Holy Bible we are taught to believe in the divine dispensation of Providence, which belief strengthens our *Faith*, and enables us to ascend the first step.

"That Faith naturally creates in us a *Hope* of becoming partakers of some of the blessed promises therein recorded, which *Hope* enables us to ascend the second step.

"But the third and last being *Charity* comprehends the whole, and he who is possessed of this virtue in its ample sense, is said to have arrived to the summit of his profession, or, more metaphorically, into an ethereal mansion veiled from the mortal eye by the starry firmament."

In the modern lectures, the language is materially changed, but the idea and the symbolism are retained unaltered.

The delineation of the ladder with three steps only on the Tracing Board of 1776, which is a small one, may be attributed to notions of convenience. But the fact that Dunckerley derived his symbol from Ramsay; that Ramsay's ladder had seven steps, being the same as the Kadosh symbol; that in all the old initiations the number seven was preserved; and lastly, that Preston describes it as having "many rounds or staves, which point out as many moral virtues, but three principal ones, namely, Faith, Hope, and Charity," irresistibly lead us to the conclusion that the Masonic ladder should properly have seven steps, which represent the four cardinal and the three theological virtues.

Jacques de Molay. See *Molay*.

Jah. In Hebrew, יהּ. Maimonides calls it the "two-lettered name," and derives it from the Tetragrammaton, of which he says it is an abbreviation. Others have denied this, and assert that *Jah* is a name independent of Jehovah, but expressing the same idea of the Divine Essence. It is uniformly translated in the authorized version of the Bible by the word LORD, being thus considered as synonymous with Jehovah, except in Psalm lxviii. 4, where the original word is preserved: "Extol him that rideth upon the heavens by his name JAH," upon which the Targum comment is: "Extol him who sitteth on the throne of glory in the ninth heaven; YAH is his name." It seems, also, to have been well known to the Gentile nations as the triliteral name of God; for, although biliteral among the Hebrews, it assumed among the Greeks the triliteral form, as ΙΑΩ. Macrobius, in his *Saturnalia*, says that this was the sacred name of the Supreme Deity; and the Clarian Oracle being asked which of the gods was Jao, replied, "The initiated are bound to conceal the mysterious secrets. Learn thou that ΙΑΩ is the Great God Supreme who ruleth over all." See *Jehovah*.

Jamblichus. It is strange that the old Masons, when inventing their legend, which gave so prominent a place to Pythagoras as "an ancient friend and brother," should have entirely forgotten his biographer, Jamblichus, whose claims to their esteem and veneration are much greater than those of the Samian sage. Jamblichus was a Neoplatonic philosopher, who was born at Chalcis, in Calo, Syria, and flourished in the fourth century. He was a pupil of Porphyry, and was deeply versed in the philosophic systems of Plato and Pythagoras, and, like the latter, had studied the mystical theology of the Egyptians and Chaldeans, whose divine origin and truth he attempts to vindicate. He maintained that man, through theurgic rites and ceremonies, might commune with the Deity; and hence he attached great importance to initiation as the means of inculcating truth. He carried his superstitious veneration for numbers and numerical formula to a far greater extent than did the school of Pythagoras; so that all the principles of his philosophy can be represented by numbers.

Thus, he taught that one, or the monad, was the principle of all unity as well as diversity; the duad, or two, was the intellect; three, the soul; four, the principle of universal harmony; eight, the source of motion; nine, perfection; and ten, the result of all the emanations of the *to en*. It will thus be seen that Jamblichus, while adopting the general theory of numbers that distinguished the Pythagorean school, differed very materially in his explanations. He wrote many philosophical works on the basis of these principles, and was the author of a *Life of Pythagoras*, and a *Treatise of the Mysteries*. Of all the ancient philosophers, his system assimilates him most — if not in its details, at least in its spirit

— to the mystical and symbolic character of the Masonic philosophy.

Janitor. A door-keeper. The word *Sentinel*, which in a Royal Arch Chapter is the proper equivalent of the *Tiler* in a Lodge, is in some jurisdictions replaced by the word *Janitor*. There is no good authority for the usage.

Japan. Freemasonry was introduced in Japan by the establishment at Yokohama, in 1868, of a Lodge by the Grand Lodge of England. A Masonic hall was built at Yokohama, in 1869.

Japhet. Heb., יפת. The eldest son of Noah. It is said that the first ark — the ark of safety, the archetype of the tabernacle — was constructed by Shem, Ham, and Japhet under the superintendence of Noah. Hence these are significant words in the Royal Arch degree.

Jasper. Heb., ישפה. A precious stone of a dullish green color, which was the last of the twelve inserted in the high priest's breastplate, according to the authorized version; but the Vulgate translation more correctly makes it the third stone of the second row. It represented the tribe of Zebulun.

Jebusite. See *Ornan*.

Jedadiah. A special name given to King Solomon at his birth. It signifies "beloved of God."

Jehoshaphat. East of Jerusalem, between Mount Zion and the Mount of Olives, lies the Valley of Jehoshaphat. In the most recent rituals this word has lost its significance, but in the older ones it played an important part. There was in reality no such valley in ancient Judea, nor is there any mention of it in Scripture, except once by the prophet Joel. The name is altogether modern. But, as the Hebrew means *the judgment of God*, and as the prophecy of Joel declared that God would there judge the heathen for their deeds against the Israelites, it came at last to be believed by the Jews, which belief is shared by the Mohammedans, that the Valley of Jehoshaphat is to be the place of the last judgment. Hence it was invested with a peculiar degree of sanctity as a holy place. The idea was borrowed by the Masons of the last century, who considered it as the symbol of holy ground. Thus, in the earliest rituals we find this language:

"Where does the Lodge stand?

"Upon holy ground, or the highest hill or lowest vale, or in the Valley of Jehoshaphat, or any other secret place."

This reference to the Valley of Jehoshaphat as the symbol of the ground-floor of the Lodge was in this country retained until a very recent period; and the expression which alludes to it in the ritual of the second degree has only within a few years past been abandoned. Hutchinson referred to this symbolism, when he said that the Spiritual Lodge was placed in the Valley of Jehoshaphat to imply that the principles of Masonry are derived from the knowledge of God, and are established in the judgments of the Lord.

Jehovah. JEHOVAH is, of all the significant words of Masonry, by far the most important. Reghellini very properly calls it "the basis of our dogma and of our mysteries." In Hebrew it consists of four letters, יהוה, and hence is called the *Tetragrammaton*, or four-lettered name; and because it was forbidden to a Jew, as it is to a Mason, to pronounce it, it is also called the Ineffable or Unpronounceable name. For its history we must refer to the sixth chapter of Exodus, (verses 2, 3.) When Moses returned discouraged from his first visit to Pharaoh, and complained to the Lord that the only result of his mission had been to incense the Egyptian king, and to excite him to the exaction of greater burdens from the oppressed Israelites, God encouraged the patriarch by the promise of the great wonders which he would perform in behalf of his people, and confirmed the promise by imparting to him that sublime name by which he had not hitherto been known: "And God," says the sacred writer, "spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name JEHOVAH was I not known unto them."

This Ineffable name is derived from the substantive verb הָיָה, hayah, *to be;* and combining, as it does, in its formation the present, past, and future significations of the verb, it is considered as designating God in his immutable and eternal existence. This idea is carried by the Rabbins to such an extent, that Menasseh Ben Israel says that its four letters may be so arranged by permutations as to form twelve words, every one of which is a modification of the verb *to be*, and hence it is called the *nomen substantiæ vel essentiæ*, the name of his substance or existence.

The first thing that attracts our attention in the investigation of this name is the ancient regulation, still existing, by which it was made unlawful to pronounce it. This, perhaps, originally arose from a wish to conceal it from the surrounding heathen nations, so that they might not desecrate it by applying it to their idols. Whatever may have been the reason, the rule was imperative among the Jews. The Talmud, in one of its treatises, the "Sanhedrim," which treats of the question, Who of the Israelites shall have future life and

who shall not? says: "Even he who *thinks* the name of God with its true letters forfeits his future life." Abraham Ben David Halevi, when discussing the names of God, says: "But the name יהוה we are not allowed to pronounce. In its original meaning it is conferred upon no other being, and therefore we abstain from giving any explanation of it." We learn from Jerome, Origen, and Eusebius that in their time the Jews wrote the name in their copies of the Bible in Samaritan instead of Hebrew letters, in order to veil it from the inspection of the profane. Capellus says that the rule that the holy name was not to be pronounced was derived from a tradition, based on a passage in Leviticus, (xxiv. 16,) which says that he who blasphemeth the name of Jehovah shall be put to death; and he translates this passage, "whosoever shall pronounce the name Jehovah shall suffer death," because the word *nokeb*, here translated "to blaspheme," means also "to pronounce distinctly, to call by name." Another reason for the rule is to be found in a rabbinical misinterpretation of a passage in Exodus.

In the third chapter of that book, when Moses asks of God what is his name, he replies "I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you," and he adds, "this is my name forever." Now, the Hebrew word I AM is אהיה, *Ehyeh*. But as Mendelsohn has correctly observed, there is no essential difference between אהיה, in the sixth chapter and יהוה in the third, the former being the first person singular, and the latter the third person of the same verb, (the future used in the present sense of the verb *to be;*) and hence what was said of the name Ehyeh was applied by the Rabbins to the name Jehovah. But of Ehyeh God had said, "this is my name *forever*." Now the word *forever* is represented in the original by לעלם, *l'olam;* but the Rabbins, says Capellus, by the change of a single letter, made *l'olam*, forever, read as if it had been written *l'alam*, which means "to be concealed," and hence the passage was translated "this is my name to be concealed," instead of "this is my name forever." And thus Josephus, in writing upon this subject, uses the following expressions: "Whereupon God declared to Moses his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." In obedience to this law, whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word אדני, *Adonai*. Thus, instead of saying "holiness to Jehovah," as it is in the original, he would say "holiness to Adonai." And this same reverential reticence has been preserved by our translators in the authorized version, who, wherever Jehovah occurs, have, with a few exceptions, translated it by the word "Lord," the very passage just quoted, being rendered "holiness to the Lord."

Maimonides tells us that the knowledge of this word was confined to the *hachamin* or wise men, who communicated its true pronunciation and the mysteries connected with it only on the Sabbath day, to such of their disciples as were found worthy; but how it was to be sounded, or with what vocal sounds its four letters were to be uttered, was utterly unknown to the people. Once a year, namely, on the day of atonement, the holy name was pronounced with the sound of its letters and with the utmost veneration by the high priest in the Sanctuary. The last priest who pronounced it, says Rabbi Bechai, was Simeon the Just, and his successors used in blessing only the twelve-lettered name. After the destruction of the city and Temple by Vespasian, the pronunciation of it ceased, for it was not lawful to pronounce it anywhere except in the Temple at Jerusalem, and thus the true and genuine pronunciation of the name was entirely lost to the Jewish people. Nor is it now known how it was originally pronounced. The Greeks called it JAO; the Romans, JOVA; the Samaritans always pronounced it JAHVE.

The task is difficult to make one unacquainted with the peculiarities of the Hebrew language comprehend how the pronunciation of a word whose letters are preserved can be wholly lost. It may, however, be attempted. The Hebrew alphabet consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge, the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew, however, knew from practice the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of *a* in *hat, hate, far, was*, and that *knt* is pronounced *knight*. The words "God save the republic," written in the Hebrew method, would appear thus: "Gd sv th rpblc." Now, this incommunicable name of God consists of four letters, Yod, He, Vau, and He, equivalent in English to the combination JHVH. It is evident that these four letters cannot, in our language, be pronounced, unless at least two vowels be

supplied. Neither can they in Hebrew. In other words, the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that *Mr.* stands for *Mister,* because we continually hear this combination so pronounced. But the name of God, of which these four letters are symbols, was never pronounced, but another word, *Adonai,* substituted for it; and hence, as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was unable to supply them, and thus the pronunciation of the word was in time entirely lost.

Hence some of the most learned of the Jewish writers even doubt whether Jehovah is the true pronunciation, and say that the recovery of the name is one of the mysteries that will be revealed only at the coming of the Messiah. They attribute the loss to the fact that the Masoretic or vowel points belonging to another word were applied to the sacred name, whereby in time a confusion occurred in its vocalization.

In the ineffable degrees of the Scottish Rite, there is a tradition that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it *Juha;* Shem, Arphaxad, Selah, Heber, and Peleg pronounced it *Jeva;* Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah, called it *Jova;* by Hezrom and Ram it was pronounced *Jevo;* by Aminadab and Nasshon, *Jevah;* by Salmon, Boaz, and Obed, *Johe;* by Jesse and David, *Jehovah.* And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are, therefore, not mentioned in this list. In all these words it must be noticed that the J is to be pronounced as Y, the *a* as in *father,* and the *e* as *a* in *fate.* Thus, Je-ho-vah would be pronounced Yay-ho-vah.

The Jews believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it," said they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this king-name they receive their orders, and obey."

It was called the *Shem hamphorash,* the explanatory or declaratory name, because it alone, of all the divine names, distinctly explains or declares what is the true essence of the Deity.

Among the Essenes, this sacred name, which was never uttered aloud, but always in a whisper, was one of the mysteries of their initiation, which candidates were bound by a solemn oath never to divulge.

It is reported to have been, under a modified form, a password in the Egyptian mysteries, and none, says Schiller, dare enter the temple of Serapis who did not bear on his breast or forehead the name *Jao* or *Jeha-ho;* a name almost equivalent in sound to that of Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence.

The Rabbins asserted that it was engraved on the rod of Moses, and enabled him to perform all his miracles. Indeed, the Talmud says that it was by the utterance of this awful name, and not by a club, that he slew the Egyptian; although it fails to tell us how he got at that time his knowledge of it.

That scurrilous book of the Jews of the Middle Ages, called the *Toldoth Jeshu,* attributes all the wonderful works of Jesus Christ to the potency of this incommunicable name, which he is said to have abstracted from the Temple, and worn about him. But it would be tedious and unprofitable to relate all the superstitious myths that have been invented about this name.

And now as to the grammatical signification of this important word. Gesenius (*Thesaur.,* ii. 577,) thinks—and many modern scholars agree with him—that the word is the future form of the Hiphil conjugation of the verb *to be,* pronounced *Yavah,* and therefore that it denotes "He who made to exist, called into existence," that is, the Creator. The more generally accepted definition of the name is, that it expresses the eternal and unchangeable existence of God in respect to the past, the present, and the future. The word יְהוָה is derived from the substantive verb הָיָה, hayah, *to be,* and in its four letters combines those of the past, present, and future of the verb. The letter י in the beginning, says Buxtorf, (*de Nomine, v,*) is a characteristic of the future; the ו in the middle, of the participle or present time; and the ה at the end, of the past. Thus, out of יְהוָה we get הָיָה, *he was;* הוֹה, *he is;* and יִהְיֶה, *he will be.* Hence, among other titles it received that of *nomen essentiæ,* because it shows the essential nature of God's eternal existence. The other names of God define his power, wisdom, goodness, and other qualities; but this alone defines his existence.

It has been a controverted point whether this name was made known for the first time to Moses, or whether the patriarchs had been previously acquainted with it. The generally recognized opinion now is, and the records of Genesis and Exodus sustain it, that the name was known to the patriarchs, but not in its essential meaning, into which Moses was the first to be initiated.

In the language of Aben Ezra, "Certainly the name was already known to the patriarchs, but only as an uncomprehended and unmeaning noun, not as a descriptive, appellative one, indicative of the attributes and qualities of the Deity." "It is manifest," says Kallisch, (*Comm. on Ex.*,) "that Moses, in being initiated into the holy and comprehensive name of the Deity, obtains a superiority over the patriarchs, who, although perhaps from the beginning more believing than the long-wavering Moses, lived more in the sphere of innocent, childlike obedience than of manly, spiritual enlightenment." This, too, is the Masonic doctrine. In Freemasonry the Holy Name is the representative of the Word, which is itself the symbol of the nature of God. To know the Word is to know the true nature and essence of the Grand Architect.

When the pronunciation of the name was first interdicted to the people is not certainly known. Leusden says it was a rabbinical prohibition, and was probably made at the second Temple. The statement of the Rabbi Bechai, already cited, that the word was pronounced for the last time by Simeon, before the spoliation by the Roman emperor Vespasian, would seem to indicate that it was known at the second Temple, although its utterance was forbidden, which would coincide with the Masonic tradition that it was discovered while the foundations of the second Temple were being laid. But the general opinion is, that the prohibition commenced in the time of Moses, the rabbinical writers tracing it to the law of Leviticus, already cited. This, too, is the theory of Masonry, which also preserves a tradition that the prohibition would have been removed at the first Temple, had not a well-known occurrence prevented it. But this is not to be viewed as an historic statement, but only as a medium of creating a symbol.

The Jews had four symbols by which they expressed this Ineffable name of God: the first and most common was two Yods, with a Sheva and the point Kametz underneath, thus, יְיְ; the second was three points in a radiated form like a diadem, thus, ⁂, to represent, in all probability, the sovereignty of God; the third was a Yod within an equilateral triangle, which the Kabbalists explained as a ray of light, whose lustre was too transcendent to be contemplated by human eyes; and the fourth was the letter ש, which is the initial letter of *Shadai*, "the Almighty," and was the symbol usually placed upon their phylacteries. Buxtorf mentions a fifth method, which was by three Yods, with a Kametz underneath יְיְיְ, inclosed in a circle.

In Freemasonry, the equilateral triangle, called the delta, with or without a *Yod* in the centre, the Yod alone, and the letter G, are recognized as symbols of the sacred and Ineffable name.

The history of the introduction of this word into the ritualism of Freemasonry would be highly interesting, were it not so obscure. Being in almost all respects an esoteric symbol, nearly all that we know of its Masonic relations is derived from tradition; and as to written records on the subject, we are compelled, in general, to depend on mere intimations or allusions, which are not always distinct in their meaning. In Masonry, as in the Hebrew mysteries, it was under the different appellations of the Word, the True Word, or the Lost Word, the symbol of the knowledge of Divine Truth, or the true nature of God.

That this name, in its mystical use, was not unknown to the Mediæval Freemasons there can be no doubt. Many of their architectural emblems show that they possessed this knowledge. Nor can there be any more doubt that through them it came to their successors, the Freemasons of the beginning of the eighteenth century. No one can read Dr. Anderson's *Defence of Masonry*, written in 1730, without being convinced that this prominent actor in the revival was well acquainted with this name; although he is, of course, careful to make no very distinct reference to it, except in one instance. "The occasion," he says, "of the brethren searching so diligently for their Master was, it seems, to receive from him the *secret Word of Masonry*, which should be delivered down to their posterity in after ages."

It is now conceded, from indisputable evidence, that the holy name was, in the earlier years, and, indeed, up to the middle of the last century, attached to the third degree, and then called the Master's Word. I have now lying before me two tracing-boards of that degree, one an Irish one of the date of 1769, the other a continental one of 1778; but both, apparently, copies of some earlier one. Among the emblems displayed is a coffin, on which is inscribed, in capital letters, the word JEHOVAH. Hutchinson, who wrote in 1774, makes no reference whatever to the Royal Arch, although that system had, by that time, been partially established in England; but in his lectures to Master Masons and on the third degree refers to "the mystic word, the Tetragrammaton." Oliver tells us distinctly that it was the Master's Word until Dunckerley took it out of the degree and transferred it to the Royal Arch. That it was so on the Continent, we have the unmistakable testimony of Guillemain de St.

Victor, who says, in his *Adonhiramite Masonry*, that Solomon placed a medal on the tomb of Hiram, "on which was engraved *Jehova*, the old Master's Word, and which signifies the Supreme Being."

So far, then, these facts appear to be established: that this Ineffable name was known to the Operative Freemasons of the Middle Ages; that it was derived from them by the Speculative Masons, who, in 1717, revived the Order in England; that they knew it as Master Masons; and that it continued to be the Master's Word until late in that century, when it was removed by Dunckerley into the Royal Arch.

Although there is, perhaps, no point in the esoteric system of Masonry more clearly established than that the Tetragrammaton is the true omnific word, yet innovations have been admitted, by which, in some jurisdictions in this country, that word has been changed into three others, which simply signify Divine names in other languages, but have none of the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words, and restoring the Tetragrammaton; but this declaration of what might almost be considered a truism in Masonry has been met with open opposition or reluctant obedience in some places.

The Grand Chapter of England has fallen into the same error, and abandoned the teachings of Dunckerley, the founder of the Royal Arch in that country, as some of the Grand Chapters in America did those of Webb, who was the founder of the system here. It is well, therefore, to inquire what was the omnific word when the Royal Arch system was first invented.

We have the authority of Oliver, who had the best opportunity of any man in England of knowing the facts, for saying that Dunckerley established the Royal Arch for the modern Grand Lodge; that he wisely borrowed many things from Ramsay and Dermott; and that he boldly transplanted the word Jehovah from the Master's degree and placed it in his new system.

Now, what was "THE WORD" of the Royal Arch, as understood by Dunckerley? We have no difficulty here, for he himself answers the question. To the first edition of the *Laws and Regulations of the Royal Arch*, published in 1782, there is prefixed an essay on Freemasonry, which is attributed to Dunckerley. In this he makes the following remarks:

"It must be observed that the expression THE WORD is not to be understood as a watchword only, after the manner of those annexed to the several degrees of the Craft; but also theologically, as a term, thereby to convey to the mind some idea of that Grand Being who is the sole author of our existence; and to carry along with it the most solemn veneration for his sacred Name and Word, as well as the most clear and perfect elucidation of his power and attributes that the human mind is capable of receiving. And this is the light in which the Name and Word hath always been considered, from the remotest ages, amongst us Christians and the Jews."

And then, after giving the well-known history from Josephus of the word, which, to remove all doubt of what it is, he says is the "Shem Hamphorash, or the Unutterable Name," he adds: "Philo, the learned Jew, tells us not only that the word was lost, but also the time when, and the reason why. But, to make an end of these unprofitable disputes among the learned, be it remembered that they all concur with the Royal Arch Masons in others much more essential: first, that the Name or Word is expressive of SELF-EXISTENCE AND ETERNITY; and, secondly, that it can be applicable only to that GREAT BEING who WAS and IS and WILL BE."

Notwithstanding this explicit and unmistakable declaration of the founder of the English Royal Arch, that the Tetragrammaton is the omnific word, the present system in England has rejected it, and substituted in its place three other words, the second of which is wholy unmeaning."

In the American system, as revised by Thomas Smith Webb, there can be no doubt that the Tetragrammaton was recognized as the omnific word. In the *Freemason's Monitor*, prepared by him for monitorial instruction, he has inserted, among the passages of Scripture to be read during an exaltation, the following from Exodus, which is the last in order, and which any one at all acquainted with the ritual will at once see is appropriated to the time of the *euresis* or *discovery of the Word*.

"And God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Amighty, but by my name JEHOVAH was I not known to them."

From this it will be evident that Webb recognized the word Jehovah, and not the three other words that have since been substituted for them by some Grand Chapters in this country, and which it is probable were originally used by Webb as merely explanatory or declaratory of the Divine nature of the other and principal word. And this is in accordance with one of the traditions of the degree, that they were

placed on the substitute ark around the real word, as a key to explain its signification.

To call anything else but this four-lettered name an omnific word — an all-creating and all-performing word — either in Masonry or in Hebrew symbolism, whence Masonry derived it, is to oppose all the doctrines of the Talmudists, the Kabbalists, and the Gnostics, and to repudiate the teachings of every Hebrew scholar from Buxtorf to Gesenius. To fight the battle against such odds is to secure defeat. It shows more of boldness than of discretion. And hence the General Grand Chapter of the United States has very wisely restored the word Jehovah to its proper place. It is only in the York and in the American Rites that this error has ever existed. In every other Rite the Tetragrammaton is recognized as the true word.

Jephthah. A Judge of Israel, and the leader of the Gileadites in their war against the Ephraimites, which terminated in the slaughter of so many of the latter at the passes of the river Jordan. See *Ephraimites.*

Jericho, Heroine of. See *Heroine of Jericho.*

Jericho, Knight of. See *Knight of Jericho.*

Jermyn, Henry. Preston says (*Illustrations*, p. 161. ol. ed.,) that Henry Jermyn, Earl of St. Albans, was elected Grand Master at a General Assembly held on the 27th of December, 1663, and that at this Assembly "several useful regulations were made," some of which he gives in a note. Roberts, in his edition of the "Old Constitutions" printed in 1722, the earliest printed Masonic book that we have, refers also to this General Assembly; the date of which he, however, makes the 8th of December. Roberts gives what he calls the Additional Orders and Constitutions. The Harleian MS., in the British Museum, numbered 1942, which Hughan supposes to have the date of 1670, and which he has published in his *Old Charges of the British Freemasons*, (p. 52,) contains also three "new articles." The articles in Roberts' and the Harleian MS. are identical. In Preston, they are modified in language, as they are also in the 1738 edition of Anderson. But neither of these writers is trustworthy in relation to citations from old documents. Of these new articles, one of the most important is that which prescribes that the society of Freemasons shall thereafter be governed by a Master and Wardens. Bro. Hughan thinks that there is no evidence of the statement that a General Assembly was held in 1663. But I think that the concurring testimony of Roberts in 1722, and of Anderson in 1738, with the significant fact that the charges are found in a manuscript written seven years after, give some plausibility to the statement that a General Assembly was held at that time.

Jekson. This word is found in the French *Cahiers* of the high degrees. It is undoubtedly a corruption of *Jacquesson*, and this a mongrel word compounded of the French *Jacques* and the English *son*, and means the *son of James*, that is, James II. It refers to Charles Edward the Pretender, who was the son of that abdicated and exiled monarch. It is a significant relic of the system attempted to be introduced by the adherents of the house of Stuart, and by which they expected to enlist Masonry as an instrument to effect the restoration of the Pretender to the throne of England. For this purpose they had altered the legend of the third degree, making it applicable to Charles II., who, being the son of Henrietta Maria, the widow of Charles I., was designated as "the widow's son."

Jena, Congress of. Jena is a city of Saxe-Weimar, in Thuringia. A Masonic Congress was convoked there in 1763, by the Lodge of Strict Observance, under the presidency of Johnson, a Masonic charlatan, but whose real name was Becker. In this Congress the doctrine was announced that the Freemasons were the successors of the Knights Templars, a dogma peculiarly characteristic of the Rite of Strict Observance. In the year 1764, a second Congress was convoked by Johnson or Leucht with the desire of authoritatively establishing his doctrine of the connection between Templarism and Masonry. The empirical character of Johnson was here discovered by the Baron Hund, and he was denounced, and subsequently punished at Magdeburg by the public authorities.

Jerusalem. The capital of Judea, and memorable in Masonic history as the place where was erected the Temple of Solomon. It is early mentioned in Scripture, and is supposed to be the Salem of which Melchizedek was king. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered, and afterwards inhabited by the tribes of Judah and Benjamin. The Jebusites were not, however, driven out; and we learn that David purchased Mount Moriah from Ornan or Araunah the Jebusite as a site for the Temple. It is only in reference to this Temple that Jerusalem is connected with the legends of Ancient Craft Masonry. In the degrees of chivalry it is also important, because it was the city where the holy places were situated, and for the possession of which the Cru-

saders so long and so bravely contested. It was there, too, that the Templars and the Hospitallers were established as Orders of religious and military knighthood.

Modern Speculative Masonry was introduced into Jerusalem by the establishment of a Lodge in 1872. The warrant for which, on the application of Robert Morris and others, was granted by the Grand Lodge of Canada.

Jerusalem, Knight of. See *Knight of Jerusalem.*

Jerusalem, New. The symbolic name of the Christian Church (Rev. xxi. 2-21; iii. 12). The Apostle John, (Rev. xxi.,) from the summit of a high mountain, beheld, in a pictorial symbol or scenic representation, a city resplendent with celestial brightness, which seemed to descend from the heavens to the earth. It was stated to be a square of about 400 miles, or 12,000 stadia, equal to about 16,000 miles in circumference — of course, a mystical number, denoting that the city was capable of holding almost countless myriads of inhabitants. The New Jerusalem was beheld, like Jacob's ladder, extending from earth to heaven. It plays an important part in the ritual of the nineteenth degree, or Grand Pontiff of the Ancient and Accepted Scottish Rite, where the descent of the New Jerusalem is a symbol of the descent of the empire of Light and Truth upon the earth.

Jerusalem, Prince of. See *Prince of Jerusalem.*

Jerusalem Word. In the catechism of 1724 occurs the following question and answer.

"*Q.* Give me the Jerusalem Word.

"*A.* Giblin."

The origin of this phrase may perhaps be thus traced. The theory that after the completion of the Temple a portion of the workmen travelled abroad to seek employment, while another portion remained at Jerusalem, was well known to the Fraternity at the beginning of the last century. It is amply detailed in that old manuscript known as the York MS., which is now lost, but was translated by Krause, and inserted in his *Kunsturkunden.* It may be supposed that this "Jerusalem Word" was the word which the Masons used at Jerusalem, while the "Universal Word," which is given in the next question and answer, was the word common to the Craft everywhere. The Jerusalem Word, as such, is no longer in use, but the Universal Word is still found in the first degree.

Jesuits. In the last century the Jesuits were charged with having an intimate connection with Freemasonry, and the invention of the degree of Kadosh was even attributed to those members of the Society who constituted the College of Clermont. This theory of a Jesuitical Masonry seems to have originated with the Illuminati, who were probably governed in its promulgation by a desire to depreciate the character of all other Masonic systems in comparison with their own, where no such priestly interference was permitted. Barruel scoffs at the idea of such a connection, and calls it (*Hist. de Ja.*, iv. 287,) "la fable de la Franc-Maçonnerie Jésuitéque." For once he is right. Like oil and water, the tolerance of Freemasonry and the intolerance of the "Society of Jesus" cannot commingle.

Yet it cannot be denied that, while the Jesuits have had no part in the construction of pure Freemasonry, there are reasons for believing that they took an interest in the invention of some degrees and systems which were intended to advance their own interests. But wherever they touched the Institution they left the trail of the serpent. They sought to convert its pure philanthropy and toleration into political intrigue and religious bigotry. Hence it is believed that they had something to do with the invention of those degrees, which were intended to aid the exiled house of Stuart in its efforts to regain the English throne, because they believed that would secure the restoration in England of the Roman Catholic religion. Almost a library of books has been written on both sides of this subject in Germany and in France.

Jewel of an Ancient Grand Master. A Masonic tradition informs us that the jewel of an ancient Grand Master at the Temple was the square and compass with the letter G between. This was the jewel worn by Hiram Abif on the day which deprived the Craft of his invaluable services, and which was subsequently found upon him.

Jewel, Member's. In many Lodges, especially among the Germans, where it is called "Mitgleider Zeichen," a jewel is provided for every member, and presented to him on his initiation or affiliation. It is to be worn from the button-hole, and generally contains the name of the Lodge and some Masonic device.

Jewels, Immovable. See *Jewels of a Lodge.*

Jewels, Movable. See *Jewels of a Lodge.*

Jewels of a Lodge. Every Lodge is furnished with six jewels, three of which are movable and three immovable. They are termed jewels, says Oliver, because they have a moral tendency which renders them jewels of inestimable value. The movable jewels, so called because they are not con-

fined to any particular part of the Lodge, are the rough ashlar, the perfect ashlar, and the trestle-board. The immovable jewels are the square, the level, and the plumb. They are termed immovable, because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the square to the east, the level to the west, and the plumb to the south. In the English system the division is the reverse of this. There, the square, level, and plumb are called movable jewels, because they pass from the three officers who wear them to their successors.

Jewels, Official. Jewels are the names applied to the emblems worn by the officers of Masonic bodies as distinctive badges of their offices. For the purpose of reference, the jewels worn in symbolic Lodges, in Chapters, Councils, and Encampments are here appended.

1. *In Symbolic Lodges.*

W.·. Master	wears	a square.
Senior Warden	"	a level.
Junior Warden	"	a plumb.
Treasurer	"	cross keys.
Secretary	"	cross pens.
Senior Deacon	"	square and compass, sun in the centre.
Junior Deacon	"	square and compass, moon in the centre.
Steward	"	a cornucopia.
Tiler	"	cross swords.

The jewels are of silver in a subordinate Lodge, and of gold in a Grand Lodge. In English Lodges, the jewel of the Deacon is a dove.

2. *In Royal Arch Chapters.*

High Priest	wears	a mitre.
King	"	a level surmounted by a crown.
Scribe	"	a plumb-rule surmounted by a turban.
Captain of the Host	"	a triangular plate inscribed with a soldier.
Principal Sojourner	"	a triangular plate inscribed with a pilgrim.
Royal Arch Captain	"	a sword.
Grand Master of the Veils.	"	a sword.

The other officers as in a symbolic Lodge. All the jewels are of gold, and suspended within an equilateral triangle.

3. *In Royal and Select Councils.*

T. I. Grand Master	wears	a trowel and square.
I. Hiram of Tyre	wears	a trowel and level.
Principal Conductor of the works	"	a trowel and plumb.
Treasurer	"	a trowel and cross keys.
Recorder	"	a trowel and cross pens.
Captain of the Guards	"	a trowel and sword.
Steward	"	a trowel and cross swords.
Marshal	"	a trowel and baton.

If a Conductor of the Council is used, he wears a trowel and baton, and then a scroll is added to the Marshal's baton to distinguish the two officers.

All the jewels are of silver, and are enclosed within an equilateral triangle.

4. *In Commanderies of Knights Templars.*

Em't Commander	wears	a cross surmounted by rays of light.
Generalissimo	"	a square surmounted by a paschal lamb.
Captain General	"	a level surmounted by a cock.
Prelate	"	a triple triangle.
Senior Warden	"	a hollow square and sword of justice.
Junior Warden	"	eagle and flaming sword.
Treasurer	"	cross keys.
Recorder	"	cross pens.
Standard Bearer	"	a plumb surmounted by a banner.
Warder	"	a square plate inscribed with a trumpet and cross swords.
Three Guards	"	a square plate inscribed with a battle-axe.

The jewels are of silver.

Jewels, Precious. In the lectures of the second and third degrees, allusion is made to certain moral qualities, which, as they are intended to elucidate and impress the most important moral principles of the degree, are for their great value called the Precious Jewels of a Fellow Craft and the Precious Jewels of a Master Mason. There are three in each degree, and they are referred to by the *Alarm*. Their explanation is esoteric.

Jews, Disqualification of. The great principles of religious and political toleration which peculiarly characterize Freemasonry would legitimately make no

religious faith which recognized a Supreme Being a disqualification for initiation. But, unfortunately, these principles have not always been regarded, and from an early period the German Lodges, and especially the Prussian, were reluctant to accord admission to Jews. This action has given great offence to the Grand Lodges of other countries which were more liberal in their views, and were more in accord with the Masonic spirit, and was productive of dissensions among the Masons of Germany, many of whom were opposed to this intolerant policy. But a better spirit now prevails; and very recently the Grand Lodge of the Three Globes at Berlin, the leading Masonic body of Prussia, has removed the interdict, and Judaism is there no longer a disqualification for initiation.

Jezirah, or Jetzirah, Book of. סֵפֶר יְצִירָה, *i. e.*, Book of the Creation. A Kabbalistic work, which is claimed by the Kabbalists as their first and oldest code of doctrines, although it has no real affinity with the tenets of the Kabbala. The authorship of it is attributed to the patriarch Abraham; but the actual date of its first appearance is supposed to be about the ninth century. Steinschneider says that it opens the literature of the Secret Doctrine. Its fundamental idea is, that in the ten digits and the twenty letters of the Hebrew alphabet we are to find the origin of all things. Landauer, a German Hebraist, thinks that the author of the *Jetzirah* borrowed his doctrine of numbers from the School of Pythagoras, which is very probable. The old Masons, it is probable, derived some of their mystical ideas of sacred numbers from this work.

Joabert. This, according to the legends of the high degrees, was the name of the chief favorite of Solomon, who incurred the displeasure of Hiram of Tyre on a certain occasion, but was subsequently pardoned, and, on account of the great attachment he had shown to the person of his master, was appointed the Secretary of Solomon and Hiram in their most intimate relations. He was afterwards still further promoted by Solomon, and appointed with Tito and Adoniram a Provost and Judge. He distinguished himself in his successful efforts to bring certain traitors to condign punishment, and although by his rashness he at first excited the anger of the king, he was subsequently forgiven, and eventually received the highest reward that Solomon could bestow, by being made an Elect, Perfect, and Sublime Mason. The name is evidently not Hebrew, or must at least have undergone much corruption, for in its present form it cannot be traced to a Hebrew root. Lenning says (*Encyclopädie*) that it is *Johaben*, or, more properly, *Ihaoben*, which he interprets the Son of God; but it would be difficult to find any such meaning according to the recognized rules of the Hebrew etymology.

Joachim, Order of. A secret association instituted in Germany towards the end of the last century. Its recipients swore that they believed in the Trinity, and would never waltz. None but nobles, their wives and children, were admitted. It had no connection with Masonry.

Johannite Masonry. A term introduced by Dr. Oliver to designate the system of Masonry, of which the two Sts. John are recognized as the patrons, and to whom the Lodges are dedicated, in contradistinction to the more recent system of Dr. Hemming, in which the dedication is to Moses and Solomon. Oliver was much opposed to the change, and wrote an interesting work on the subject, entitled *A Mirror for the Johannite Masons*, which was published in 1848. According to his definition, the system practised in the United States is Johannite Masonry.

Johannites. A Masonico-religious sect established in Paris, in 1814, by Fabré-Palaprat, and attached to the Order of the Temple, of which he was the Grand Master. See *Leviticon*, and *Temple, Order of the.*

John's Brothers. In the charter of Cologne, it is said that before the year 1440 the society of Freemasons was known by no other name than that of "John's Brothers," *Joannaeorum fratrum;* that they then began to be called at Valenciennes, Free and Accepted Masons; and that at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. In another part of the charter it is said that the authors of the associations were called "Brothers consecrated to John," —*fratres Joanni Sacros,*— because "they followed the example and imitation of John the Baptist."

Johnson. Sometimes spelled Johnstone. An adventurer, and Masonic charlatan, whose real name was Leucht. He assumed Masonry as a disguise under which he could carry on his impositions. He appeared first at Jena, in the beginning of the year 1763, and proclaimed that he had been deputed by the chiefs of Templar Masonry in Scotland to introduce a reform into the German Lodges. He established a Chapter of Strict Observance, (the Rite then dominating in Germany,) and assumed the dignity of Grand Prior. He made war upon Rosa, the founder of the Rosaic Rite, and upon the Grand Lodge of the Three Globes, which then sustained that enthusiast. Many

of the German Lodges succumbed to his pretensions, and, surrendering their Warrants, gave in their adhesion to Johnson. Von Hund himself was at first deceived by him; but in 1764, at Altenberg, having discovered that Johnson had been formerly, under the name of Becker, the secretary of the Prince of Bernberg, whose confidence he had betrayed; that during the seven years' war he had been wandering about, becoming, finally, the servant of a Mason, whose papers he had stolen, and that by means of these papers he had been passing himself as that individual. Von Hund denounced him as an impostor. Johnson fled, but was subsequently arrested at Magdeburg, and imprisoned in the fortress of Wartzberg, where in 1773 he died suddenly.

John the Baptist. See *Saint John the Baptist.*

John the Evangelist. See *Saint John the Evangelist.*

Jones, Inigo. One of the most celebrated of English architects, and hence called the Vitruvius of England. He was born at London on July 15, 1573, and died June 21, 1652, in the seventy-ninth year of his age. He was successively the architect of three kings, — James I., Charles I., and Charles II., — and during his long career superintended the erection of many of the most magnificent public and private edifices in England, among which were the Banqueting-House of Whitehall, and the old church of St. Paul's. Jones's official position placed him, of course, in close connection with the Operative Masons. Anderson, seizing on this circumstance, says that James I. "approved of his being chosen Grand Master of England, to preside over the Lodges;" but the Earl of Pembroke being afterwards chosen Grand Master, he appointed Jones his Deputy. These statements are copied by Entick and Noorthouck in their respective editions of the Book of Constitutions; but it is hardly necessary to say that they need historical confirmation. Preston says:

"During his administration, several learned men were initiated into the Order, and the society considerably increased in consequence and reputation. Ingenious artists daily resorted to England, where they met with great encouragement; Lodges were instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the Fraternity were established, and the annual festivals regularly observed."

There may be exaggeration or assumption in much of this, but it cannot be denied that the office of Jones as "King's Architect," and his labors as the most extensive builder of his time, must have brought him into close intimacy with the associations of Operative Masons, which were being rapidly influenced by a speculative character. It will be remembered that five years before Jones's death, Elias Ashmole was, by his own account, made a Freemason at Warrington, and Jones the architect and builder could hardly have taken less interest in the society than Ashmole the astrologer and antiquary. We have, I think, a right to believe that Jones was a Freemason.

Jones, Stephen. A miscellaneous writer and Masonic author of some celebrity. He was born at London in 1764, and educated at St. Paul's school. He was, on leaving school, placed under an eminent sculptor, but, on account of some difference, was removed and apprenticed to a printer. On the expiration of his articles, he was engaged as corrector of the press, by Mr. Strahan, the king's printer. Four years afterwards, he removed to the office of Mr. Thomas Wright, where he remained until 1797, when the death of his employer dissolved his immediate connection with the printing business. He then became the editor of the Whitehall *Evening Post*, and, on the decline of that paper, of the *General Evening Post*, and afterwards of the *European Magazine*. His contributions to literature were very various. He supervised an edition of Reed's *Biographia Dramatica*, an abridgment of *Burke's Reflections on the French Revolution*, and also abridgments of many other popular works. But he is best known in general literature by his *Pronouncing and Explanatory Dictionary of the English Language*, published in 1798. This production, although following Walker's far superior work, was very favorably received by the public.

In Masonry, Stephen Jones occupied a very high position. He was a Past Master of the Lodge of Antiquity, of which William Preston was a member, and of whom Jones was an intimate friend, and one of his executors. Preston had thoroughly instructed him in his system, and after the death of that distinguished Mason, he was the first to fill the appointment of Prestonian lecturer. In 1797 he published *Masonic Miscellanies in Prose and Poetry*, which went through many editions, the last being that of 1811. In a graceful dedication to Preston, he acknowledges his indebtedness to him for any insight that he may have acquired into the nature and design of Masonry. In 1816, he contributed the article "Masonry or Freemasonry" to the *Encyclopœdia Londinensis*. In 1821, after the death of Preston, he published an edition of the *Illustrations*, with *Additions and Cor-*

rections. Bro. Matthew Cooke (London *Freemason's Magazine*, Sept., 1859,) says of him: "In the Masonic Craft, Bro. Jones was very deeply versed. He was a man of genial sympathies, and a great promoter of social gatherings." John Britton the architect, who knew him well, says of him, (*Autobiog.*, p. 302,) that "he was a man of mild disposition, strict honesty, great industry, and unblemished character." In his latter days he was in embarrassed circumstances, and derived pecuniary aid from the Literary Fund. He died, on Dec. 20, 1828, of dropsy, in King St., Holborn, London.

Joppa. A town of Palestine and the seaport of Jerusalem, from which it is distant about forty miles in a westerly direction. It was here that the King of Tyre sent ships laden with timber and marble to be forwarded overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure, and the perpendicularity of its banks, are compelled to be perpetually on their guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters. "Yesterday morning at daybreak, boats put off and surrounded the vessel to take us to the town (of Joppa), *the access to which is difficult on account of the numerous rocks that present to view their bare flanks.* The walls were covered with spectators, attracted by curiosity. The boats being much lower than the bridge, *upon which one is obliged to climb*, and having no ladder, *the landing is not effected without danger.* More than once it has happened that passengers, in springing out, have broken their limbs; and we might have met with the like accident, *if several persons had not hastened to our assistance.*" (*Pilgrimage to Jerusalem and Mount Sinai*, vol. i., p. 27.) The place is now called Jaffa.

Jordan. A river of Judea, on the banks of which occurred the slaughter of the Ephraimites, which is alluded to in the second degree.

Jordan, Charles Stephen. Secret counsellor of the King of Prussia, and Vice President of the Academy of Sciences in Berlin, was born in the year 1700, and died in the year 1745. In the year 1740, he founded, with the Baron von Bielfeld, the Lodge of Three Globes at Berlin, of which he was Secretary until the time of his death.

Jordan, Fords of the. The *exact* locality of these fords (or "passages," as the Bible terms them,) cannot now be designated, but most likely they were those nearly due east of Seikoot, and opposite Mizpah. At these fords, in summer time, the water is not more than three or four feet deep, the bottom being composed of a hard limestone rock. If, as some think, the fords thirty miles higher up are those referred to, the same description will apply. At either place, the Jordan is about eighty feet wide; its banks encumbered by a dense growth of tamarisks, cane, willows, thornbushes, and other low vegetation of the shrubby and thorny sorts, which make it difficult even to approach the margin of the stream. The Arabs cross the river at the present day, at stages of low water, at a number of fords, from the one near the point where the Jordan leaves the sea of Galilee, down to the Pilgrims' Ford, six miles above the Dead Sea. Morris: *Freemasonry in the Holy Land*, p. 316.

Joseph II. This emperor of Germany, who succeeded his mother Maria Theresa, at one time encouraged the Masons in his dominions, and, notwithstanding the efforts of the priests to prevent it, issued a decree in 1785, written, says Lenning, by his own hand, which permitted the meetings of Lodges under certain restrictions as to number. In this decree he says:

"In return for their compliance with this ordinance, the government accords to the Freemasons welcome, protection, and liberty; leaving entirely to their own direction the control of their members and their constitutions. The government will not attempt to penetrate into their mysteries.

"Following these directions, the Order of Freemasons, in which body are comprised a great number of worthy men who are well-known to me, may become useful to the state."

But the Austrian Masons did not enjoy this tolerance long; the Emperor at length yielded to the counsels and the influence of the bigoted priesthood, and in 1789 the ordinance was rescinded, and the Lodges were forbidden to congregate under the severest penalties.

Josephus, Flavius. A Jewish author who lived in the first century, and wrote in Greek, among other works, a *History of the Jews*, to which recourse has been had in some of the high degrees, such as the Prince of Jerusalem, and Knight of the Red Cross, or Red Cross of Babylon, for details in framing their rituals.

Joshua. The high priest who, with Zerubbabel the Prince of Judah, superintended the rebuilding of the Temple after the Babylonian captivity. He was the high priest by lineal descent from the pontifical family, for he was the son of Josadek, who was the son of Seraiah, who was the high priest when the Temple was destroyed by the Chaldeans. He was distinguished for the zeal with which he prosecuted the work

of rebuilding, and opposed the interference of the Samaritans. He is represented by the High Priest in the Royal Arch degree according to the York and American Rites.

Journey. Journeywork, or work by the day, in contradistinction to *task*, or work by the piece, and so used in all the old Constitutions. Thus, in the Dowland MS., there is the charge "that noe maister nor fellowe, put no lord's work to taske that was want to goe to jornaye." It was fairer to the lord and to the craftsman to work by the day than by the piece.

Journeyman. When the Lodges were altogether operative in their character, a Mason, having served his apprenticeship, began to work for himself, and he was then called a *journeyman;* but he was required, within a reasonable period, (in Scotland it was two years,) to obtain admission into a Lodge, when he was said to have passed a Fellow Craft. Hence the distinction between Fellow Crafts and journeymen was that the former were and the latter were not members of Lodges. Thus, in the minutes of St. Mary's Chapel Lodge of Edinburgh, on the 27th of December, 1689, it was declared that "No Master shall employ a person who has not been passed a Fellow Craft in two years after the expiring of his apprenticeship;" and the names of several journeymen are given who had not complied with the law. A similar regulation was repeated by the same Lodge in 1705, complaint having been made "that there are several Masteris of this house that tolerate jurnimen to work up and down this citie contrary to their oath of admission;" and such journeymen were forbidden to seek employment. The patronage of the Craft of Freemasons was bestowed only on those who had become "free of the gild."

Jova. A significant word in the high degrees. It is a corrupted form of the Tetragrammaton.

Jua. A corrupted form of the Tetragrammaton, and a significant word in the high degrees.

Judah. The whole of Palestine was sometimes called the land of Judah, because Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a lion in its standard, and hence the Masonic allusion to the Lion of the tribe of Judah. See also Genesis xlix. 9, "Judah is a lion's whelp."

Judah and Benjamin. Of the twelve tribes of Israel who were, at various times, carried into captivity, only two, those of Judah and Benjamin, returned under Zerubbabel to rebuild the second Temple. Hence, in the high degrees, which are founded on events that occurred at and after the building of the second Temple, the allusions are made only to the tribes of Judah and Benjamin.

Jug Lodges. An opprobrious epithet bestowed, during the anti-Masonic excitement, upon certain assemblages of worthless men who pretended to confer the degrees upon candidates weak enough to confide in them. They derived their instructions from the so-called expositions of Morgan, and exacted a trifling fee for initiation, which was generally a jug of whiskey, or money enough to buy one. They were found in the mountain regions of North and South Carolina and Georgia.

Junior Adept. (*Junior Adeptus.*) One of the degrees of the German Rose Croix.

Junior Entered Apprentice. According to the rituals of the early part of the last century, the Junior Entered Apprentice was placed in the North, and his duty was to keep out all cowans and eavesdroppers. There was also a Senior Entered Apprentice, and the two seem to have occupied, in some manner, the positions now occupied by the Senior and Junior Deacons. See *Senior Entered Apprentice.*

Junior Overseer. The lowest officer in a Mark Lodge. When Royal Arch Chapters are opened in the Mark degree, the duties of the Junior Overseer are performed by the Grand Master of the first Veil.

Junior Warden. The third officer in a symbolic Lodge. He presides over the Craft during the hours of refreshment, and, in the absence of the Master and Senior Warden, he performs the duty of presiding officer. Hence, if the Master and Senior Warden were to die or remove from the jurisdiction, the Junior Warden would assume the chair for the remainder of the term. The jewel of the Junior Warden is a plumb, emblematic of the rectitude of conduct which should distinguish the brethren when, during the hours of refreshment, they are beyond the precincts of the Lodge. His seat is in the South, and he represents the Pillar of Beauty. He has placed before him, and carries in procession, a column, which is the representative of the left-hand pillar which stood at the porch of the Temple. See *Wardens.*

The sixth officer in a Commandery of Knights Templars is also styled Junior Warden. His duties, especially in the reception of candidates, are very important. His jewel of office is an Eagle holding a Flaming Sword.

Jupiter, Knight of. See *Knight of Jupiter.*

Jurisdiction of a Grand Lodge. The jurisdiction of a Grand Lodge extends over every Lodge working within its terri-

torial limits, and over all places not already occupied by a Grand Lodge. The territorial limits of a Grand Lodge are determined in general by the political boundaries of the country in which it is placed. Thus the territorial limits of the Grand Lodge of New York are circumscribed within the settled boundaries of that State. Nor can its jurisdiction extend beyond these limits into any of the neighboring States. The Grand Lodge of New York could not, therefore, without an infringement of Masonic usage, grant a Warrant of Constitution to any Lodge located in any State where there was already a Grand Lodge. It might, however, charter a Lodge in a Territory where there is not in existence a Grand Lodge of that Territory. Thus the Lodges of France held of the Grand Lodge of England until the formation of a Grand Lodge of France, and the Grand Lodges of both England, Scotland, and France granted Warrants to various Lodges in America until after the Revolution, when the States began to organize Grand Lodges for themselves. For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a Grand Lodge has been legally organized in a State, all the Lodges within its limits must surrender the charters which they have received from foreign bodies, and accept new ones from the newly established Grand Lodge. This is the settled and well-recognized law of American and English Masonry. But the continental Masons, and especially the Germans, have not so rigidly interpreted this law of unoccupied territory; and there have been in France, and still are in Germany, several Grand Lodges in the same kingdom exercising co-ordinate powers.

Jurisdiction of a Lodge. The jurisdiction of a Lodge is geographical or personal. The *geographical jurisdiction* of a Lodge is that which it exercises over the territory within which it is situated, and extends to all the Masons, affiliated and unaffiliated, who live within that territory. This jurisdiction extends to a point equally distant from the adjacent Lodge. Thus, if two Lodges are situated within twenty miles of each other, the geographical jurisdiction of each will extend ten miles from its seat in the direction of the other Lodge. But in this case both Lodges must be situated in the same State, and hold their Warrants from the same Grand Lodge; for it is a settled point of Masonic law that no Lodge can extend its geographical jurisdiction beyond the territorial limits of its own Grand Lodge.

The *personal jurisdiction* of a Lodge is that penal jurisdiction which it exercises over its own members wherever they may be situated. No matter how far a Mason may remove from the Lodge of which he is a member, his allegiance to that Lodge is indefeasible so long as he continues a member, and it may exercise penal jurisdiction over him.

Jurisdiction of a Supreme Council. The Masonic jurisdiction of the whole territory of the United States for the Ancient and Accepted Scottish Rite was divided between the Southern and Northern Supreme Councils in accordance with a special concession made by the former body in 1813, when the latter was organized. By this concession the Northern Supreme Council has jurisdiction over the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Pennsylvania, Ohio, Illinois, and Indiana; all the other States and Territories are under the jurisdiction of the Southern Supreme Council.

Justice. One of the four cardinal virtues, the practice of which is inculcated in the first degree. The Mason who remembers how emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his brethren, and to the world. This is the corner-stone on which alone he can expect "to erect a superstructure alike honorable to himself and to the Fraternity." In iconology, Justice is usually represented as a matron with bandaged eyes, holding in one hand a sword and in the other a pair of scales at equipoise. But in Masonry the true symbol of Justice, as illustrated in the first degree, is the feet firmly planted on the ground, and the body upright.

Justification. The fifth degree in the Rite of Fessler.

Just Lodge. A Lodge is said to be Just, Perfect, and Regular under the following circumstances: *Just*, when it is furnished with the three Great Lights; *Perfect*, when it contains the constitutional number of members; and *Regular*, when it is working under a Charter of Warrant of Constitution emanating from the legal authority.

K.

Kaaba. The name of the holy temple of Mecca, which is to the Mohammedans what the Temple of Solomon was to the Jews. It is certainly older, as Gibbon admits, than the Christian era, and is supposed, by the tradition of the Arabians, to have been erected in the nineteenth century B. C., by Abraham, who was assisted by his son Ishmael. It derives its name of Kaaba from its cubical form, it being fifteen feet long, wide, and high. It has but one aperture for light, which is a door in the east end. In the north-east corner is a black stone, religiously venerated by the Mussulmans, called "the black stone of the Kaaba," around which cluster many traditions. One of these is that it came down from Paradise, and was originally as white as milk, but that the sins of mankind turned it black; another is, that it is a ruby which was originally one of the precious stones of heaven, but that God deprived it of its brilliancy, which would have illuminated the world from one end to the other. Syed Ahmed, who, for a Mussulman, has written a very rational *History of the Holy Mecca*, (London, 1870,) says that the black stone is really a piece of rock from the mountains in the vicinity of Mecca; that it owes its black color to the effects of fire; and that before the erection of the temple of the Kaaba, it was no other than one of the numerous altars erected for the worship of God, and was, together with other stones, laid up in one of the corners of the temple at the time of its construction. It is, in fact, one of the relics of the ancient stone worship; yet it reminds us of the foundation-stone of the Solomonic Temple, to which building the temple of the Kaaba has other resemblances. Thus, Syed Ahmed, who, in opposition to most Christian writers, devoutly believes in its Abrahamic origin, says that (p. 6,) "the temple of the Kaaba was built by Abraham in conformity with those religious practices according to which, after a lapse of time, the descendants of his second son built the Temple of Jerusalem."

Kabbala. The mystical philosophy or theosophy of the Jews is called the Kabbala. The word is derived from the Hebrew קבל, *Kabal*, signifying to receive, because it is the doctrine received from the elders. It has sometimes been used in an enlarged sense, as comprehending all the explanations, maxims, and ceremonies which have been traditionally handed down to the Jews; but in that more limited acceptation, in which it is intimately connected with the symbolic science of Freemasonry, the Kabbala may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture, and metaphysical speculations concerning the Deity, man, and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buxtorf (*Lex. Talm.*,) defines the Kabbala to be a secret science, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the high degrees, and entire Rites have been constructed on its principles. Hence it demands a place in any general work on Masonry.

In what estimation the Kabbala is held by Jewish scholars, we may learn from the traditions which they teach, and which Dr. Ginsburg has given in his exhaustive work, (*Kabbalah*, p. 84,) in the following words:

"The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. This constitutes the former the man, and the latter the woman. Moses also initiated the seventy

elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were first initiated into the Kabbalah. No one, however, dared to write it down till Simon ben Jochai, who lived at the time of the destruction of the second Temple. Having been condemned to death by Titus, Rabbi Simon managed to escape with his son, and concealed himself in a cavern, where he remained for twelve years. Here in this subterranean abode, he occupied himself entirely with the contemplation of the sublime Kabbalah, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets, which were still concealed from the theosophical Rabbi. Here, too, his disciples resorted to be initiated by their master into these divine mysteries; and here Simon ben Jochai expired with this heavenly doctrine in his mouth, whilst discoursing on it to his disciples. Scarcely had his spirit departed, when a dazzling light filled the cavern, so that no one could look at the Rabbi; whilst a burning fire appeared outside, forming as it were a sentinel at the entrance of the cave, and denying admittance to the neighbors. It was not till the light inside, and the fire outside, had disappeared, that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, 'Come ye to the marriage of Simon b. Jochai; he is entering into peace, and shall rest in his chamber!' A flame preceded the coffin, which seemed enveloped by and burning like fire. And when the remains were deposited in the tomb, another voice was heard from heaven, saying, 'This is he who caused the earth to quake and the kingdoms to shake!' His son, R. Eliezer, and his secretary, R. Abba, as well as his disciples, then collated R. Simon b. Jochai's treatises, and out of these composed the celebrated work called *Sohar*, (סהר,) i. e., *Slendour*, which is the grand storehouse of Kabbalism."

The Kabbala is divided into two kinds, the *Practical* and the *Theoretical*. The Practical Kabbala is occupied in instructions for the construction of talismans and amulets, and has no connection with Masonic science. The Theoretical Kabbala is again divided into the Dogmatic and the Literal. The Dogmatic Kabbala is the summary of the rabbinical theosophy and philosophy. The Literal Kabbala is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of words, and a reference to their value. Each of these divisions demands a separate attention.

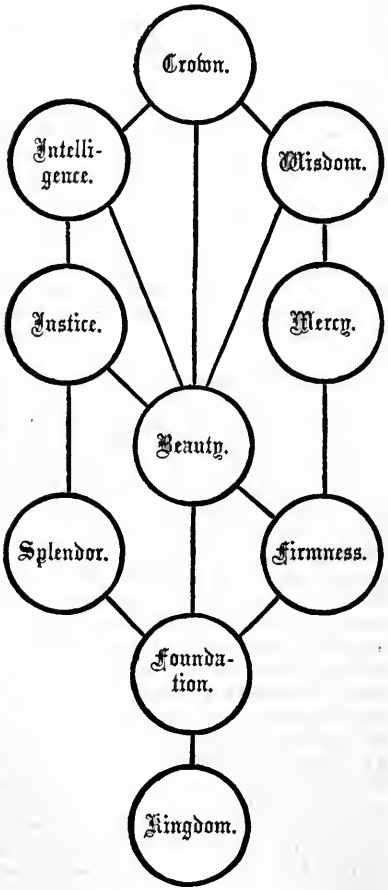
I. THE DOGMATIC KABBALA. The origin of the Kabbala has been placed by some scholars at a period posterior to the advent of Christianity, but it is evident, from the traces of it which are found in the Book of Daniel, that it arose at a much earlier day. It has been supposed to be derived originally from the system of Zoroaster, but whether its inventors were the contemporaries or the successors of that philosopher and reformer it is impossible to say. The doctrine of emanation is, says King, (*Gnostics*, p. 10,) "the soul, the essential element of the Kabbala; it is likewise the essential element of Zoroastrism." But as we advance in the study of each we will find important differences, showing that, while the idea of the Kabbalistic theosophy was borrowed from the Zendavesta, the sacred book of the Persian sage, it was not a copy, but a development of it.

The Kabbalistic teaching of emanation is best understood by an examination of the doctrine of the Sephiroth.

The Supreme Being, say the Kabbalists, is an absolute and inscrutable unity, having nothing without him and everything within him. He is called אין סוף, EN SOPH, "The Infinite One." In this infinitude he cannot be comprehended by the intellect, nor described in words intelligible by human minds, so as to make his existence perceptible. It was necessary, therefore, that, to render himself comprehensible, the En Soph should make himself active and creative. But he could not become the direct creator; because, being infinite, he is without will, intention, thought, desire, or action, all of which are qualities of a finite being only. The En Soph, therefore, was compelled to create the world in an indirect manner, by ten emanations from the infinite light which he was and in which he dwelt. These ten emanations are the ten Sephiroth, or Splendors of the Infinite One, and the way in which they were produced was thus: At first the En Soph sent forth into space one spiritual emanation. This first Sephira is called כתר, *Kether*, "the Crown," because it occupies the highest position. This first Sephira contained within it the other nine, which sprang forth in the following order: At first a male, or active potency, proceeded from it, and this, the second Sephira, is called חכמה, *Chocmah* or "Wisdom." This sent forth an opposite, female or passive potency, named בינה, *Binah* or "Intelligence." These three Sephiroth constitute the first triad, and out of them proceeded the other seven. From the junction of *Wisdom* and *Intelligence* came the fourth Sephirah, called חסד, *Chesed* or "Mercy." This was a male potency, and from it emanated the fifth Sephira, named גבורה, *Giburah* or "Justice." The union of *Mercy* and

Justice produced the sixth Sephira, תִּפְאֶרֶת, *Tiphereth* or "Beauty;" and these three constitute the second triad. From the sixth Sephira came forth the seventh Sephira, נֵצַח, *Nitzach* or "Firmness." This was a male potency, and produced the female potency named הוֹד, *Hod* or "Splendor." From these two proceeded יְסוֹד, *Isod* or "Foundation;" and these three constituted the third triad of the Sephiroth. Lastly, from the *Foundation* came the tenth Sephira, called מַלְכוּת, *Malcuth* or "Kingdom," which was at the foot of all, as the *Crown* was at the top.

This division of the ten Sephiroth into three triads was arranged into a form called by the Kabbalists the Kabbalistic Tree, or the Tree of Life, as shown in the following diagram:



In this diagram the vertical arrangement of the Sephiroth is called "Pillars." Thus the four Sephiroth in the centre are called the "Middle Pillar;" the three on the right, the "Pillar of Mercy;" and the three on the left, the "Pillar of Justice." They allude to these two qualities of God, of which the benignity of the one modifies the rigor of the other, so that the Divine Justice is always tempered by the Divine Mercy. C. W. King, in his *Gnostics*, (p. 12,) refers the right-hand pillar to the Pillar Jachin, and the left-hand pillar to the Pillar Boaz, which stood at the porch of the Temple; and "these two pillars," he says, "figure largely amongst all the secret societies of modern times, and naturally so; for these illuminati have borrowed, without understanding it, the phraseology of the Kabbalists and the Valentinians." But an inspection of the arrangement of the Sephiroth will show, if he is correct in his general reference, that he has transposed the pillars. Firmness would more naturally symbolize Boaz or Strength, as Splendor would Jachin or Establishment.

These ten Sephiroth are collectively denominated the archetypal man, the Microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body. Thus the Crown is the *head;* Wisdom, the *brain;* and Intelligence, the *heart*, which was deemed the seat of understanding. These three represent the intellectual; and the first triad is therefore called the *Intellectual World.* Mercy is the *right arm*, and Justice the *left arm*, and Beauty is the *chest.* These three represent moral qualities; and hence the second triad is called the *Moral World.* Firmness is the *right leg*, Splendor the *left leg*, and Foundation the *privates.* These three represent power and stability; and hence the third triad is called the *Material World.* Lastly, Kingdom is the *feet*, the basis on which all stand, and represents the harmony of the whole archetypal man.

Again, each of these Sephiroth was represented by a Divine name and by an Angelic name, which may be thus tabulated:

Sephiroth.	*Divine Names.*	*Angelic Names.*
Crown,	Eheyeh,	Chajoth,
Wisdom,	Jah,	Ophanim,
Intelligence,	Jehovah,	Arelim,
Mercy,	El,	Cashmalim,
Justice,	Eloha,	Seraphim,
Beauty,	Elohim,	Shinanim,
Firmness,	Jehovah Sabaoth,	Tarshishim,
Splendor,	Elohim Sabaoth,	Beni Elohim,
Foundation,	El Chai,	Ishim,
Kingdom.	Adonai.	Cherubim.

These ten Sephiroth constitute in their totality the Atzilatic world or the world of emanations, and from it proceeded three other worlds, each having also its ten Sephiroth, namely, the Briatic world or the world of creation; the Jetziratic world or the

world of formation; and the Ashiatic world or the world of action: each inhabited by a different order of beings. But to enter fully upon the nature of these worlds would carry us too far into the obscure mysticism of the Kabbala.

These ten Sephiroth, represented in their order of ascent from the lowest to the highest, from the Foundation to the Crown, forcibly remind us of the system of Mystical Ladders which pervaded all the ancient as well as the modern initiations; the Brahmanical Ladder of the Indian mysteries; the Ladder of Mithras, used in the Persian mysteries; the Scandinavian Ladder of the Gothic mysteries, and in the Masonic mysteries the Ladder of Kadosh; and lastly, the Theological Ladder of the Symbolical degrees.

II. THE LITERAL KABBALA. This division of the Kabbala, being, as has already been said, occupied in the explanation of sacred words by the value of the letters of which they are composed, has been extensively used by the inventors of the high degrees in the symbolism of their significant words. It is divided into three species: Gematria, Notaricon, and Temura.

1. *Gematria.* This word, which is evidently a rabbinical corruption of the Greek *geometria,* is defined by Buxtorf to be "a species of the Kabbala which collects the same sense of different words from their equal numerical value." The Hebrews, like other ancient nations, having no figures in their language, made use of the letters of their alphabet instead of numbers, each having a numerical value. Gematria is, therefore, a mode of contemplating words according to the numerical value of their letters.

Any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other. Thus the words in Genesis xlix. 10, "Shiloh shall come," are supposed to contain a prophecy of the Messiah, because the letters of "Shiloh shall come," יבאשילה, and of "Messiah," משיח, both have the numerical value of 358, according to the above table. By Gematria, applied to the Greek language, we find the identity of *Abraxas* and *Mithras.* The letters of each word having in the Greek alphabet the equal value of 365. This is by far the most common mode of applying the literal Kabbala.

2. *Notaricon* is derived from the Latin *notarius,* a short-hand writer or writer in cipher. The Roman Notarii were accustomed to use single letters, to signify whole words with other methods of abbreviation, by marks called "notæ." Hence, among the Kabbalists, *notaricon* is a mode of constructing one word out of the initials or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word. Thus of the sentence in Deuteronomy xxx. 12, "Who shall go up for us to heaven?" in Hebrew מי יעלה לנו השמימה, the initial letters of each word are taken to form the word מילה, "circumcision," and the finals to form יהוה "Jehovah;" hence it is concluded that Jehovah hath shown circumcision to be the way to heaven. Again: the six letters of the first word in Genesis, בראשית "in the beginning," are made use of to form the initials of six words which constitute a sentence signifying that "In the beginning God saw that Israel would accept the law," שיקבלו ישראל תורה בראשית ראה אלהים.

3. *Temura* is a rabbinical word which signifies permutation. Hence *temura* is a Kabbalistic result produced by a change or permutation of the letters of a word. Sometimes the letters are transposed to form another word, as in the modern anagram; and sometimes the letters are changed for others, according to certain fixed rules of alphabetical permutation, the 1st letter being placed for the 22d, the 2d for the 21st, the 3d for the 20th, and so on. It is in this way that Babel, בבל, is made out of Sheshach, ששך, and hence the Kabbalists say that when Jeremiah used the word Sheshach (xxv. 26) he referred to Babel.

Kadiri, Order of. A secret society existing in Arabia, which so much resembles Freemasonry in its object and forms, that Lieut. Burton, who succeeded in obtaining initiation into it, calls the members "Oriental Freemasons." Burton gives a very interesting account of the Order in his *Pilgrimage to El Medinah and Mecca.*

Kadosh. The name of a very important degree in many of the Masonic Rites. The word קדש is Hebrew, and signifies *holy* or *consecrated,* and is thus intended to denote the elevated character of the degree and the sublimity of the truths which distinguish it and its possessors from the other degrees. Pluche says that in the East, a person preferred to honors bore a sceptre, and sometimes a plate of gold on the forehead, called a *Kadosh,* to apprise the people that the bearer of this mark or rod was a public person, who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The degree of Kadosh, though found in many of the Rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Tem-

plars. In some of the Rites it was placed at the head of the list, and was then dignified as the "*ne plus ultra*" of Masonry.

It was sometimes given as a separate order or Rite within itself, and then it was divided into the three degrees of Illustrious Knight of the Temple, Knight of the Black Eagle, and Grand Elect.

Oliver enumerates six degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death; and Kadosh of the Ancient and Accepted Scottish Rite.

The French rituals speak of seven: Kadosh of the Hebrews; Kadosh of the first Christians; Kadosh of the Crusades; Kadosh of the Templars; Kadosh of Cromwell or the Puritans; Kadosh of the Jesuits; and the True Kadosh. But I doubt the correctness of this enumeration, which cannot be sustained by documentary evidence. In all of these Kadoshes the doctrine and the modes of recognition are substantially the same, though in most of them the ceremonies of initiation differ.

Ragon mentions a Kadosh which is said to have been established at Jerusalem in 1118; but here he undoubtedly refers to the Order of Knights Templars. He gives also in his *Tuileur Général* the nomenclature of no less than fourteen Kadosh degrees.

The doctrine of the Kadosh system is that the persecutions of the Knights Templars by Philip the Fair of France, and Pope Clement V., however cruel and sanguinary in its results, did not extinguish the Order, but it continued to exist under the forms of Freemasonry. That the ancient Templars are the modern Kadoshes, and that the builder at the Temple of Solomon is now replaced by James de Molay, the martyred Grand Master of the Templars, the assassins being represented by the king of France, the Pope, and Naffodei the informer against the Order; or, it is sometimes said, by the three informers, Squin de Florian, Naffodei, and the Prior of Montfauçon.

As to the history of the Kadosh degree, it is said to have been first invented at Lyons, in France, in 1743, where it appeared under the name of the *Petit Elu*. This degree, which is said to have been based upon the Templar doctrine heretofore referred to, was afterwards developed into the Kadosh, which we find in 1758 incorporated as the *Grand Elect Kadosh* into the system of the Council of Emperors of the East and West, which was that year formed at Paris, whence it descended to the Scottish Rite Masons.

Of all the Kadoshes, two only are now important, viz.: the Philosophic Kadosh, which has been adopted by the Grand Orient of France, and the Knight Kadosh, which constitutes the thirtieth degree of the Ancient and Accepted Scottish Rite, this latter being the most generally diffused of the Kadoshes.

Kadosh, called also the Holy Man. (*Kadosch ou l'Homme Saint.*) The tenth and last degree of the Rite of Martinism.

Kadosh, Grand, Elect Knight. The sixty-fifth degree of the Rite of Mizraim.

Kadosh, Knight. The thirtieth degree of the Scottish Rite. See *White and Black Eagle, Knight of the.*

Kadosh of the Jesuits. According to Thory, (*Act. Lat.*, i. 320,) this degree is said to have been invented by the Jesuits of the College of Clermont. The statement is not well supported. De Bonneville's Masonic Chapter of Clermont was probably, either with or without design, confounded with the Jesuitical College of Clermont. See *Jesuits.*

Kadosh, Philosophic. A modification of the original Kadosh, for which it has been substituted and adopted by the Grand Orient of France. The military character of the Order is abandoned, and the Philosophic Kadosh wear no swords. Their only weapon is the WORD.

Kadosh, Prince. A degree of the collection of Pyron.

Kadosh Prince of Death. The twenty-seventh degree of the Rite of Mizraim.

Kamea. Hebrew, קמיע, *an amulet.* More particularly applied by the Kabbalists to magic squares inscribed on paper or parchment, and tied around the neck as a safeguard against evil. See *Magic Squares.*

Kasideans. A Latinized spelling of *Chasidim,* which see.

Katharsis. Greek, καθαρσις. The ceremony of purification in the Ancient Mysteries. Müller says (*Dorians,* i. 384,) that "one of the important parts of the Pythagorean worship was the *pæan,* which was sung to the lyre in spring-time by a person sitting in the midst of a circle of listeners: this was called the *katharsis* or purification."

Keeper of the Seals. An officer called *Garde des Sceaux* in Lodges of the French Rite. It is also the title of an officer in Consistories of the Scottish Rite. The title sufficiently indicates the functions of the office.

Kelly, Christopher. A Masonic plagiarist, who stole bodily the whole of the typical part of the celebrated work of Samuel Lee entitled *Orbis Miraculum, or The Temple of Solomon pourtrayed by Scripture Light,* and published it as his own under the title of *Solomon's Temple spiritualized; setting forth the Divine Mysteries of the Tem-*

ple, with an account of its Destruction. He prefaced the book with *An Address to all Free and Accepted Masons.* The first edition was published at Dublin in 1803, and on his removal to America he published a second in 1820, at Philadelphia. Kelly was, unfortunately, a Freemason, but not an honest one.

Key. "The key," says Dr. Oliver, (*Landm.*, i. 180,) "is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation." Among the ancients the key was a symbol of silence and circumspection; and thus Sophocles alludes to it in the *Œdipus Coloneus*, (1051) where he makes the chorus speak of "the golden key which had come upon the tongue of the ministering hierophant in the mysteries of Eleusis — *ων καὶ χρυσέα κλῆς ἐπὶ γλώσσᾳ βέβακε προσπόλων εὐμολπιδᾶν.*" Callimachus says that the priestess of Ceres bore a key as the ensign of her mystic office. The key was in the mysteries of Isis a hieroglyphic of the opening or disclosing of the heart and conscience, in the kingdom of death, for trial and judgment.

In the old rituals of Masonry the key was an important symbol, and Dr. Oliver regrets that it has been abandoned in the modern system. In the rituals of the first degree, in the eighteenth century, allusion is made to a key by whose help the secrets of Masonry are to be obtained, which key "is said to hang and not to lie, because it is always to hang in a brother's defence and not to lie to his prejudice." It was said, too, to hang "by the thread of life at the entrance," and was closely connected with the heart, because the tongue "ought to utter nothing but what the heart dictates." And, finally, this key is described as being "composed of no metal, but a tongue of good report." In the ritual of the Master's degree in the Adonhiramite Rite, we find this catechism:

"*Q.* What do you conceal?

"*A.* All the secrets which have been intrusted to me.

"*Q.* Where do you conceal them?

"*A.* In the heart.

"*Q.* Have you a *key* to gain entrance there?

"*A.* Yes, Right Worshipful.

"*Q.* Where do you keep it?

"*A.* In a box of coral which opens and shuts only with ivory keys.

"*Q.* Of what metal is it composed?

"*A.* Of none. It is a tongue obedient to reason, which knows only how to speak well of those of whom it speaks in their absence as in their presence."

All of this shows that the key as a symbol was formerly equivalent to the modern symbol of the "instructive tongue," which, however, with almost the same interpretation, has now been transformed to the second or Fellow Craft's degree. The key, however, is still preserved as a symbol of secrecy in the Royal Arch degree; and it is also presented to us in the same sense in the ivory key of the Secret Master, or fourth degree of the Scottish Rite. In many of the German Lodges an ivory key is made a part of the Masonic clothing of each brother, to remind him that he should lock up or conceal the secrets of Freemasonry in his heart.

But among the ancients the key was also a symbol of power; and thus among the Greeks the title of *κλειδουχος*, or *key-bearer*, was bestowed upon one holding high office; and with the Romans, the keys are given to the bride on the day of marriage, as a token that the authority of the house was bestowed upon her; and if afterwards divorced, they were taken from her, as a symbol of the deprivation of her office. Among the Hebrews the key was used in the same sense. "As the robe and the baldric," says Lowth, (*Is.*, p. 2, s. 4,) "were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil." Thus in Isaiah it is said: "The key of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open," (xxii. 22.) Our Saviour expressed a similar idea when he said to St. Peter, "I will give unto thee the keys of the kingdom of heaven." It is in reference to this interpretation of the symbol, and not that of secrecy, that the key has been adopted as the official jewel of the treasurer of a Lodge, because he has the purse, the source of power, under his command.

Key of Masonry. See *Knight of the Sun.*

Key-Stone. The stone placed in the centre of an arch which preserves the others in their places, and secures firmness and stability to the arch. As it was formerly the custom of Operative Masons to place a peculiar mark on each stone of a building to designate the workman by whom it had been adjusted, so the Key-Stone was most likely to receive the most prominent mark, that of the superintendent of the structure. Such is related to have occurred to that Key-Stone which plays so important a part in the legend of the Royal Arch degree.

The objection has sometimes been made,

that the arch was unknown in the time of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travellers within a few years past. Wilkinson discovered arches with regular key-stones in the doorways of the tombs of Thebes, the construction of which he traced to the year 1540 B. C., or 460 years before the building of the Temple of Solomon. And Dr. Clark asserts that the Cycoplean gallery of Tyrius exhibits lancet-shaped arches almost as old as the time of Abraham. In fact, at the Solomonic era, the construction of the arch must have been known to the Dionysian artificers, of whom, it is the received theory, many were present at the building of the Temple.

Kilwinning. As the city of York claims to be the birthplace of Masonry in England, the obscure little village of Kilwinning is entitled to the same honor with respect to the origin of the Order in the sister kingdom of Scotland. The claim to the honor, however, in each case, depends on the bare authority of a legend, the authenticity of which is now doubted by many Masonic historians. A place, which, in itself small and wholly undistinguishable in the political, the literary, or the commercial annals of its country, has become of great importance in the estimation of the Masonic antiquary from its intimate connection with the history of the Institution.

The abbey of Kilwinning is situated in the bailiwick of Cunningham, about three miles north of the royal burgh of Irving, near the Irish Sea. The abbey was founded in the year 1140, by Hugh Morville, Constable of Scotland, and dedicated to St. Winning, being intended for a company of monks of the Tyronesian Order, who had been brought from Kelso. The edifice must have been constructed at great expense, and with much magnificence, since it is said to have occupied several acres of ground in its whole extent.

Lawrie (*Hist. of Freemasonry*) says that, by authentic documents as well as by other collateral arguments which amount almost to a demonstration, the existence of the Kilwinning Lodge has been traced back as far as the end of the fifteenth century. But we kuow that the body of architects who perambulated the continent of Europe under the name of "Travelling Freemasons," flourished at a much earlier period; and we learn, also, from Lawrie himself, that several of these Masons travelled into Scotland, about the beginning of the twelfth century. Hence, we have every reason to suppose that these men were the architects who constructed the abbey at Kilwinning, and who first established the institution of Freemasonry in Scotland. If such be the fact, we must place the origin of the first Lodge in that kingdom at an earlier date, by three centuries, than that claimed for it by Lawrie, which would bring it much nearer, in point of time, to the great Masonic Assembly, which is traditionally said to have been convened in the year 926, by Prince Edwin, at York, in England.

There is some collateral evidence to sustain the probability of this early commencement of Masonry in Scotland. It is very generally admitted that the Royal Order of Herodem was founded by King Robert Bruce, at Kilwinning. Thory, in the *Acta Latamorum*, gives the following chronicle: "Robert Bruce, King of Scotland, under the title of Robert I., created the Order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th of June, 1314. To this Order was afterwards united that of Herodem, for the sake of the Scotch Masons, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors forever, and founded the Royal Grand Lodge of Herodem at Kilwinning."

Dr. Oliver says that "the Royal Order of Herodem had formerly its chief seat at Kilwinning; and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge."

In 1820, there was published at Paris a record which states that in 1286, James, Lord Stewart, received the Earls of Gloucester and Ulster into his Lodge at Kilwinning; which goes to prove that a Lodge was then existing and in active operation at that place.

The modern iconoclasts, however, who are levelling these old legends with unsparing hands, have here been at work. Brother D. Murray Lyon has attacked the Bruce legend, and in the London *Freemason's Magazine*, (1868, p. 141,) says: "Seeing that the fraternity of Kilwinning never at any period practised or acknowledged other than Craft degrees, and have not preserved even a shadow of a tradition that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the Institution of a Secret Order at Kilwinning, the fraternity of the 'Herodim' must be attributed to another than the hero of Bannockburn, and a birthplace must be sought for it in a soil still more favorable to the growth of the high grades than Scotland has hitherto proved." He intimates that the legend was the invention of the Chevalier Ramsay.

whose birthplace was in the vicinity of Kilwinning.

I confess that I look upon the legend and the documents that contain it with some favor, as at least furnishing the evidence that there has been among the Fraternity a general belief of the antiquity of the Kilwinning Lodge. Those, however, whose faith is of a more hesitating character, will find the most satisfactory testimonies of the existence of that Lodge in the beginning of the fifteenth century. At that period, when James II. was on the throne, the Barons of Roslin, as hereditary Patrons of Scotch Masonry, held their annual meetings at Kilwinning, and the Lodge at that place granted Warrants of Constitution for the formation of subordinate Lodges in other parts of the kingdom. The Lodges thus formed, in token of their respect for, and submission to, the mother Lodge whence they derived their existence, affixed the word Kilwinning to their own distinctive name; many instances of which are still to be found on the register of the Grand Lodge of Scotland — such as Cannongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, etc.

But, in process of time, this Grand Lodge at Kilwinning ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the Grand Lodge was removed from York, the birthplace of English Masonry, to London, so in Scotland, the supreme seat of the Order was at length transferred from Kilwinning to the metropolis; and hence, in the doubtful document entitled the "Charter of Cologne," which purports to have been written in 1542, we find, in a list of nineteen Grand Lodges in Europe, that that of Scotland is mentioned as sitting at Edinburgh, under the Grand Mastership of John Bruce. In 1736, when the Grand Lodge of Scotland was organized, the Kilwinning Lodge was one of its constituent bodies, and continued in its obedience until 1743. In that year petitioned to be recognized as the oldest Lodge in Scotland; but as the records of the original Lodge had been lost, the present Lodge could not prove, says Lawrie, that it was the identical Lodge which had first practised Freemasonry in Scotland. The petition was therefore rejected, and, in consequence, the Kilwinning Lodge seceded from the Grand Lodge and established itself as an independent body. It organized Lodges in Scotland; and several instances are on record of its issuing charters as Mother Kilwinning Lodge to Lodges in foreign countries. Thus, it granted one to a Lodge in Virginia in 1758, and another in 1779 to some brethren in Ireland calling themselves the Lodge of High Knights Templars. But in 1807 the Mother Lodge of Kilwinning renounced all right of granting charters, and came once more into the bosom of the Grand Lodge, bringing with her all her daughter Lodges.

Here terminates the connection of Kilwinning as a place of any special importance with the Masonry of Scotland. As for the abbey, the stupendous fabric which was executed by the Freemasons who first migrated into Scotland, its history, like that of the Lodge which they founded, is one of decline and decay. In 1560, it was in a great measure demolished by Alexander, Earl of Glencairne, in obedience to an Order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterwards, a part of the abbey chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down and an elegant church erected in the modern style. In 1789, so much of the ancient abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins; but now not a vestige of the building is to be found, nor can its exact site be ascertained with any precision.

Kilwinning Manuscript. Also called the Edinburgh Kilwinning. This manuscript derives its name from its being written in a small quarto book, belonging to the celebrated "Mother Kilwinning Lodge" of Scotland. For its publication, the Masonic Fraternity is indebted to Bro. William James Hughan, who has inserted it in his *Unpublished Records of the Craft*, from a copy made for him from the original by Bro. D. Murray Lyon, of Ayr, Scotland. Bro. Lyon, "whilst glancing at the minutes of the Lodge of Edinburgh from December 27, 1675, till March 12, 1678, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the *Narrative of the Founding of the Craft* is written, and upon closer examination he was convinced that in both cases the calligraphy is the same." I agree with him in believing that this proves the date as well as the source of the manuscript, which, says Bro. Hughan, "was probably written earlier than A. D. 1670." The Anglican phraseology, and the fact that one of the charges requires that Masons should be "liedgemen to the King of England," conclusively show that the manuscript was written in England and introduced into Scotland. It is so much like the text of the Grand Lodge MS., published by Bro. Hughan in his *Old Charges of British Freemasons*, that, to use the language of Bro. Woodford, "it

would pass as an indifferent copy of that document."

Kilwinning, Mother Lodge. For an account of this body, which was for some time the rival of the Grand Lodge of Scotland, see *Kilwinning*.

Kilwinning System. The Masonry practised in Scotland, so called because it is supposed to have been instituted at the Abbey of Kilwinning. Oliver uses the term in his *Mirror for the Johannite Masons*, (p. 120.) See *Saint John's Masonry*.

King. The second officer in a Royal Arch Chapter. He is the representative of Zerubbabel, prince or governor of Judah. When the Chapter meets as a Lodge of Mark, Past, or Most Excellent Masters, the King acts as Senior Warden.

After the rebuilding of the second Temple, the government of the Jews was administered by the high priests as the vicegerents of the kings of Persia, to whom they paid tribute. This is the reason that the High Priest is the presiding officer in a Chapter, and the King only a subordinate. But in the Chapters of England and Ireland, the King is made the presiding officer. The jewel of the King is a level surmounted by a crown suspended within a triangle.

Kiss, Fraternal. The Germans call it *der bruder kuss;* the French, *le baiser fraternal.* It is the kiss given in the French and German Lodges by each brother to his right and left hand neighbor when the labors of the Lodge are closed. It is not adopted in the English or American systems of Ancient Craft Masonry, although practised in some of the high degrees.

Kiss of Peace. In the reception of an Ancient Knight Templar, it was the practice for the one who received him to greet him with a kiss upon the mouth. This, which was called the *osculum pacis* or kiss of peace, was borrowed by the Templars from the religious orders, in all of which it was observed. It is not practised in the receptions of Masonic Templarism.

Kloss, Georg Burkh. Franz. A celebrated German Mason and Doctor of Medicine, who was born in 1788. Dr. Kloss was initiated into Masonry early in life. He reorganized the Eclectic Grand Lodge, of which he was several times Grand Master. He resided at Frankfort-on-the-Main, where he enjoyed a high reputation as a physician. He was the possessor of an extensive Masonic library, and devoted himself to the study of the antiquities and true character of the Masonic institution, insomuch that he was styled the "teacher of the German Freemasons." Kloss's theory was that the present Order of Freemasons found its origin in the stone-cutters and building corporations of the Middle Ages. He delivered, in the course of his life, many valuable historical discourses before the Lodge Zur Einigheit, several of which were printed and published. *Annals of the Lodge Zur Einigheit*, Frankfort, 1840; *Freemasonry in its true meaning, from the ancient and genuine documents of the Stonemasons*, Leipsic, 1846; *A History of Freemasonry in England, Scotland, and Ireland*, Leipsic, 1848; *A History of the Freemasons of France, from genuine documents*, Darmstadt, 1852; and a *Bibliography of Freemasonry*, Frankfort, 1844. This last is a most valuable contribution to Masonic literature. It contains a list of more than six thousand Masonic works in all languages, with critical remarks on many of them. Dr. Kloss died at Frankfort, February 10, 1854. Bro. Meisinger, who delivered his funeral eulogy, says of him: "He had a rare amount of learning, and was a distinguished linguist; his reputation as a physician was deservedly great; and he added to these a friendly, tender, amiable disposition, with great simplicity and uprightness of character."

Kneeling. Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of man." Solomon placed himself in this position when he prayed at the consecration of the Temple; and Masons use the same posture in some portions of their ceremonies, as a token of solemn reverence. In the act of prayer, Masons in the lower degrees adopt the standing posture, which was the usage of the primitive Church, where it was symbolic of the resurrection; but Masons in the higher degrees generally kneel on one knee.

Knee to Knee. When, in his devotions to the G. A. O. T. U., he seeks forgiveness for the past and strength for the future, the Mason is taught that he should, in these offices of devotion, join his brother's name with his own. The prerogative that Job, in his blindness, thought was denied to him, when he exclaimed, "Oh that one might plead for a man with God, as a man pleadeth for his neighbor!" is here not only taught as a right, but inculcated as a duty; and the knee is directed to be bent in intercession, not for ourselves alone, but for the whole household of our brethren.

Knigge, Adolph Franz Friederich Ludwig, Baron Von. He was at one time among the most distinguished Masons of Germany; for while Weishaupt was the ostensible inventor and leader of the system of Bavarian Illuminism, it was

indebted for its real form and organization to the inventive genius of Knigge. He was born at Brendenbeck, near Hanover, October 16, 1752. He was initiated, January 20, 1772, in a Lodge of Strict Observance at Cassel, but does not appear at first to have been much impressed with the Institution, for, in a letter to Prince Charles of Hesse, he calls its ceremonies "absurd, juggling tricks." Subsequently his views became changed, at least for a time. When, in 1780, the Marquis de Costanzo was despatched by Weishaupt to Northern Germany to propagate the Order of the Illuminati, he made the acquaintance of Knigge, and succeeded in gaining him as a disciple. Knigge afterwards entered into a correspondence with Weishaupt, in consequeuce of which his enthusiasm was greatly increased. After some time, in reply to the urgent entreaties of Knigge for more light, Weishaupt confessed that the Order was as yet in an unfinished state, and actually existed only in his own brain; the lower classes alone having been organized. Recognizing Knigge's abilities, he invited him to Bavaria, and promised to surrender to him all the manuscript materials in his possession, that Knigge might out of them, assisted by his own invention, construct the high degrees of the Rite.

Knigge accordingly repaired to Bavaria in 1781, and when he met Weishaupt, the latter consented that Knigge should elaborate the whole system up to the highest mysteries.

This task Knigge accomplished, and entered into correspondence with the Lodges, exerting all his talents, which were of no mean order, for the advancement of the Rite. He brought to its aid the invaluable labors of Bode, whom he prevailed upon to receive the degrees.

After Knigge had fully elaborated the system, and secured for it the approval of the Areopagites, he introduced it into his district, and began to labor with every prospect of success. But Weishaupt now interfered; and, notwithstanding his compact with Knigge, he made many alterations and additions, which he imperiously ordered the Provincial Directors to insert in the ritual. Knigge, becoming disgusted with this proceeding, withdrew from the Order and soon afterwards entirely from Freemasonry, devoting the rest of his life to general literature. He died at Bremen, May 6, 1796.

Knigge was a man of considerable talents, and the author of many books, both Masonic and non-Masonic. Of these the following are the most important. A work published anonymously in 1781, entitled *Ueber Jesuiten, Freimaureren und deutsche Rosenkreuzer, i. e.*, "On the Jesuits, Freemasons and Rosicrucians;" *Versuch über die Freimaurerei, i. e.*, "Essay on Freemasonry," in 1784; *Beytrag zur neuesten Geschichte des Freimaurerordens, i. e.*, "Contribution towards the latest History of the Order of Freemasons," in 1786; and, after he had retired from the Illuminati, a work entitled *Philo's endliche Erklärung*, or "Philo's final Declaration," 1788, which professed to be his answer to the numerous inquiries made of him in reference to his connection with the Order.

Among his most popular non-Masonic works was a treatise on Social Philosophy, with the title of *Ueber den Umgang mit Menschen*, or, "On Conversation with Men." This work, which was written towards the close of his life, was very favorably received throughout Germany, and translated into many languages. Although abounding in many admirable remarks on the various relations and duties of life, to the Mason it will be particularly interesting as furnishing a proof of the instability of the author's opinions, for, with all his abilities, Knigge evidently wanted a well-balanced judgment. Commencing life with an enthusiastic admiration for Freemasonry, in a few years he became disgusted with it; no long time elapsed before he was found one of its most zealous apostles; and again retiring from the Order, he spent his last days in writing against it. In his *Conversation with Men*, is a long chapter on Secret Societies, in which he is scarcely less denunciatory of them than Barruel or Robison.

Knighthood. The Saxon word *cnecht*, from which we get the English *knight*, signified at first a youth, and then a servant, or one who did domestic service, or a soldier who did military service, which might either be on foot or on horseback; but the French word *chevalier* and the German *ritter* both refer to his equestrian character. Although Tacitus says that the German kings and chiefs were attended in war and peace by a select body of faithful servants, and although the Anglo-Saxon kings and thanes had their military attendants, who served them with a personal fealty, the knight, in the modern acceptation of the word, did not appear until the establishment in France of the order of chivalry. Thence knighthood rapidly passed into the other countries of Christendom; for it always was a Christian institution.

The stages through which a candidate passed until his full investiture with the rank of knighthood were three: the Page, the Squire or Esquire, and the Knight.

1. *The Page.* The child who was destined to knighthood continued until he was seven years old in the charge of women,

who gave him that care which his tender age required. He was then taken from them and placed in the hands of a governor, who prepared him by a robust and manly education for the labors and dangers of war. He was afterwards put into the household of some noble, where he first assumed the title of a Page. His employments were to perform the service of a domestic about the person of his master and mistress; to attend them in the chase, on their journeys, their visits, and their walks; to carry their messages, or even to wait on them at table. The first lessons given to him were in the love of God and attachment and respect to females. His religious education was not neglected, and he was taught a veneration for all sacred things. His instructions in respect to manners, conversation, and virtuous habits were all intended to prepare him for his future condition as a knight.

2. *The Squire.* The youth, on emerging from the employment of a Page, took on him that of Squire, called in French *écuyer.* This promotion was not unaccompanied by an appropriate ceremony. The Page who was to be made a Squire was presented to the altar by his father and mother, or by those who represented them, each holding a lighted taper in his hand. The officiating priest took from the altar a sword and belt, on which he bestowed several benedictions, and then placed them on the youth, who from that time constantly wore them. The Squires were divided into various classes, each of whose employment was different. To some, as to the chamberlains, was committed the care of the gold and silver of the household; others, as the constable, had the charge of the table utensils; others were carvers, and others butlers. But the most honorable and the only one connected immediately with chivalry was the Squire of Honor or the Body Squire. He was immediately attached to some knight, whose standard he carried. He helped to dress and undress him, and attended him morning and evening in his apartment. On a march, he led the war-horse of his master and carried his sword, his helmet, and his shield. In the hour of battle, the Squire, although he did not actually take a part in the combat, was not altogether an idle spectator of the contest. In the shock of battle, the two lines of knights, with their lances in rest, fell impetuously on each other; some, who were thrown from their horses, drew their swords or battle-axes to defend themselves and to make new attacks, while advantage was sought by their enemies over those who had been thrown. During all this time, the Squire was attentive to every motion of his master. In the one case, to give him new arms, or to supply him with another horse; to raise him up when he fell, and to ward off the strokes aimed at him; while in the other case, he seconded the knight by every means that his skill, his valor, and his zeal could suggest, always, however, within the strict bounds of the defensive, for the Squire was not permitted by the laws of chivalry to engage in offensive combat with a knight.

3. *The Knight.* These services merited and generally received from the knight the most grateful acknowledgment, and in time the high honor of the badge of knighthood bestowed by his own hand, for every knight possessed the prerogative of making other knights.

The age of twenty-one was that in which the youthful Squire, after so many proofs of zeal, fidelity, and valor, might be admitted to the honor of knighthood. The rule as to age was not, however, always observed. Sometimes the Squire was not knighted until he was further advanced in years, and in the case of princes the time was often anticipated. There are instances of infants, the sons of kings, receiving the dignity of knighthood.

The creation of a knight was accompanied by solemn ceremonies, which some writers have been pleased to compare to those of the Church in the administration of its sacraments, and there was, if not a close resemblance, a manifest allusion in the one to the other. The white habit and the bath of the knight corresponded to the form of baptism; the stroke on the neck and the embrace given to the new knight were compared to the ceremony of confirmation; and as the godfather made a present to the child whom he held at the font, so the lord who conferred knighthood was expected to make a gift or grant some peculiar favor to the knight whom he had dubbed.

The preliminary ceremonies which prepared the neophyte for the sword of chivalry were as follows: austere fasts; whole nights passed in prayers in a church or chapel; the sacraments of confession, penance, and the eucharist; bathings, which prefigured purity of manners and life; a white habit as a symbol of the same purity, and in imitation of the custom with new converts on their admission into the Church; and a serious attention to sermons, were all duties of preparation to be devoutly performed by the Squire previous to his being armed with the weapons and decorated with the honors of knighthood.

An old French chronicler thus succinctly details the ceremony of creation and investiture. The neophyte bathes; after which, clothed in white apparel, he is to watch all night in the church, and remain there in

prayer until after the celebration of high mass. The communion being then received, the youth solemnly raises his joined hands and his eyes to heaven, when the priest who had administered the sacrament passes the sword over the neck of the youth and blesses it. The candidate then kneels at the feet of the lord or knight who is to arm him. The lord asks him with what intent he desires to enter into that sacred Order, and if his views tend only to the maintenance and honor of religion and of knighthood. The lord, having received from the candidate a satisfactory reply to these questions, administers the oath of reception, and gives him three strokes on the neck with the flat end of the sword, which he then girds upon him. This scene passes sometimes in a hall or in the court of a palace, or, in time of war, in the open field.

The girding on of the sword was accompanied with these or similar words: "In the name of God, of St. Michael, and of St. George, I make thee a knight: be brave, be hardy, and be loyal." And then the kneeling candidate is struck upon the shoulder or back of the neck, by him who confers the dignity, with the flat of the sword, and directed to rise in words like these: "Arise, Sir Damian;" a formula still followed by the sovereigns of England when they confer the honor of knighthood. And hence the word "Sir," which is equivalent to the old French "Sire," is accounted, says Ashmole, "parcel of their style."

Sir William Segar, in his treatise on *Civil and Military Honor*, gives the following account of the ceremonies used in England in the sixth century:

"A stage was erected in some cathedral, or spacious place near it, to which the gentleman was conducted to receive the honor of knighthood. Being seated on a chair decorated with green silk, it was demanded of him if he were of a good constitution, and able to undergo the fatigue required in a soldier; also whether he were a man of good morals, and what credible witnesses he could produce to affirm the same.

"Then the Bishop or Chief Prelate of the Church administered the following oath: 'Sir, *you that desire to receive the honor of knighthood, swear before God and this holy book that you will not fight against his Majesty, that now bestoweth the order of knighthood upon you. You shall also swear to maintain and defend all Ladies, Gentlemen, Widows and Orphans; and you shall shun no adventure of your person in any war wherein you shall happen to be.*'

"The oath being taken, two Lords led him to the King, who drew his sword, and laid it upon his head, saying, *God and St. George* (or what other saint the King pleased to name,) *make thee a good knight;* after which seven Ladies dressed in white came and girt a sword to his side and four knights put on his spurs.

"These ceremonies being over, the Queen took him by the right hand, and a Duchess by the left, and leading him to a rich seat, placed him on an ascent, where they seated him, the King sitting on his right hand, and the Queen on his left.

"Then the Lords and Ladies also sat down upon other seats, three descents under the King; and being all thus seated, they were entertained with a delicate collation; and so the ceremony ended."

The manner of arming a newly-made knight was first to put on the spurs, then the coat-of-mail, the cuirass, the brasset or casque, and the gauntlets. The lord or knight conferring the honor then girded on the sword, which last was considered as the most honorable badge of chivalry, and a symbol of the labor that the knight was in future to encounter. It was in fact deemed the real and essential part of the ceremony, and that which actually constituted the knight. Du Cange, in his *Glossarium*, defines the Latin word *militare*, in its mediæval sense, as signifying "to make a knight," which was, he says, "balteo militari accingere," *i. e., to gird on him the knightly belt;* and it is worthy of remark, that *cingulus*, which in pure Latin signifies *a belt*, came in the later Latin of Justinian to denote the *military profession*. I need not refer to the common expression, "a belted knight," as indicating the close connection between knighthood and the *girding* of the belt. It was indeed the belt and sword that made the knight.

The oath taken by the knight at his reception devoted him to the defence of religion and the Church, and to the protection of widows, orphans, and all of either sex who were powerless, unhappy, or suffering under injustice and oppression; and to shrink from the performance of these duties whenever called upon, even at the sacrifice of his life, was to incur dishonor for the rest of his days.

Of all the laws of chivalry, none was maintained with more rigor than that which secured respect for the female sex. "If an honest and virtuous lady," says Brantome, "will maintain her firmness and constancy, her servant, that is to say the knight who had devoted himself to her service, must not even spare his life to protect and defend her, if she runs the least risk either of her fortune, or her honor, or of any censorious word, for we are bound by the laws of Chivalry to be the champions of women's afflictions."

Nor did any human law insist with so much force as that of chivalry upon the necessity of an inviolable attachment to truth. Adherence to his word was esteemed the most honorable part of a knight's character. Hence to give the lie was considered the most mortal and irreparable affront, to be expiated only by blood.

An oath or solemn promise given in the name of a knight was of all oaths the most inviolable. Knights taken in battle engaged to come of their own accord to prison whenever it was required by their captors, and on their word of honor they were readily allowed liberty for the time for which they asked it; for no one ever doubted that they would fulfil their engagements. Sovereigns considered their oath of knighthood as the most solemn that they could give, and hence the Duke of Bretagne, having made a treaty of peace with Charles the Sixth of France, swore to its observance "by the faith of his body and the loyalty of his knighthood."

It is scarcely necessary to say that generous courage was an indispensable quality of a knight. An act of cowardice, of cruelty, or of dishonorable warfare in battle, would overwhelm the doer with deserved infamy. In one of the *tenzones*, or poetical contests of the Troubadours, it is said that to form a perfect knight all the tender offices of humanity should be united to the greatest valor, and pity and generosity to the conquered associated with the strictest justice and integrity. Whatever was contrary to the laws of war was inconsistent with the laws of chivalry.

The laws of chivalry also enforced with peculiar impressiveness sweetness and modesty of temper, with that politeness of demeanor which the word *courtesy* was meant perfectly to express. An uncourteous knight would have been an anomaly.

Almost all of these knightly qualities are well expressed by Chaucer in the Prologue to his *Knight's Tale:*

"A knight there was, and that a worthy man,
That from the time that he first began
To riden out he loved chivalry,
Truth and honor, freedom and courtesy.
Full worthy was he in his lord's war
And thereto had he ridden, no man farre;
As well in Christendom as in Heatheness,
And ever honored for his worthiness.

. . . . . .

"And ever more he had a sovereign price,
And though that he was worthy, he was wise
And of his port as meek as was a maid.
He never yet no villainy he said
In all his life unto no manner wight,
He was a very perfect, gentle knight."

The most common and frequent occasions on which knights were created, independent of those which happened in war, were at the great feasts of the Church, and especially at the feast of Pentecost; also at the publications of peace or a truce, the coronations of kings, the birth or baptism of princes, and the days on which those princes had themselves received knighthood. But a knight could at any time confer the distinction on one whom he deemed deserving of it.

There was a distinction between the titles as well as the dress of a knight and a squire. The knight was called Don, Sire, Messire, or, in English, Sir — a title not bestowed upon a squire: and while the wife of the former was called a Lady, that of the latter was only a Gentlewoman. The wife of a knight was sometimes called *Militissa*, or female knight.

In their dresses and their harness, knights were entitled to wear gold and golden decorations, while the squires were confined to the use of silver. Knights alone had a right to wear, for the lining of their cloaks and mantles, ermine, sable, and meniver, which were the most valuable furs; while those of a less costly kind were for the squires. The long and training mantle, of a scarlet color, and lined with ermine or other precious furs, which was called the Mantle of Honor, was especially reserved for the knight. Such a mantle was always presented by the kings of France to knights whom they created. The mantle was considered the most august and noble decoration that a knight could wear, when he was not dressed in his armor. The official robes still worn by many magistrates in Europe are derived from the knightly Mantle of Honor.

It should be remarked that the order of knighthood, and the ceremonies accompanying the investiture of a knight, were of a symbolic character, and are well calculated to remind the Freemason of the symbolic character of his own Institution.

The sword which the knight received was called "the arms of mercy," and he was told to conquer his enemies by mercy rather than by force of arms. Its blade was two-edged, to remind him that he must maintain chivalry and justice, and contend only for the support of these *two chief pillars of the temple of honor*. The lance represented Truth, because truth, like the lance, is straight. The coat of mail was the symbol of a fortress erected against vice; for, as castles are surrounded by walls and ditches, the coat of mail is closed in all its parts, and defends the knight against treason, disloyalty, pride, and every other evil passion. The rowels of the spur were given to urge the possessor on to deeds of honor and virtue. The shield, which he

places betwixt himself and his enemy, was to remind him that the knight is a shield interposed between the prince and the people, to preserve peace and tranquillity.

In a Latin manuscript of the thirteenth century, copied by Anstis, (App., p. 95,) will be found the following symbolical explanation of the ceremonial of knighthood. The *bath* was a symbol of the washing away of sin by the sacrament of baptism. The bed into which the novice entered and reposed after the bath, was a symbol of the peace of mind which would be acquired by the virtue of chivalry. The white garments with which he was afterwards clothed, were a symbol of the purity which a knight should maintain. The scarlet robe put on the newly-made knight was symbolic of the blood which he should be ready to shed for Christ and the Church. The dark boots are a sign of the earth, whence we all came, and to which we are all to return. The white belt is a symbol of chastity. The golden spur symbolizes promptitude of action. The sword is a symbol of severity against the attacks of Satan; its two edges are to teach the knight that he is to defend the poor against the rich, and the weak against the powerful. The white fillet around the head is a symbol of good works. The alapa or blow was in memorial of him who made him a knight.

There was one usage of knighthood which is peculiarly worthy of attention. The love of glory, which was so inspiring to the knights of chivalry, is apt to produce a spirit of rivalry and emulation that might elsewhere prove the fruitful source of division and discord. But this was prevented by the fraternities of arms so common among the knights. Two knights who had, perhaps, been engaged in the same expeditions, and had conceived for each other a mutual esteem and confidence, would enter into a solemn compact by which they became and were called "Brothers in arms." Under this compact, they swore to share equally the labors and the glory, the dangers and the profits of all enterprises, and never, under any circumstances, to abandon each other. The brother in arms was to be the enemy of those who were the enemies of his brother, and the friend of those who were his friends; both of them were to divide their present and future wealth, and to employ that and their lives for the deliverance of each other if taken prisoner. The claims of a brother in arms were paramount to all others, except those of the sovereign. If the services of a knight were demanded at the same time by a lady and by a brother in arms, the claim of the former gave way to that of the latter. But the duty which was owing to the prince or to the country was preferred to all others, and hence brothers in arms of different nations were only united together so long as their respective sovereigns were at peace, and a declaration of war between two princes dissolved all such confraternities between the subjects of each. But except in this particular case, the bond of brotherhood was indissoluble, and a violation of the oath which bound two brothers together was deemed an act of the greatest infamy. They could not challenge each other. They even wore in battle the same habits and armor, as if they desired that the enemy should mistake one for the other, and thus that both might incur an equal risk of the dangers with which each was threatened.

Knights were divided into two ranks, namely, Knights Bachelors and Knights Bannerets.

The *Knight Bachelor* was of the lower rank, and derived his title most probably from the French *bas chevalier*. In the days of chivalry, as well as in later times, this dignity was conferred without any reference to a qualification of property. Many Knights Bachelors were in fact mere adventurers, unconnected by feudal ties of any sort, who offered their services in war to any successful leader, and found in their sword a means of subsistence, not only by pay and plunder, but in the regularly established system of ransom, which every knight taken in action paid for his liberty. The Knight Bachelor bore instead of a square banner a pointed or triangular ensign, which was forked by being extended in two cornets or points, and which was called a pennon. The triangular banner, not forked, was called a pennoncel, and was carried by a squire.

The *Knight Banneret*, a name derived from *banneret*, a little banner, was one who possessed many fiefs, and who was obliged to serve in war with a large attendance of followers.

If a knight was rich and powerful enough to furnish the state or his sovereign with a certain number of armed men, and to entertain them at his own expense, permission was accorded to him to add to his simple designation of Knight or Knight Bachelor, the more noble and exalted title of Knight Banneret. This gave him the right to carry a square banner on the top of his lance. Knights Bachelors were sometimes made Bannerets on the field of battle, and as a reward of their prowess, by the simple ceremony of the sovereign cutting off with his sword the cornets or points of their pennons, thus transforming them into square banners. Clark, in his *History of*

Knighthood, (vol. i., p. 73,) thus describes this ceremony in detail:

"The king or his general, at the head of his army drawn up in order of battle after a victory, under the royal standard displayed, attended by all the officers and nobility present, receives the knight led between two knights carrying his pennon of arms in his hand, the heralds walking before him, who proclaim his valiant achievements for which he has deserved to be made a Knight Banneret, and to display his banner in the field; then the king or general says to him, *Advancez toy banneret*, and causes the point of his pennon to be rent off; then the new knight, having the trumpets before him sounding, the nobility and officers bearing him company, is sent back to his tent, where they are all entertained."

But generally the same ceremonial was used in times of peace at the making of a Knight Banneret as at the institution of barons, viscounts, earls, and the other orders of nobility, with whom they claimed an almost equality of rank.

Not long after the institution of knighthood as an offshot of chivalry, we find, besides the individual Knights Bachelors and Knights Bannerets, associations of knights banded together for some common purpose, of which there were two classes. First: Fraternities possessing property and rights of their own as independent bodies into which knights were admitted as monks were into religious foundations. Of this class may be mentioned, as examples, the three great religious Orders — the Templars, the Hospitallers, and the Teutonic Knights.

The second class consisted of honorary associations established by sovereigns within their respective dominions, consisting of members whose only common tie is the possession of the same titular distinction. Such are most of the European orders of knighthood now existing, as the Knights of the Garter in England, the Knights of St. Andrew in Russia, and the Knights of the Golden Fleece in Spain. The institution of these titular orders of knighthood dates at a much more recent period than that of the Fraternities who constitute the first class, for not one of them can trace its birth to the time of the Crusades, at which time the Templars and similar orders sprang into existence.

Ragon, in his *Cours Philosophique*, attempts to draw a parallel between the institution of knighthood and that of Freemasonry, such as that there were three degrees in one as there are in the other, and that there was a close resemblance in the ceremonies of initiation into both orders. He thus intimates for them a common origin; but these parallels should rather be considered simply as coincidences. The theory first advanced by the Chevalier Ramsay, and adopted by Hund and the disciples of the Rite of Strict Observance, that all Freemasons are Templars, and that Freemasonry is a lineal successor of ancient knighthood, is now rejected as wholly untenable and unsupported by any authentic history. The only connection between knighthood and Freemasonry is that which was instituted after the martyrdom of James de Molay, when the Knights Templars sought concealment and security in the bosom of the Masonic fraternity.

When one was made a knight, he was said to be *dubbed*. This is a word in constant use in the Mediæval manuscripts. In the old Patavian statutes, "Miles adobatus," *a dubbed knight*, is defined to be "one who, by the usual ceremonies, acquires the dignity and profession of chivalry." The Provençal writers constantly employ the term *to dub*, "adouber," and designate a knight who has gone through the ceremony of investiture as "un chevalier adoubé," *a dubbed knight*. Thus, in the *Romaunt d'Auberi*, the Lady d'Auberi says to the King,—

> "Sire, dit elle, par Deu de Paradis
> Soit *adouber* mes frères auberis."

That is, "Sire, for the love of the God of Paradise, let my brothers be *dubbed*."

The meaning of the word then is plain: *to dub*, is to make or create a knight. But its derivation is not so easily settled amid the conflicting views of writers on the subject. The derivation by Menage from *duplex* is not worth consideration. Henschell's, from a Provençal word *adobare*, "to equip," although better, is scarcely tenable. The derivation from the Anglo-Saxon *dubban*, "to strike or give a blow," would be reasonable, were it not presumable that the Anglo-Saxons borrowed their word from the French and from the usages of chivalry. It is more likely that *dubban* came from *adouber*, than that *adouber* came from *dubban*. The Anglo-Saxons took their forms and technicalities of chivalry from the French. After all, the derivation proposed by Du Cange is the most plausible and the one most generally adopted, because it is supported by the best authorities. He says that it is derived from the Latin *adoptare*, to adopt, "quod qui aliquem armis instruit ac Militem facit, eum quodammodo adoptat in filium," *i. e.*, "He who equips any one with arms, and makes him a knight, adopts him, as it were, as a son." To dub one as a knight is, then, to

adopt him into the order of chivalry. The idea was evidently taken from the Roman law of *adoptatio*, or adoption, where, as in conferring knighthood, a blow on the cheek was given.

The word *accolade* is another term of chivalry about which there is much misunderstanding. It is now supposed to mean the blow of the sword, given by the knight conferring the dignity, on the neck or shoulder of him who received it. But this is most probably an error. The word is derived, says Brewer, (*Dict. Phr. and Fab.*,) from the Latin *ad collum*, "around the neck," and signifies the embrace "given by the Grand Master when he receives a neophyte or new convert." It was an early custom to confer an embrace and the kiss of peace upon the newly-made knight, which ceremony, Ashmole thinks, was called the *accolade*. Thus, in his *History of the Order of the Garter*, (p. 15,) he says: "The first Christian kings, at giving the belt, kissed the new knight on the left cheek, saying: *In the honor of the Father and the Son and the Holy Ghost, I make you a knight.* It was called the *osculum pacis*, the kiss of favor or of brotherhood, [more correctly the kiss of peace,] and is presumed to be the accolade or ceremony of embracing, which Charles the Great used when he knighted his son Louis the Débonnair." In the book of Johan de Vignay, which was written in the fourteenth century, this kiss of peace is mentioned together with the accolade: "Et le Seigneur leur doit donner une colee en signe de proeste et de hardement, et que il leur souveigne de celui noble homme qui la fait chevalier. Et donc les doit le Seigneur baisier en la bouche en signe de paix et d'amour;" *i. e.*, "And the lord ought to give him [the newly-made knight] an accolade as a symbol of readiness and boldness, and in memory of the nobleman who has made him a knight; and then the lord ought to kiss him on the mouth as a sign of peace and love."

In an old manuscript in the Cottonian Library, entitled "The manner of makynge Knyghtes after the custome of Engelande," a copy of which is inserted in Anstis's *Historical Essay on the Knighthood of the Bath*, (Append., p. 99,) is this account of the embrace and kiss, accompanied with a blow on the neck: "Thanne shall the Squyere lift up his armes on high, and the Kynge shall put his armes about the nekke of the Squyer, and lyftynge up his right hande he shall smyte the Squyer in the nekke, seyeng thus: *Be ye a good Knyhte;* kissing him." Anstis himself is quite confused in his description of the ceremonial, and enumerates "the blow upon the neck, the accolade, with the embracing and kiss of peace," as if they were distinct and separate ceremonies; but in another part of his book he calls the accolade "the laying hands upon the shoulders." I am inclined to believe, after much research, that both the blow on the neck and the embrace constituted properly the accolade. This blow was sometimes given with the hand, but sometimes with the sword. Anstis says that "the action which fully and finally impresses the character of knighthood is the blow given with the hand upon the neck or shoulder." But he admits that there has been a controversy among writers whether the blow was heretofore given with a sword or by the bare hand upon the neck, (p. 73.)

The mystical signification which Caseneuve gives in his *Etymologies* (voc. Accollée) is ingenious and appropriate, namely, that the blow was given on the neck to remind him who received it that he ought never, by flight from battle, to give an enemy the opportunity of striking him on the same place.

But there was another blow, which was given in the earliest times of chivalry, and which has by some writers been confounded with the accolade, which at length came to be substituted for it. This was the blow on the cheek, or, in common language, the box on the ear, which was given to a knight at his investiture. This blow is never called the accolade by the old writers, but generally the *alapa*, rarely the *gautada*. Du Cange says that this blow was sometimes given on the neck, and that then it was called the *colaphus*, or by the French *colée*, from *col*, the neck. Duchesne says the blow was always given with the hand, and not with the sword.

Ashmole says: "It was in the time of Charles the Great the way of knighting by the *colaphum*, or blow on the ear, used in sign of sustaining future hardships, ... a custom long after retained in Germany and France. Thus William, Earl of Holland, who was to be knighted before he could be emperor, at his being elected king of the Romans, received knighthood by the box of the ear, etc., from John, king of Bohemia, A. D. 1247."

Both the word *alapa* and the ceremony which it indicated were derived from the form of manumission among the Romans, where the slave on being freed received a blow called *alapa* on the cheek, characterized by Claudian as "*felix injuria*," a happy injury, to remind him that it was the last blow he was compelled to submit to: for thenceforth he was to be a freeman, capable of vindicating his honor from insult. The *alapa*, in conferring knighthood, was em-

ployed with a similar symbolism. Thus in an old register of 1260, which gives an account of the knighting of Hildebrand by the Lord Ridolfonus, we find this passage, which I give in the original, for the sake of the one word *gautata*, which is unusual: "Postea Ridolfonus de more dedit illi gautatam et dixit illi. Tu es miles nobilis militiæ equestris, et hæc gautata est in recordationem, illius qui te armavit militem, et hœc gautata debet esse ultima injuria, quam patienter acceperis." That is: "Afterwards Ridolfonus gave him in the customary way the blow, and said to him: Thou art a noble Knight of the Equestrian Order of Chivalry, and this blow is given in memory of him who hath armed thee as a knight, and it must be the last injury which thou shalt patiently endure." The first reason assigned for the blow refers to an old custom of cuffing the witnesses to a transaction, to impress it on their memory. Thus, by the riparian law, when there was a sale of land, some twelve witnesses were collected to see the transfer of property and the payment of the price, and each received a box on the ear, that he might thus the better remember the occurrence. So the knight received the blow to make him remember the time of his receiving his knighthood and the person who conferred it.

For the commission of crime, more especially for disloyalty to his sovereign, a knight might be degraded from the Order; and this act of degradation was accompanied with many ceremonies, the chief of which was the hacking off his spurs. This was to be done for greater infamy, not by a knight, but by the master cook. Thus Stow says that, at the making of Knights of the Bath, the king's master cook stood at the door of the chapel, and said to each knight as he entered, "Sir Knight, look that you be true and loyal to the king my master, or else I must hew these spurs from your heels." His shield too was reversed, and the heralds had certain marks called *abatements*, which they placed on it to indicate his dishonor.

M. de St. Palaye concludes his learned and exhaustive *Memoires sur l'ancienne Chevalerie* with this truthful tribute to that spirit of chivalry in which ancient knighthood found its birth, and with it I may appropriately close this article:

"It is certain that chivalry, in its earliest period, tended to promote order and good morals; and although it was in some respects imperfect, yet it produced the most accomplished models of public valor and of those pacific and gentle virtues that are the ornaments of domestic life; and it is worthy of consideration, that in an age of darkness, most rude and unpolished, such examples were to be found as the results of an institution founded solely for the public welfare, as in the most enlightened times have never been surpassed and very seldom equalled."

Knight. 1. An order of chivalry. See *Knighthood* and *Knight Masonic*.

2. The eleventh and last degree of the Order of African Architects.

Knight, Black. See *Black Brothers*.

Knight Commander. (*Chevalier Commandeur.*) 1. The ninth degree of the Rite of Elect Cohens. 2. A distinction conferred by the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States on deserving Honorary Thirty-Thirds and Sublime Princes of the Royal Secret. It is conferred by a vote of the Supreme Council, and is unattended with any other ceremony than the presentation of a decoration and a patent.

Knight Commander of the Temple. See *Sovereign Commander of the Temple*.

Knight Commander of the White and Black Eagle. (*Chevalier Commandeur de l'Aigle blanc et noir.*) The eightieth degree of the collection of the Metropolitan Chapter of France.

Knight, Crusader. (*Chevalier Croisé.*) Thory says (*Act. Lat.*, i. 303,) that this is a chivalric degree, which was communicated to him by a member of the Grand Lodge of Copenhagen. He gives no further account of its character.

Knight Elect of Fifteen. 1. The sixteenth degree of the Ancient and Accepted Rite, more commonly called Illustrious Elect of the Fifteen. See *Elect of the Fifteen*.

2. The tenth degree of the Chapter of Emperors of the East and West.

3. The eleventh degree of the Rite of Mizraim.

Knight Elect of Twelve, Sublime. The eleventh degree of the Ancient and Accepted Rite, sometimes called "Twelve Illustrious Knights." After vengeance had been taken upon the traitors mentioned in the degrees of Elected Knights of Nine and Illustrious Elected of Fifteen, Solomon, to reward those who had exhibited their zeal and fidelity in inflicting the required punishment, as well as to make room for the exaltation of others to the degree of Illustrious Elected of Fifteen, appointed twelve of these latter, chosen by ballot, to constitute a new degree, on which he bestowed the name of Sublime Knights Elected, and gave them the command over the twelve tribes of Isreal. The Sublime Knights rendered an account each day to Solomon of the work

that was done in the Temple by their respective tribes, and received their pay. The Lodge is called a Chapter. In the old rituals Solomon presides, with the title of Thrice Puissant, and instead of Wardens, there are a Grand Inspector and a Master of Ceremonies. In the modern ritual of the Southern Jurisdiction, the Master and Wardens represent Solomon, Hiram of Tyre, and Adoniram, and the style of the Master and Senior Warden is Thrice Illustrious. The room is hung with black, sprinkled with white and red tears.

The apron is white, lined and bordered with black, with black strings; on the flap, a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Elus which are found in the Ancient Scottish Rite. In the French Rite they have been condensed into one, and make the fourth degree of that ritual, but not, as Ragon admits, with the happiest effect.

Knight Hospitaller. See *Knight of Malta.*

Knight, Illustrious or Illustrious Elect. (*Chevalier Illustre* or *Elu Illustre.*) The thirteenth degree of the Rite of Mizraim.

Knight Jupiter. (*Le Chevalier Jupiter.*) The seventy-eighth degree of the collection of Peuvret.

Knight Kadosh, formerly called Grand Elect Knight Kadosh. (*Grand Elu du Chevalier Kadosch.*) The Knight Kadosh is the thirtieth degree of the Ancient and Accepted Scottish Rite, called also Knight of the White and Black Eagle. While retaining the general Templar doctrine of the Kadosh system, it symbolizes and humanizes the old lesson of vengeance. It is the most popular of all the Kadoshes.

In the Knight Kadosh of the Ancient and Accepted Scottish Rite, the meetings are called Councils. The principal officers are, according to the recent rituals, a Commander, two Lieutenant Commanders, called also Prior and Preceptor; a Chancellor, Orator, Almoner, Recorder, and Treasurer. The jewel, as described in the ritual of the Southern Supreme Council, is a double-headed eagle, displayed resting on a teutonic cross, the eagle silver, the cross gold enamelled red. The Northern Council uses instead of the eagle the letters J. B. M. The Kadoshes, as representatives of the Templars, adopt the Beauseant as their standard. In this degree, as in all the other Kadoshes, we find the mystical ladder of seven steps.

Knight Kadosh of Cromwell. Ragon says of this (*Tuileur*, 171,) that it is a pretended degree, of which he has four copies, and that it appears to be a monstrosity invented by an enemy of the Order for the purposes of calumniation. The ritual says that the degree is conferred only in England and Prussia, which is undoubtedly untrue.

Knight Masonic. The word *knight*, prefixed to so many of the high degrees as a part of the title, has no reference whatever to the orders of chivalry, except in the case of Knights Templars and Knights of Malta. The word, in such titles as Knight of the Ninth Arch, Knight of the Brazen Serpent, etc., has a meaning totally unconnected with Mediæval knighthood. In fact, although the English, German, and French words Knight, Ritter, and Chevalier, are applied to both, the Latin word for each is different. A Masonic knight is, in Latin, *eques;* while the Mediæval writers always called a knight of chivalry *miles.* So constant is this distinction, that in the two instances of Masonic knighthood derived from the chivalric orders, the Knight Templar and the Knight of Malta, this word *miles* is used, instead of *eques,* to indicate that they are not really degrees of Masonic knighthood. Thus we say *Miles Templarius* and *Miles Melitæ.* If they had been inventions of a Masonic ritualist, the titles would have been *Eques Templarius* and *Eques Melitæ.*

The *eques,* or Masonic knight, is therefore not, in the heraldic sense, a knight at all. The word is used simply to denote a position higher than that of a mere Master; a position calling, like the "devoir" of knighthood, for the performance of especial duties. As the word "prince," in Masonic language, denotes not one of princely rank, but one invested with a share of Masonic sovereignty and command, so "knight" denotes one who is expected to be distinguished with peculiar fidelity to the cause in which he has enlisted. It is simply, as I have said, a point of rank above that of the Master Mason. It is, therefore, confined to the high degrees.

Knight Mahadon. (*Chevalier Mahadon.*) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knight of Asia, Initiated. See *Asia, Initiated Knights of.*

Knight of Athens. (*Chevalier d' Athènes.*) 1. The fifty-second degree of the Rite of Mizraim. 2. A degree in the nomenclature of Fustier. 3. A degree in the Archives of the Mother Lodge of the Philosophic Rite in France.

Knight of Aurora. (*Chevalier de l'Aurore.*) A degree belonging to the Rite

of Palestine. It is a modification of the Kadosh, and is cited in the collection of Fustier. In the collection of M. Viany, it is also called *Knight of Palestine.*

Knight of Beneficence. (*Chevalier de la Bienfaisance.*) The forty-ninth degree of the collection of the Metropolitan Chapter of France. It is also called *Knight of Perfect Silence.*

Knight of Brightness. (*Chevalier de la Clarté.*) The seventh and last degree of the system of the Clerks of Strict Observance, called also *Magus.*

Knight of Christ. After the dissolution of the Templars in the fourteenth century, those knights who resided in Portugal retained the possessions of the Order in that country, and perpetuated it under the name of the Knights of Christ. Their badge is a red cross pattée, charged with a plain white cross. See *Christ, Order of.*

Knight of Constantinople. A side degree; instituted, doubtless, by some lecturer; teaching, however, an excellent moral lesson of humility. Its history has no connection whatever with Masonry. The degree is not very extensively diffused; but several Masons, especially in the Western States, are in possession of it. It may be conferred by any Master Mason on another; although the proper performance of the ceremonies requires the assistance of several. When the degree is formally conferred, the body is called a Council, and consists of the following officers: Illustrious Sovereign, Chief of the Artisans, Seneschal, Conductor, Prefect of the Palace, and Captain of the Guards.

Knight of Hope. 1. A species of androgynous Masonry, formerly practised in France. The female members were called *Dames* or *Ladies of Hope.* 2. A synonym of *Knight of the Morning Star*, which see.

Knight of Iris. (*Chevalier de l'Iris.*) The fourth degree of the Hermetic Rite of Montpellier.

Knight of Jerusalem. (*Chevalier de Jerusalem.*) The sixty-fifth degree of the collection of the Metropolitan Chapter of France.

Knight of Justice. Knights Hospitallers of St. John of Jerusalem or Knights of Malta were called, in the technical language of the Order, Knights of Justice.

Knights of Malta. This Order, which at various times in the progress of its history received the names of Knights Hospitallers, Knights of St. John of Jerusalem, Knights of Rhodes, and, lastly, Knights of Malta, was one of the most important of the religious and military orders of knighthood which sprang into existence during the Crusades which were instituted for the recovery of the Holy Land. It owes its origin to the Hospitallers of Jerusalem, that wholly religious and charitable Order which was established at Jerusalem, in 1048, by pious merchants of Amalfi for the succor of poor and distressed Latin pilgrims. (See *Hospitallers of Jerusalem.*) This society, established when Jerusalem was in possession of the Mohammedans, passed through many vicissitudes, but lived to see the Holy City conquered by the Christian knights. It then received many accessions from the Crusaders, who, laying aside their arms, devoted themselves to the pious avocation of attending the sick. It was then that Gerard, the Rector of the Hospital, induced the brethren to take upon themselves the vows of poverty, obedience, and chastity, which they did at the hands of the Patriarch of Jerusalem, who clothed them in the habit selected for the Order, which was a plain, black robe bearing a white cross of eight points on the left breast. This was in the year 1099, and some writers here date the beginning of the Order of Knights of Malta. But this is an error. It was not until after the death of Gerard that the Order assumed that military character which it ever afterwards maintained, or, in other words, that the peaceful Hospitallers of Jerusalem became the warlike Knights of St. John.

In 1118, Gerard, the Rector of the Hospital, died, and was succeeded by Raymond du Puy, whom Marulli, the old chronicler of the Order, in his *Vite de' Gran Maestri*, (Napoli, 1636,) calls "secondo Rettore e primo Maestro."

The peaceful habits and monastic seclusion of the Brethren of the Hospital, which had been fostered by Gerard, no longer suited the warlike genius of his successor. He therefore proposed a change in the character of the society, by which it should become a military Order, devoted to active labors in the field and the protection of Palestine from the encroachments of the infidels. This proposition was warmly approved by Baldwyn II., king of Jerusalem, who, harassed by a continual warfare, gladly accepted this addition to his forces. The Order having thus been organized on a military basis, the members took a new oath, at the hands of the Patriarch of Jerusalem, by which they bound themselves to defend the cause of Christianity against the infidels in the Holy Land to the last drop of their blood, but on no account to bear arms for any other purpose.

This act, done in 1118, is considered as the beginning of the establishment of the Order of Knights Hospitallers of St. John, of which Raymond du Puy is, by all historians, deemed the first Grand Master.

By the rule established by Du Puy for the government of the Order, it was divided into three classes, namely, 1. Knights, who were called Knights of Justice; 2. Chaplains; and 3. Serving Brothers; all of whom took the three vows of chastity, obedience, and poverty. There was also attached to the institution a body of men called Donats, who, without assuming the vows of the Order, were employed in the different offices of the hospital, and who wore what was called the demi-cross, as a badge of their connection.

The history of the Knights from this time until the middle of the sixteenth century is but a chronicle of continued warfare with the enemies of the Christian faith. When Jerusalem was captured by Saladin, in 1187, the Hospitallers retired to Margat, a town and fortress of Palestine which still acknowledged the Christian sway. In 1191, they made Acre, which in that year had been recaptured by the Christians, their principal place of residence. For just one hundred years the knights were engaged, with varying success, in sanguinary contests with the Saracens and other infidel hordes, until Acre, the last stronghold of the Christians in the Holy Land, having fallen beneath the blows of the victorious Moslems, Syria was abandoned by the Latin race, and the Hospitallers found refuge in the island of Cyprus, where they established their convent.

The Order had been much attenuated by its frequent losses in the field, and its treasury had been impoverished. But commands were at once issued by John de Villiers, the Grand Master, to the different Grand Priories in Europe, and large reinforcements in men and money were soon received, so that the Fraternity were enabled again to open their hospital and to recommence the practice of their religious duties. No longer able to continue their military exploits on land, the knights betook themselves to their galleys, and, while they protected the pilgrims who still flocked in vast numbers to Palestine, gave security to the Christian commerce of the Mediterranean. On sea, as on land, the Hospitallers still showed that they were the inexorable and terrible foes of the infidels, whose captured vessels soon filled the harbor of Cyprus.

But in time a residence in Cyprus became unpleasant. The king, by heavy taxes and other rigorous exactions, had so disgusted them, that they determined to seek some other residence. The neighboring island of Rhodes had long, under its independent princes, been the refuge of Turkish corsairs; a name equivalent to the more modern one of pirates. Fulk de Villaret, the Grand Master of the Hospital, having obtained the approval of Pope Clement and the assistance of several of the European States, made a descent upon the island, and, after months of hard fighting, on the 15th of August, 1310, planted the standard of the Order on the walls of the city of Rhodes; and the island thenceforth became the home of the Hospitallers, whence they were often called the Knights of Rhodes.

The Fraternity continued to reside at Rhodes for two hundred years, acting as the outpost and defence of Christendom from the encroachments of the Ottoman power. Of this long period, but few years were passed in peace, and the military reputation of the Order was still more firmly established by the prowess of the knights. These two centuries were marked by other events which had an important bearing on the fortunes of the institution. The rival brotherhood of the Templars was abolished by the machinations of a pope and a king of France, and what of its revenues and possessions was saved from the spoliation of its enemies was transferred to the Hospitallers.

There had always existed a bitter rivalry between the two Orders, marked by unhappy contentions, which on some occasions, while both were in Palestine, amounted to actual strife. Towards the Knights of St. John the Templars had never felt nor expressed a very kindly feeling; and now this acceptance of an unjust appropriation of their goods in the hour of their disaster, keenly added to the sentiment of ill-will, and the unhappy children of De Molay, as they passed away from the theatre of knighthood, left behind them the bitterest imprecations on the disciples of the Hospital.

The Order, during its residence at Rhodes, also underwent several changes in its organization, by which the simpler system observed during its infancy in the Holy Land was rendered more perfect and more complicated. The greatest of all these changes was in the character of the European Commanderies. During the period that the Order was occupied in the defence of the holy places, and losing large numbers of its warriors in its almost continual battles, these Commanderies served as nurseries for the preparation and education of young knights who might be sent to Palestine to reinforce the exhausted ranks of their brethren. But now, secured in their island home, Jerusalem permanently in possession of the infidel, and the enthusiasm once inspired by Peter the Hermit forever dead, there was no longer need for new Crusaders. But the knights, engaged in strengthening and decorating their insular possession by erecting fortifications

for defence, and palaces and convents for residence, now required large additions to their revenue to defray the expenses thus incurred. Hence the Commanderies were the sources whence this revenue was to be derived; and the Commanders, once the Principals, as it were, of military schools, became lords of the manor in their respective provinces. There, by a judicious and economical administration of the property which had been intrusted to them, by the cultivation of gardens and orchards, by the rent received from arable and meadow-lands, of mills and fisheries appertaining to their estates, and even by the voluntary contributions of their neighbors, and by the raising of stock, they were enabled to add greatly to their income. Of this one-fifth was claimed, under the name of responsions, as a tribute to be sent annually to Rhodes for the recuperation of the always diminishing revenue of the Order.

Another important change in the organization of the Order was made at a General Chapter held about 1320 at Montpellier, under the Grand Mastership of Villanova. The Order was there divided into *languages*, a division unknown during its existence in Palestine. These languages were at first seven in number, but afterwards increased to eight, by the subdivision of that of Aragon. The principal dignities of the Order were at the same time divided among these languages, so that a particular dignity should be always enjoyed by the same language. These languages, and the dignities respectively attached to them, were as follows:

1. Provence: Grand Commander.
2. Auvergne: Grand Marshal.
3. France: Grand Hospitaller.
4. Italy: Grand Admiral.
5. Aragon: Grand Conservator.
6. Germany: Grand Bailiff.
7. Castile: Grand Chancellor.
8. England: Grand Turcopolier.

But perhaps the greatest of all changes was that which took place in the personal character of the Knights. "The Order," says Taafe, (*Hist.*, iv. 234,) "had been above two hundred years old before it managed a boat, but was altogether equestrian during its two first, and perhaps most glorious, centuries." But on settling at Rhodes, the knights began to attack their old enemies by sea with the same prowess with which they had formerly met them on land, and the victorious contests of the galleys of St. John with the Turkish corsairs, who were infesting the Mediterranean, proved them well entitled to the epithet of naval warriors."

In the year 1480, Rhodes was unsuccessfully besieged by the Ottoman army of Mahomet II., under the command of Paleologus Pasha. After many contests, the Turks were repulsed with great slaughter. But the attack of the Sultan Solyman, forty-four years afterwards, was attended with a different result, and Rhodes was surrendered to the Turkish forces on the 20th December, 1522. The terms of the capitulation were liberal to the knights, who were permitted to retire with all their personal property; and thus, in the Grand Mastership of L'Isle Adam, Rhodes ceased forever to be the home of the Order, and six days afterwards, on New Year's day, 1523, the fleet, containing the knights and four thousand of the inhabitants, sailed for the island of Candia.

From Candia, where the Grand Master remained but a short time, he proceeded with his knights to Italy. Seven long years were passed in negotiations with the monarchs of Europe, and in the search for a home. At length, the Emperor Charles V., of Germany, vested in the Order the complete and perpetual sovereignty of the islands of Malta and Gozo, and the city of Tripoli; and in 1530, the knights took formal possession of Malta, where, to borrow the language of Porter, (*Hist.*, ii. 33,) "for upwards of two centuries and a half, waved the banner of St. John, an honor to Christianity and a terror to the infidel of the East." From this time the Order received the designation of "Knights of Malta," a title often bestowed upon it, even in official documents, in the place of the original one of "Knights Hospitallers of St. John of Jerusalem."

For 268 years the Order retained possession of the island of Malta. But in 1798 it was surrendered without a struggle by Louis de Hompesch, the imbecile and pusillanimous Grand Master, to the French army and fleet under Bonaparte; and this event may be considered as the commencement of the suppression of the Order as an active power.

Hompesch, accompanied by a few knights, embarked in a few days for Trieste, and subsequently retired to Montpellier, where he resided in the strictest seclusion and poverty until May 12, 1805, when he died, leaving behind him not enough to remunerate the physicians who had attended him.

The great body of the knights proceeded to Russia, where the Emperor Paul had a few years before been proclaimed the protector of the Order. On the 27th October, 1798, a Chapter of such of the knights as were in St. Petersburg was held, and the Emperor Paul I. was elected Grand Master. This election was made valid, so far as its irregularities would permit, by the abdication of Hompesch in July, 1799.

At the death of Paul in 1801, his successor on the throne, Alexander, appointed Count Soltikoff as Lieutenant of the Mastery, and directed him to convene a Council at St. Petersburg to deliberate on future action. This assembly adopted a new statute for the election of the Grand Master, which provided that each Grand Priory should in a Provincial Chapter nominate a candidate, and that out of the persons so nominated the Pope should make a selection. Accordingly, in 1802, the Pope appointed John de Tommasi, who was the last knight that bore the title of Grand Master.

On the death of Tommasi, the Pope declined to assume any longer the responsibility of nominating a Grand Master, and appointed the Bailiff Guevarr Luardo simply as Lieutenant of the Mastery, a title afterwards held by his successors Centelles, Busca. De Candida and Collavedo. In 1826 and 1827, the first steps were taken for the revival of the English language, and Sir Joshua Meredith, Bart., who had been made a knight in 1798 by Hompesch, being appointed Lieutenant Prior of England, admitted many English gentlemen into the Order.

But the real history of the Order of St. John of Jerusalem ends with the disgraceful capitulation of Malta in 1798. All that has since remained of it; all that now remains,—however imposing may be the titles assumed,—is but the diluted shadow of its former existence.

The organization of the Order in its days of prosperity was very complicated, partaking both of a monarchial and a republican character. Over all presided a Grand Master, who, although invested with extensive powers, was still controlled by the legislative action of the General Chapter.

The Order was divided into eight languages, over each of which presided one of the Grand dignitaries with the title of Conventual Bailiff. These dignitaries were the Grand Commander, the Grand Marshal, the Grand Hospitaller, the Grand Conservator, the Grand Turcopolier, the Grand Bailiff, and the Grand Chancellor. Each of these dignitaries resided in the palace or inn at Malta which was appropriated to his language. In every province there were one or more Grand Priories presided over by Grand Priors, and beneath these were the Commanderies, over each of which was a Commander. There were scattered through the different countries of Europe 22 Grand Priories and 596 Commanderies.

Those who desired admission into the Order as members of the first class, or Knights of Justice, were required to produce proofs of noble descent. The ceremonies of initiation were public and exceedingly simple, consisting of little more than the taking of the necessary vow. In this the Hospitallers differed from the Templars, whose formula of admission was veiled in secrecy. Indeed, Porter (*Hist.*, i. 203,) attributes the escape of the former Order from the accusations that were heaped upon the latter, and which led to its dissolution, to the fact that the Knights "abjured all secrecy in their forms and ceremonies."

The Order was dissolved in England by Henry VIII., and, although temporarily restored by Mary, was finally abolished in England. A decree of the Constituent Assembly abolished it in France in 1792. By a decree of Charles IV., of Spain, in 1802, the two languages of Aragon and Castile became the Royal Spanish Order of St. John, of which he declared himself the Grand Master.

Now, only the languages of Germany and Italy remain. The Order is, therefore, at this day in a state of abeyance, if not of disintegration, although it still maintains its vitality, and the functions of Grand Master are exercised by a Lieutenant of the Magistery, who resides at Rome. Attempts have also been made, from time to time, to revive the Order in different places, sometimes with and sometimes without the legal sanction of the recognized head of the Order. For instance, there are now in England two bodies,—one Catholic, under Sir George Bowyer, and the other Protestant, at the head of which is the Duke of Manchester; but each repudiates the other. But the relic of the old and valiant Order of Knights Hospitallers claims no connection with the branch of Masonry which bears the title of Knights of Malta, and hence the investigation of its present condition is no part of the province of this work.

Knight of Malta, Masonic. The degree of Knight of Malta is conferred in the United States as "an appendant Order" in a Commandery of Knights Templars. There is a ritual attached to the degree, but very few are in possession of it, and it is generally communicated after the candidate has been created a Knight Templar; the ceremony consisting generally only in the reading of the passage of Scripture prescribed in the Monitors, and the communication of the modes of recognition.

How anything so anomalous in history as the commingling in one body of Knights Templars and Knights of Malta, and making the same person a representative of both Orders, first arose, it is now difficult to determine. It was, most probably, a device of Thomas S. Webb, and was, it may be supposed, one of the results of a too great

fondness for the accumulation of degrees. Mitchell, in his *History of Freemasonry*, (ii. 83,) says: "The degree, so called, of Malta, or St. John of Jerusalem, crept in, we suppose, by means of a bungler, who, not knowing enough of the ritual to confer it properly, satisfied himself by simply adding a few words in the ceremony of dubbing; and thus, by the addition of a few signs and words but imperfectly understood, constituted a Knight Templar also a Knight of Malta, and so the matter stands to this day." I am not generally inclined to place much confidence in Mitchell as an historian; yet I cannot help thinking that in this instance his guess is not very far from the truth, although, as usual with him, there is a tinge of exaggeration in his statement.

There is evidence that the degree was introduced at a very early period into the Masonry of this country. In the Constitution of the "United States Grand Encampment," adopted in 1805, one section enumerates "Encampments of Knights of Malta, Knights Templars, and Councils of Knights of the Red Cross." It will be observed that the Knight of Malta precedes the Knight Templar; whereas, in the present system, the former is made the ultimate degree of the series. Yet, in this Constitution, no further notice is taken of the degree; for while the fees for the Red Cross and the Templar degrees are prescribed, there is no reference to any to be paid for that of Malta. In the revised Constitution of 1816, the order of the series was changed to Red Cross, Templar, and Malta, which arrangement has ever since been maintained. The Knights of Malta are designated as one of the "Appendant Orders," a title and a subordinate position which the pride of the old Knights of Malta would hardly have permitted them to accept.

In 1856, the Knights Templars of the United States had become convinced that the incorporation of the Order of Malta with the Knights Templars, and making the same person the possessor of both Orders, was so absurd a violation of all historic truth, that at the session of the General Grand Encampment in that year, at Hartford, Connecticut, on the suggestion of the author, the degree was unanimously stricken from the Constitution; but at the session of 1862, in Columbus, Ohio, it was, I think, without due consideration, restored, and is now communicated in the Commanderies of Knights Templars.

There is no fact in history better known than that there existed from their very birth a rivalry between the two Orders of the Temple and of St. John of Jerusalem, which sometimes burst forth into open hostility. Porter says, (*Hist. K. of Malta*, i. 107,) speaking of the dissensions of the two Orders, "instead of confining their rivalry to a friendly emulation, whilst combating against their common foe, they appeared more intent upon thwarting and frustrating each other, than in opposing the Saracen."

To such an extent had the quarrels of the two Orders proceeded, that Pope Alexander III. found it necessary to interfere; and in 1179 a hollow truce was signed by the rival houses of the Temple and the Hospital; the terms of which were, however, never strictly observed by either side. On the dissolution of the Templars so much of their possessions as were not confiscated to public use were given by the sovereigns of Europe to the Knights of Malta, who accepted the gift without compunction. And there is a tradition that the surviving Templars, indignant at the spoliation and at the mercenary act of their old rivals in willingly becoming a party to the robbery, solemnly registered a vow never thereafter to recognize them as friends.

The attempt at this day to make a modern Knight Templar accept initiation into a hated and antagonistic Order is to display a lamentable ignorance of the facts of history.

Another reason why the degree of Knight of Malta should be rejected from the Masonic system is that the ancient Order never was a secret association. Its rites of reception were open and public, wholly unlike anything in Masonry. In fact, historians have believed that the favor shown to the Hospitallers, and the persecutions waged against the Templars, are to be attributed to the fact that the latter Order had a secret system of initiation which did not exist in the former. The ritual of reception, the signs and words as modes of recognition now practised in the modern Masonic ceremonial, are all a mere invention of a very recent date. The old Knights knew nothing of such a system.

A third, and perhaps the best, reason for rejecting the Knights of Malta as a Masonic degree is to be found in the fact that the Order still exists, although in a somewhat decayed condition; and that its members, claiming an uninterrupted descent from the Knights who, with Hompesch, left the island of Malta in 1797, and threw themselves under the protection of Paul of Russia, utterly disclaim any connection with the Freemasons, and almost contemptuously repudiate the so-called Masonic branch of the Order. In 1858, a manifesto was issued by the supreme authority of the Order, dated from "the Magisterial Palace of the Sacred Order" at Rome, which, after stating that the Order, as it then existed, consisted only of the Grand

Priories in the Langues of Italy and Germany, the knights in Prussia, who trace descent from the Grand Bailiwick of Brandenburg, and a few other knights who had been legally received by the Mastership and Council, declares that:

"Beyond and out of the above-mentioned Langues and Priories, and excepting the knights created and constituted as aforesaid, all those who may so call or entitle themselves *are legally ignored* by our Sacred Order."

There is no room there provided for the so-called Masonic Knights of Malta. But a writer in *Notes and Queries*, (3d Ser., iii. 413,) who professes to be in possession of the degree, says, in reply to an inquiry, that the Masonic degree "has nothing whatever to do with the Knights Hospitallers of St. John of Jerusalem." This is most undoubtedly true in reference to the American degree. Neither in its form, its ritual, the objects it professes, its tradition, nor its historical relations, is it in the slightest degree assimilated to the ancient Order of Hospitallers, afterwards called Knights of Rhodes, and, finally, Knights of Malta. To claim, therefore, to be the modern representatives of that Order, to wear its dress, to adopt its insignia, to flaunt its banners, and to leave the world to believe that the one is but the uninterrupted continuation of the other, are acts which must be regarded as a very ridiculous assumption, if not actually entitled to a less courteous appellation.

For all these reasons, I think that it is much to be regretted that the action of the Grand Encampment in repudiating the degree in 1856 was reversed in 1862. The degree has no historical or traditional connection with Masonry; holds no proper place in a Commandery of Templars, and ought to be wiped out of the catalogue of Masonic degrees.

Knight of Masonry, Terrible. (*Chevalier Terrible de la Maçonnerie.*) A degree contained in the collection of Le Page.

Knight of Palestine. (*Chevalier de la Palestine.*) 1. The sixty-third degree of the Rite of Mizraim. 2. The ninth degree of the Reform of St. Martin. 3. One of the series of degrees formerly given in the Baldwyn Encampment of England, and said to have been introduced into Bristol, in 1800, by some French refugees under the authority of the Grand Orient of France.

Knight of Patmos. An apocalyptic degree mentioned by Oliver in his *Landmarks*. It refers, he says, to the banishment of St. John.

Knight of Perfumes. (*Chevalier des Parfums.*) The eighth degree of the Rite of the East (Rite d'Orient) according to the nomenclature of Fustier.

Knight of Pure Truth. (*Chevalier de la Pure Verité.*) Thory mentions this as a secret society instituted by the scholars of the Jesuitical college at Tulle. It could scarcely have been Masonic.

Knight of Purity and Light. (*Ritter der Klarheit und des Lichts.*) The seventh and last degree of the Rite of the *Clerks of Strict Observance*, which see.

Knight of Rhodes. 1. One of the titles given to the Knights Hospitallers in consequence of their long residence on the island of Rhodes. 2. A degree formerly conferred in the Baldwyn Encampment at Bristol, England. It seems in some way to have been confounded with the Mediterranean Pass.

Knight of Rose Croix. See *Rose Croix.*

Knight of St. Andrew, Grand Scottish. (*Grand Ecossais de Saint André.*) Sometimes called "Patriarch of the Crusades." The twenty-ninth degree of the Ancient and Accepted Scottish Rite. Its ritual is founded on a legend, first promulgated by the Chevalier Ramsay, to this effect: that the Freemasons were originally a society of knights founded in Palestine for the purpose of building Christian churches; that the Saracens, to prevent the execution of this design, sent emissaries among them, who disguised themselves as Christians, and were continually throwing obstacles in their way; that on discovering the existence of these spies, the knights instituted certain modes of recognition to serve as the means of detection; that they also adopted symbolic ceremonies for the purpose of instructing the proselytes who had entered the society in the forms and principles of their new religion; and finally, that the Saracens, having become too powerful for the knights any longer to contend with them, they had accepted the invitation of a king of England, and had removed into his dominions, where they thenceforth devoted themselves to the cultivation of architecture and the fine arts. On this mythical legend, which in reality was only an application of Ramsay's theory of the origin of Freemasonry, the Baron de Tschoudy is said, about the middle of the last century, to have formed this degree, which Ragon says (*Orthod. Maçon.*, p. 138,) at his death, in 1769, he bequeathed in manuscript to the Council of Emperors of the East and West. On the subsequent extension of the twenty-five degrees of the Rite of Perfection, instituted by that body, to the thirty-three degrees of the Ancient and Accepted Rite, this degree was adopted as the twenty-ninth, and as an appropriate introduction to the Knights of Kadosh, which it immediately precedes. Hence the jewel, a St. An-

drew's cross, is said, by Ragon, to be only a concealed form of the Templar Cross. In allusion to the time of its supposed invention, it has been called "Patriarch of the Crusades." On account of the Masonic instruction which it contains, it also sometimes receives the title of "Grand Master of Light."

The Lodge is decorated with red hangings supported by white columns. There are eighty-one lights, arranged as follows: four in each corner before a St. Andrew's cross, two before the altar, and sixty-three arranged by nines in seven different parts of the room. There are three officers, a Venerable Grand Master and two Wardens. The jewel is a St. Andrew's cross, appropriately decorated, and suspended from a green collar bordered with red.

In the ritual of the Southern Jurisdiction, the leading idea of a communication between the Christian knights and the Saracens has been preserved; but the ceremonies and the legend have been altered. The lesson intended to be taught is toleration of religion.

This degree also constitutes the sixty-third of the collection of the Metropolitan Chapter of France; the fifth of the Rite of Clerks of Strict Observance; and the twenty-first of the Rite of Mizraim. It is also to be found in many other systems.

Knight of St. Andrew, Free. (*Chevalier libre de Saint-André.*) A degree found in the collection of Pyron.

Knight of St. Andrew of the Thistle. (*Chevalier Ecossais de S. André du Chardon.*) The seventy-fifth degree of the collection of the Metropolitan Chapter of France.

Knight of St. John of Jerusalem. 1. The original title of the Knights of Malta, and derived from the church and monastery built at Jerusalem in 1048 by the founders of the Order, and dedicated to St. John the Baptist. See *Knight of Malta.*

2. A mystical degree divided into three sections, which is found in the collection of Lemanceau.

Knight of St. John of Palestine. (*Chevalier de Sainte Jean de la Palestine.*) The forty-eighth degree of the Metropolitan Chapter of France.

Knight of the Altar. (*Chevalier de l'Autel.*) The twelfth degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the American Eagle. An honorary degree invented many years ago in Texas or some of the Western States. It was founded on incidents of the American Revolution, and gave an absurd legion of Hiram Abif's boyhood. It is now, I believe, obsolete.

Knight of the Anchor. (*Chevalier de l'Ancre.*) 1. An androgynous degree. See *Anchor, Order of.* 2. The twenty-first degree of the collection of the Metropolitan Chapter of France.

Knight of the Ape and Lion. Gädicke says (*Freimaurer-Lex.*) that this Order appeared about the year 1780, but that its existence was only made known by its extinction. It adopted the lion sleeping with open eyes as a symbol of watchfulness, and the ape as a symbol of those who imitate without due penetration. The members boasted that they possessed all the secrets of the Ancient Templars, on which account they were persecuted by the modern Order. The lion and ape, as symbols of courage and address, are found in one of the degrees described in the *Franc-Maçons Ecrassés.*

Knight of the Arch. (*Chevalier de l'Arche.*) A degree found in the nomenclature of Fustier.

Knight of the Argonauts. (*Chevalier des Argonautes.*) The first point of the sixth degree, or Knight of the Golden Fleece of the Hermetic Rite of Montpellier.

Knight of the Banqueting Table of the Seven Sages. (*Chevalier de la Table du Banquet des Sept Sages.*) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Knight of the Black Eagle. (*Chevalier de l'Aigle noir.*) 1. The seventy-sixth degree of the collection of the Metropolitan Chapter of France; called also Grand Inquisitor, Grand Inspector, Grand Elu or Elect, in the collection of Le Rouge. 2. The thirty-eighth degree of the Rite of Mizraim.

Knight of the Brazen Serpent. (*Chevalier du Serpent d'Airain.*) The twenty-fifth degree of the Ancient and Accepted Scottish Rite. The history of this degree is founded upon the circumstances related in Numbers, ch. xxi., ver. 6–9: "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee: pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." In the old rituals the Lodge was called the Court of Sinai; the presiding officer was styled Most Puissant Grand Master, and represented

Moses; while the two Wardens, or Ministers, represented Aaron and Joshua. The Orator was called Pontiff; the Secretary, Grand Graver; and the candidate, a Traveller. In the modern ritual adopted in this country, the Council represents the camp of the Israelites. The first three officers represent Moses, Joshua, and Caleb, and are respectively styled Most Puissant Leader, Valiant Captain of the Host, and Illustrious Chief of the Ten Tribes. The Orator represents Eleazar; the Secretary, Ithamar; the Treasurer, Phinehas; and the candidate an intercessor for the people. The jewel is a crux ansata, with a serpent entwined around it. On the upright of the cross is engraved חלתי, khalati, *I have suffered*, and on the arms נחושתן, nakhushtan, *a serpent*. The French ritualists would have done better to have substituted for the first word חטאתי, khatati, *I have sinned;* the original in Numbers being חטאנו, Kathanu, *we have sinned*. The apron is white, lined with black, and symbolically decorated.

There is an old legend which says that this degree was founded in the time of the Crusades, by John Ralph, who established the Order in the Holy Land as a military and monastic society, and gave it the name of the Brazen Serpent, because it was a part of their obligation to receive and gratuitously nurse sick travellers, to protect them against the attacks of the Saracens, and escort them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the Israelites in the wilderness.

Knight of the Burning Bush. (*Chevalier du Buisson ardent.*) A theosophic degree of the collection of the Mother Lodge of the Philosophic Scottish Rite.

Knight of the Chanuca. (*Chevalier de la Kanuka.*) The sixty-ninth degree of the Rite of Mizraim. The חנוכה, or *Chanuca*, is the feast of the dedication celebrated by the Jews in commemoration of the dedication of the Temple by Judas Maccabæus after its pollution by the Syrians. In the ritual of the degree, the Jewish lighting of seven lamps, one on each day, is imitated, and therefore the ceremony of initiation lasts for seven days.

Knight of the Christian Mark. Called also Guard of the Conclave. A degree formerly conferred in the United States on Knights Templars in a body called a Council of the Trinity. The legend of the Order is that it was organized by Pope Alexander for the defence of his person, and that its members were selected from the Knights of St. John of Jerusalem. In the ceremonies there is a reference to the tau cross or mark on the forehead, spoken of by the prophet Ezekiel, and hence the name of the degree. The motto of the Order is, "Christus regnat, vincit, triumphat. Rex regnantium, Dominus dominantium." Christ reigns, conquers, and triumphs. King of kings and Lord of lords.

Knight of the Columns. (*Chevalier des Colonnes.*) The seventh degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Comet. (*Chevalier de la Comète.*) A degree found in the collection of Hécart.

Knight of the Cork. (*Chevalier du Bouchon.*) An androgynous secret society established in Italy after the Papal bull excommunicating the Freemasons, and intended by its founders to take the place of the Masonic institution.

Knight of the Courts. (*Chevalier des Parvis.*) The third degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Crown. (*Chevalier de la Couronne.*) A degree in the collection of Pyron.

Knight of the Door. (*Chevalier de la Porte.*) The fourth degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Dove. See *Dove, Knights of the.* The Knights and Ladies of the Dove (*Chevaliers et Chevalieres de la Colombe*) was an androgynous secret society framed on the model of Freemasonry, and instituted at Versailles in 1784. It had but an ephemeral existence.

Knight of the Eagle. (*Chevalier de l'Aigle.*) 1. The first degree of the Chapter of Clermont. 2. The third degree of the Clerks of Strict Observance. 3. The fifty-fifth degree of the collection of the Metropolitan Chapter of France. 4. It was also one of the degrees of the Chapter of the Grand Lodge Royal York of Berlin. 5. The thirty-seventh degree of the Rite of Mizraim. Thory says it was also one of the appellations of the degree more commonly called *Perfect Master in Architecture*, which is the fourteenth of the Primitive Scottish Rite, and is found also in some other systems.

Knight of the Eagle and Pelican. One of the appellations of the degree of Rose Croix, because the jewel has on one side an eagle and on the other a pelican, both at the foot of the cross, in allusion to the symbolism of the degree. See *Rose Croix.*

Knight of the Eagle reversed. (*Chevalier de l'Aigle renversé.*) Thory records this as a degree to be found in the

Archives of the Scottish Lodge Saint Louis des Amis Réunis at Calais. In heraldic phrase, an eagle reversed is an eagle with the wings drooping.

Knight of the East. (*Chevalier d'Orient.*) This is a degree which has been extensively diffused through the most important Rites, and it owes its popularity to the fact that it commemorates in its legend and its ceremonies the labors of the Masons in the construction of the second Temple.

1. It is the fifteenth degree of the Ancient and Accepted Scottish Rite, the description of which will apply with slight modifications to the same degree in all the other Rites. It is founded upon the history of the assistance rendered by Cyrus to the Jews, who permitted them to return to Jerusalem, and to commence the rebuilding of the house of the Lord. Zerubbabel, therefore, as the Prince of the Jews, and Cyrus the King of Persia, as his patron, are important personages in the drama of reception; which is conducted with great impressiveness even in the old and somewhat imperfect ritual of the last century, but which has been greatly improved, I think, in the modern rituals adopted by the Supreme Councils of the United States.

The cordon of a Knight of the East is a broad green watered ribbon, worn as a baldric from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. P. on the arch, and also on other parts of the girdle human heads, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the apron three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords.

Scripture and the traditions of the Order furnish us with many interesting facts in relation to this degree. The Knights of the East are said to derive their origin from the captivity of the Israelites in Babylon. After seventy-two years of servitude, they were restored to liberty by Cyrus, King of Persia, through the intercession of Zerubbabel, a prince of the tribe of Judah, and Nehemias, a holy man of a distinguished family, and permitted to return to Jerusalem and rebuild the Temple.

2. It is the sixth degree of the French Rite. It is substantially the same as the preceding degree.

3. The sixth degree of the old system of the Royal York Lodge of Berlin.

4. The fifteenth degree of the Chapter of the Emperors of the East and West, and this was most probably the original degree.

5. The fifty-second degree of the collection of the Metropolitan Chapter of France.

6. The forty-first degree of the Rite of Mizraim.

7. The sixth degree of the Rite of Philalethes.

8. The eleventh degree of the Adonhiramite Rite.

9. It is also substantially the tenth degree, or Knight of the Red Cross of the American Rite. Indeed, it is found in all the Rites and systems which refer to the second Temple.

Knight of the East and West. (*Chevalier d'Orient et d'Occident.*) 1. The seventeenth degree of the Ancient and Accepted Scottish Rite. The oldest rituals of the degree were very imperfect, and did not connect it with Freemasonry. They contained a legend that upon the return of the knights from the Holy Land, in the time of the Crusaders, they organized the Order, and that in the year 1118 the first knights, to the number of eleven, took their vows between the hands of Garinus, patriarch. The allusion, here, is evidently to the Knights Templars; and this legend would most probably indicate that the degree originated with the Templar system of Ramsay. This theory is further strengthened by the other legend, that the Knights of the East represented the Masons who remained in the East after the building of the first Temple, while the Knights of the East and West represented those who travelled West and disseminated the Order over Europe, but who returned during the Crusades and reunited with their ancient brethren, whence we get the name.

The modern ritual as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the degree which always attached to it, as is evident from the old tracing-board, which is the figure described in the first chapter of the Revelation of St. John. The jewel is a heptagon inscribed with symbols derived from the Apocalypse, among which are the lamb and the book with seven seals. The apron is yellow, lined and edged with crimson. In the old ritual its device was a two-edged sword. In the new one is a tetractys of ten dots. This is the first of the philosophical degrees of the Scottish Rite. 2. The seventeenth degree of the Chapter of Emperors of the East and West.

Knight of the Eastern Star. (*Chevalier de l'Etoile d'Orient.*) The fifty-seventh degree of the collection of the Metropolitan Chapter of France.

Knight of the East, Victorious. (*Chevalier victorieux de l'Orient.*) A degree found in the collection of Hécart.

Knight of the East, White. (*Chevalier d'Orient.*) The fortieth degree of the Rite of Mizraim.

Knight of the Election. (*Chevalier du Choix.*) The thirty-third degree of the Rite of Mizraim.

Knight of the Election, Sublime. (*Chevalier sublime du Choix.*) The thirty-fourth degree of the Rite of Mizraim.

Knight of the Golden Eagle. (*Chevalier de l'Aigle d'or.*) A degree in the collection of Pyron.

Knight of the Golden Fleece. (*Chevalier de la Toisson d'or.*) The sixth degree of the Hermetic Rite of Montpellier.

Knight of the Golden Key. (*Chevalier de la Clef d'or.*) The third degree of the Hermetic Rite of Montpellier.

Knight of the Golden Star. (*Chevalier de l'Etoile d'or.*) A degree contained in the collection of Peuvret.

Knight of the Grand Arch. (*Chevalier de la Grande Arche.*) A degree which Thory says is contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knight of the Holy City, Beneficent. (*Chevalier bienfaisant de la Cité Sainte.*) The Order of Beneficent Knights of the Holy City of Jerusalem was created, according to Ragon, at Lyons, in France, in 1782, by the brethren of the Lodge of Chevaliers Bienfaisants. But Thory says it was instituted at the Congress of Wilhelmsbad. Both are perhaps right. It was probably first invented at Lyons, at one time a prolific field for the *hautes grades*, and afterwards adopted at Wilhelmsbad, whence it began to exercise a great influence over the Lodges of Strict Observance. The Order professed the Rite of Martinism; but the members attempted to convert Freemasonry into Templarism, and transferred all the symbols of the former to the latter system. Thus, they interpreted the two pillars of the porch and their names as alluding to Jacobus Burgundus or James the Burgundian, meaning James de Molay, the last Grand Master of the Templars; the three gates of the Temple signified the three vows of the Knights Templars, obedience, poverty, and chastity; and the sprig of acacia referred to that which was planted over the ashes of De Molay when they were transferred to Heredom in Scotland. The Order and the doctrine sprang from the Templar system of Ramsay. The theory of its Jesuitic origin can scarcely be admitted.

Knight of the Holy Sepulchre. 1. As a Masonic degree, this was formerly given in what were called Councils of the Trinity, next after the Knight of the Christian Mark; but it is no longer conferred in this country, and may now be considered as obsolete. The Masonic legend that it was instituted by St. Helena, the mother of Constantine, in 302, after she had visited Jerusalem and discovered the cross, and that, in 304, it was confirmed by Pope Marcellinus, is altogether apocryphal. The military Order of Knights of the Holy Sepulchre still exists; and Mr. Curzon, in his *Visits to the Monasteries in the Levant*, states that the Order is still conferred in Jerusalem, but only on Roman Catholics of noble birth, by the Reverendissimo or Superior of the Franciscans, and that the *accolade*, or blow of knighthood, is bestowed with the sword of Godfrey de Bouillon, which is preserved, with his spurs, in the sacristy of the Church of the Holy Sepulchre. Madame Pfeiffer, in her *Travels in the Holy Land*, confirms this account. Dr. Heylin says that the Order was instituted in 1099, when Jerusalem was regained from the Saracens by Philip of France. Faryn, in his *Theatre d'Honneur*, gives a different account of the institution. He says that while the Saracens possessed the city they permitted certain canons regular of St. Augustine to have the custody of the Holy Sepulchre. Afterwards Baldwyn, King of Jerusalem, made them Men-of-Arms and Knights of the Holy Sepulchre, and ordained that they should continue to wear their white habits, and on the breast his own arms, which were a red cross potent between four Jerusalem crosses. Their rule was confirmed by Pope Innocent III. The Grand Master was the Patriarch of Jerusalem. They engaged to fight against infidels, to protect pilgrims, to redeem Christian captives, hear Mass every day, recite the hours of the cross, and bear the five red crosses in memory of our Saviour's wounds. On the loss of the Holy Land, they retired to Perugia, in Italy, where they retained their white habit, but assumed a double red cross. In 1484, they were incorporated with the Knights Hospitallers, who were then at Rhodes, but in 1496, Alexander VI. assumed, for himself and the Popes his successors, the Grand Mastership, and empowered the Guardian of the Holy Sepulchre to bestow Knighthood of the Order upon pilgrims. Unsuccessful attempts were made by Philip II., of Spain, in 1558, and the Duke of Nevers, in 1625, to restore the Order. It is now found only in Jerusalem, where it is conferred, as has been already said, by the Superior of the Franciscans.

2. It is also the fiftieth degree of the Metropolitan Chapter of France.

Knight of the Interior. (*Chevalier de l'Intérieur.*) The fifth degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Kabbala. (*Chevalier de la Cabale.*) The eighth degree of the collection of the Metropolitan Chapter of France.

Knight of the Lilies of the Valley. This was a degree conferred by the Grand Orient of France as an appendage to Templarism. The Knights Templars who received it were constituted Knights Commanders.

Knight of the Lion. (*Chevalier du Lion.*) The twentieth degree of the Metropolitan Chapter of France.

Knight of the Mediterranean Pass. An honorary degree that was formerly conferred in Encampments of Knights Templars, but is now disused. Its meetings were called Councils; and its ritual, which was very impressive, supplies the tradition that it was founded about the year 1367, in consequence of certain events which occurred to the Knights of Malta. In an excursion made by a party of these knights in search of forage and provisions, they were attacked while crossing the river Offanto, (the ancient Aufidio,) by a large body of Saracens, under the command of the renowned Amurath I. The Saracens had concealed themselves in ambush, and when the knights were on the middle of the bridge which spanned the river, they were attacked by a sudden charge of their enemies upon both extremities of the bridge. A long and sanguinary contest ensued; the knights fought with their usual valor, and were at length victorious. The Saracens were defeated with such immense slaughter, that fifteen hundred of their dead bodies encumbered the bridge, and the river was literally stained with their blood. In commemoration of this event, and as a reward for their valor, the victorious knights had free permission to pass and repass in all the coasts of the Mediterranean Sea without danger of molestation, whence the name of the degree is derived. As the latter part of this legend has not been verified by voyagers in the Mediterranean, the degree has long been disused. I had a ritual of it, which was in the handwriting of Dr. Moses Holbrook, the Grand Commander of the Southern Supreme Council of the Ancient and Accepted Scottish Rite.

Knight of the Moon. A mock Masonic society, established in the last century in London. It ceased to exist in the year 1810.

Knight of the Morning Star. Called also, Knight of Hope. A degree in the Archives of the Mother Lodge of the Philosophical Rite, which is said to be a modification of the Kadosh.

Knight of the Ninth Arch. The thirteenth degree of the Ancient and Accepted Scottish Rite, called also the "Royal Arch of Solomon," and sometimes the "Royal Arch of Enoch." It is one of the most interesting and impressive of what are called the Ineffable degrees. Its legend refers to Enoch and to the method by which, notwithstanding the destructive influence of the deluge and the lapse of time, he was enabled to preserve important secrets to be afterwards communicated to the Craft. According to the present ritual, its principal officers are a Thrice Puissant Grand Master, representing King Solomon, and two Wardens, representing the King of Tyre and the Inspector Adoniram. Bodies of this degree are called Chapters. The color is black strewed with tears. The jewel is a circular medal of gold, around which is inscribed the following letters: R. S. R. S. T. P. S. R. I. A. Y. E. S., with the date *Anno Enochi* 2995. On the reverse is a blazing triangle with the Tetragrammaton in the centre in Samaritan letters.

This degree claims great importance in the history of Masonic ritualism. It is found, under various modifications, in almost all the Rites; and, indeed, without it, or something like it, the symbolism of Freemasonry cannot be considered as complete. Indebted for its origin to the inventive genius of the Chevalier Ramsay, it was adopted by the Council of the Emperors of the East and West, whence it passed into the Ancient and Accepted Rite. Brought by Ramsay into England,—where, however, he failed to secure its adoption, — it subsequently gave rise to the Royal Arch of Dermott and that of Dunckerley. Though entirely different in its legend from the Royal Arch of the York and American Rites, its symbolic design is the same, for one common thought of a treasure lost and found pervades them all. Vassal, who is exceedingly flippant in much that he has written of Ecossism, says of this degree, that, "considered under its moral and religious aspects, it offers nothing either instructive or useful." It is evident that he understood nothing of its true symbolism.

Knight of the North. (*Chevalier du Nord.*) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais. Thory mentions another degree called Sublime Knight of the North, which he says is the same as one in the collection of Peuvret, which has the singular title of Daybreak of the Rough Ashlar, *Point du Jour de la Pierre Brute.*

Knight of the Phœnix. (*Chevalier du Phénix.*) The fourth degree of the Philosophic Scottish Rite.

Knight of the Prussian Eagle. (*Chevalier de l'Aigle Prussien.*) A degree in the collection of Hécart.

Knight of the Purificatory. (*Chevalier du Purificatoire.*) The sixteenth degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Pyramid. (*Chevalier de la Pyramide.*) The seventh degree of the Kabbalistic Rite.

Knight of the Rainbow. (*Chevalier de l'Arc-en-ciel.*) The sixty-eighth degree of the Rite of Mizraim.

Knight of the Red Cross. This degree, whose legend dates it far anterior to the Christian era, and in the reign of Darius, has no analogy with the chivalric orders of knighthood. It is purely Masonic, and intimately connected with the Royal Arch degree, of which, in fact, it ought rightly to be considered as an appendage. It is, however, now always conferred in a Commandery of Knights Templars in this country, and is given as a preliminary to reception in that degree. Formerly, the degree was sometimes conferred in an independent council, which Webb (edit. 1812, p. 123,) defines to be "a council that derives its authority immediately from the Grand Encampment unconnected with an Encampment of Knights Templars." The embassy of Zerubbabel and four other Jewish chiefs to the court of Darius to obtain the protection of that monarch from the encroachments of the Samaritans, who interrupted the labors in the reconstruction of the Temple, constitutes the legend of the Red Cross degree. The history of this embassy is found in the eleventh book of the *Antiquities* of Josephus, whence the Masonic ritualists have undoubtedly taken it. The only authority of Josephus is the apocryphal record of Esdras, and the authenticity of the whole transaction is doubted or denied by modern historians. The legend is as follows: After the death of Cyrus, the Jews, who had been released by him from their captivity, and permitted to return to Jerusalem, for the purpose of rebuilding the Temple, found themselves obstructed in the undertaking by the neighboring nations, and especially by the Samaritans. Hereupon they sent an embassy, at the head of which was their prince, Zerubbabel, to Darius, the successor of Cyrus, to crave his interposition and protection. Zerubbabel, awaiting a favorable opportunity, succeeded not only in obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events, Darius is said to have instituted a new order, and called it the Knights of the East. They afterwards assumed their present name from the red cross borne in their banners. Webb, or whoever else introduced it into the American Templar system, undoubtedly took it from the sixteenth degree, or Prince of Jerusalem of the Ancient and Accepted Rite. It has, within a few years, been carried into England, under the title of the "Red Cross of Babylon." In New Brunswick, it has been connected with Cryptic Masonry. It is there as much out of place as it is in a Commandery of Knights Templars. Its only true connection is with the Royal Arch degree.

Knight of the Red Eagle. (*Chevalier de l'Aigle rouge.*) The thirty-ninth degree of the Rite of Mizraim. The red eagle forms a part of the arms of the House of Brandenburg, and the Order of Knights of the Red Eagle was instituted, in 1705, by George William, hereditary Prince of Bayreuth. In 1792, it was placed among the Prussian orders. The Masonic degree has no connection with the political order. The Mizraimites appropriated all titles that they fancied.

Knight of the Rose. (*Chevalier de la Rose.*) The Order of the Knights and Ladies of the Rose (*Chevaliers et Chevalieres de la Rose*) was an order of adoptive or androgynous Masonry, invented in France towards the close of the eighteenth century. M. de Chaumont, the Masonic secretary of the Duc de Chartres, was its author. The principal seat of the order was at Paris. The hall of meeting was called the Temple of Love. It was ornamented with garlands of flowers, and hung round with escutcheons on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and female, who were styled the Hierophant and the High Priestess. The former initiated men, and the latter, women. In the initiations, the Hierophant was assisted by a conductor or deacon called Sentiment, and the High Priestess by a conductress or deaconess called Discretion. The members received the title of Knights and Nymphs. The Knights wore a crown of myrtle, the Nymphs, a crown of roses. The Hierophant and High Priestess wore, in addition, a rose-colored scarf, on which were embroidered two doves within a wreath of myrtle. During the time of initiation, the hall was lit with a single dull taper, but afterwards it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the conductor or conductress, divested of all weapons, jewels, or money, hoodwinked, loaded with chains, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Brother Sentiment then introduced the candidate by order of the

Hierophant or High Priestess, and he or she was asked his or her name, country, condition of life, and, lastly, what he or she was seeking. To this the answer was, "Happiness."

The next question proposed was, "What is your age?" The candidate, if a male, replied, "The age to love;" if a female, "The age to please and to be loved."

The candidates were then interrogated concerning their private opinions and conduct in relation to matters of gallantry. The chains were then taken from them, and they were invested with garlands of flowers which were called "the chains of love." In this condition they were made to traverse the apartment from one extremity to another, and then back in a contrary direction, over a path inscribed with love-knots. The following obligation was then administered:

"I promise and swear by the Grand Master of the Universe never to reveal the secrets of the Order of the Rose; and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the roses of happiness may I find nothing but the thorns of repentance."

The candidates were then conducted to the mysterious groves in the neighborhood of the Temple of Love, where the Knights received a crown of myrtle, and the Nymphs a simple rose. During this time a soft, melodious march was played by the orchestra. After this, the candidates were conducted to the altar of mystery, placed at the foot of the Hierophant's throne, and there incense was offered up to Venus and her son. If it was a Knight who had been initiated, he now exchanged his crown of myrtle for the rose of the last initiated Nymph; and if a Nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The Hierophant now read a copy of verses in honor of the god of Mystery, and the bandage was at length taken from the eyes of the candidate. Delicious music and brilliant lights now added to the charms of this enchanting scene, in the midst of which the Hierophant communicated to the candidate the modes of recognition peculier to the Order.

The Order had but a brief existence. In 1784, F. B. von Grossing invented, in Germany, an Order bearing a similar name, but its duration was as ephemeral as that of the French one.

Knight of the Rosy and Triple Cross. (*Chevalier de la Rose et Triple Croix.*) A degree in the Archives of the Lodge of St. Louis des Amis Réunis at Calais.

Knight of the Rosy Cross. See *Rosy Cross.*

Knight of the Round-Table. (*Chevalier de la Table ronde.*) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knight of the Round-Table of King Arthur. (*Chevalier de la Table ronde du Roi Arthur.*) 1. Thory says that this is a degree of the Primitive Rite; but I can find no such degree in the nomenclature of the Rite.

2. I have seen the manuscript of a degree of this name written many years ago, which was in the possession of Brother C. W. Moore, of Boston. It was an honorary degree, and referred, if I recollect aright, to the poetic legend of King Arthur and his knights.

Knight of the Royal Axe. (*Chevalier de la royale Hache.*) The twenty-second degree of the Ancient and Accepted Scottish Rite, called also Prince of Libanus, or Lebanon. It was instituted to record the memorable services rendered to Masonry by the "mighty cedars of Lebanon." The legend of the degree informs us that the Sidonians were employed in cutting cedars on Mount Libanus or Lebanon for the construction of Noah's ark. Their descendants subsequently cut cedars from the same place for the ark of the covenant; and the descendants of these were again employed in the same offices, and in the same place, in obtaining materials for building Solomon's Temple. Lastly, Zerubbabel employed them in cutting the cedars of Lebanon for the use of the second Temple. This celebrated nation formed colleges on Mount Lebanon, and in their labors always adored the Great Architect of the Universe. I have no doubt that this last sentence refers to the Druses, that secret sect of Theists who still reside upon Mount Lebanon and in the adjacent parts of Syria and Palestine, and whose mysterious ceremonies have attracted so much of the curiosity of Eastern travellers.

The apron of the Knights of the Royal Axe is white, lined and bordered with purple. On it is painted a round-table, on which are laid several architectural plans. On the flap is a three-headed serpent. The jewel is a golden axe, having on the handle and blade the initials of several personages illustrious in the history of Masonry. The places of meeting in this degree are called "Colleges." This degree is especially interesting to the Masonic scholar in consequence of its evident reference to the mystical association of the Druses, whose connection with the Templars at the time of the Crusades forms a yet to be investigated episode in the history of Freemasonry.

Knight of the Sacred Moun-

tain. (*Chevalier de la Montagne Sacrée.*) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knight of the Sanctuary. (*Chevalier du Sanctuaire.*) The eleventh degree of the Rite of the East according to the collection of Fustier.

Knight of the Sepulchre. The sixth degree of the system of the Grand Lodge Royal York at Berlin.

Knight of the South. (*Chevalier du Sud.*) The eighth degree of the Swedish Rite, better known as the Favorite of St. John.

Knight of the Star. (*Chevalier de l'Etoile.*) A degree in the collection of Pyron.

Knight of the Sun. (*Chevalier du Soleil.*) The twenty-eighth degree of the Ancient and Accepted Scottish Rite, called also Prince of the Sun, Prince Adept, and Key of Masonry, or Chaos Disentangled. It is a Kabbalistic and Hermetic degree, and its instructions and symbols are full of the Kabbala and Alchemy. Thus, one of its favorite words is Stibium, which, with the Hermetic Philosophers, meant the primal matter of all things. The principal officers are Father Adam and Brother Truth, allegorizing in the old rituals the search of Man after Truth. The other officers are named after the seven chief angels, and the brethren are called Sylphs, or, in the American ritual, Aralim or Heroes. The jewel is a golden sun, having on its reverse a hemisphere with the six northern signs of the zodiac. There is but one light in the Lodge, which shines through a globe of glass.

This degree is not confined to the Scottish Rite, but is found sometimes with a different name, but with the same Hermetic design, more or less developed in other Rites. Ragon, with whom Delaunay and Chemin-Dupontès concur, says that it is not, like many of the high degrees, a mere modern invention, but that it is of the highest antiquity; and was, in fact, the last degree of the ancient initiations teaching, under an Hermetic appearance, the doctrines of natural religion, which formed an essential part of the Mysteries. But Ragon must here evidently refer to the general, philosophic design rather than to the particular organization of the degree. Thory, with more plausibility, ascribes its invention as a Masonic degree to Pernetty, the founder of the Hermetic Rite. Of all the high degrees, it is, perhaps, the most important and the most interesting to the scholar who desires to investigate the true secret of the Order. Its old catechisms, now unfortunately too much neglected, are full of suggestive thoughts, and in its modern ritual, for which we are indebted to the inventive genius of Brother Albert Pike, it is by far the most learned and philosophical of the Scottish degrees.

Knight of the Sword. (*Chevalier de l'Epée.*) One of the titles of the Scottish Rite degree of Knight of the East. So called in allusion to the legend that the Masons at the second Temple worked with the trowel in one hand and the sword in the other. Du Cange, on the authority of Arnoldus Lubeckius, describes an Order, in the Middle Ages, of Knights of the Sword, (*Milites Gladii,*) who, having vowed to wield the sword for God's service, wore a sword embroidered on their mantles as a sign of their profession, whence they took their name. But it was not connected with the Masonic degree.

Knight of the Tabernacle. In the Minute Book of the "Grand Lodge of all England," extracts from which are given by Bro. Hughan in his *Unpublished Records*, we find the expression *Knight of the Tabernacle*, used in the year 1780, as synonymous with *Knight Templar*.

Knight of the Tabernacle of the Divine Truths. (*Chevalier du Tabernacle des Verités divines.*) A degree cited in the nomenclature of Fustier.

Knight of the Temple. (*Chevalier du Temple.*) This degree is common to all the systems of Masonry founded on the Templar doctrine.

1. It is a synonym of Knight Templar.
2. The eighth degree of the Rite of the Philalethes.
3. The sixty-ninth degree of the collection of the Metropolitan Chapter of France.
4. The sixth degree of the Clerks of Strict Observance.
5. The ninth degree of the Rite of the East according to the nomenclature of Fustier.
6. The thirty-sixth degree of the Rite of Mizraim.

Knight of the Three Kings. An American side degree of but little importance. Its history connects it with the dedication of the first Temple, the conferrer of the degree representing King Solomon. Its moral tendency appears to be the inculcation of reconciliation of grievances among Masons by friendly conference. It may be conferred by any Master Mason on another.

Knight of the Throne. (*Chevalier du Trône.*) The second degree of the Rite of the East according to the nomenclature of Fustier.

Knight of the Triple Cross. (*Chevalier de la Triple Croix.*) The sixty-sixth degree of the collection of the Metropolitan Chapter of France.

Knight of the Triple Period.

(*Chevalier de la Triple Période.*) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knight of the Triple Sword. (*Chevalier de la Triple Epée.*) A degree in the collection of Pyron.

Knight of the Two Crowned Eagles. (*Chevalier des teux Aigles Couronnées.*) The twenty-second degree of the collection of the Metropolitan Chapter of France.

Knight of the West. (*Chevalier d' Occident.*) 1. The sixty-fourth degree of the collection of the Metropolitan Chapter of France. 2. The forty-seventh degree of the Rite of Mizraim.

Knight of the White and Black Eagle. (*Chevalier de l' Aigle blanc et noir.*) One of the titles of the thirtieth degree of the Ancient and Accepted Scottish Rite, or Knight Kadosh. In the Rite of Perfection of the Emperors of the East and West, it constituted the twenty-fourth degree, under the title of Knight Commander of the White and Black Eagle. The white eagle was the emblem of the eastern empire, and the black of the western. Hence we have the Knights of the White Eagle in Russia, and the Knights of the Black Eagle in Prussia, as orders of chivalry. The two combined were, therefore, appropriately (so far as the title is concerned) adopted by the Council which assumed Masonic jurisdiction over both empires.

Knight of the White Eagle. The sixty-fourth degree of the Rite of Mizraim. As a political order, that of the Knights of the White Eagle were instituted by Wladistas, King of Poland, in 1325. It is still conferred by the Czar of Russia.

Knight of Unction. (*Chevalier d' Onction.*) The fifty-first degree of the collection of the Metropolitan Chapter of France.

Knight, Perfect. (*Chevalier Parfait.*) A degree of the Ancient Chapter of Clermont, found in the Archives of the Mother Lodge of the Philosophic Rite.

Knight, Professed. See *Eques Professus.*

Knight, Prussian. See *Noachite.* Also the thirty-fifth degree of the Rite of Mizraim.

Knight Rower. (*Chevalier Rameur.*) The Order of the Knights and Ladies Rowers (*Ordre des Chevaliers Rameurs et Chevalieres Rameures*) was an androgynous and adoptive Rite, founded at the city of Rouen, in France, in 1738, and was therefore one of the earliest instances of the adoptive system. It met with very little success.

Knight, Royal Victorious. (*Chevalier royal Victorieux.*) A degree formerly conferred in the Chapter attached to the Grand Orient of Bologne.

Knight, Sacrificing. (*Chevalier Sacrifiant.*) A degree found in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Knights of the East, Council of. (*Conseil des Chevaliers d' Orient.*) A Chapter of High Degrees, under this name, was established at Paris, on July 22, 1762, by one Pirlet, a tailor, as the rival of the Council of Emperors of the East and West. Baron de Tschoudy became one of its members.

Knight Templar. The piety or the superstition of the age had induced multitudes of pilgrims in the eleventh and twelfth centuries to visit Jerusalem for the purpose of offering their devotions at the sepulchre of the Lord and the other holy places in that city. Many of these religious wanderers were weak or aged, almost all of them unarmed, and thousands of them were subjected to insult, to pillage, and often to death, inflicted by the hordes of Arabs who, even after the capture of Jerusalem by the Christians, continued to infest the sea-coast of Palestine and the roads to the capital.

To protect the pious pilgrims thus exposed to plunder and bodily outrage, nine French knights, the followers of Baldwyn, united, in the year 1118, in a military confraternity or brotherhood in arms, and entered into a solemn compact to aid each other in clearing the roads, and in defending the pilgrims in their passage to the holy city.

Two of these knights were Hugh de Payens and Godfrey de St. Aldemar. Raynouard (*Les Templiers*) says that the names of the other seven have not been preserved in history, but Wilke (*Geschichte des T. H. Ordens*) gives them as Roral, Gundemar, Godfrey Bisol, Payens de Montidier, Archibald de St. Aman, André de Montbar, and the Count of Provence.

Uniting the monastic with the military character, they took, in the presence of the Patriarch of Jerusalem, the usual vows of poverty, chastity, and obedience, and with great humility assumed the title of "Poor Fellow Soldiers of Christ." Baldwyn, the King of Jerusalem, assigned for their residence a part of his palace which stood near the former site at the Temple; and the Abbot and Canons of the Temple gave them, as a place in which to store their arms and magazines, the street between the palace and the Temple, whence they derived the name of Templars; a title which they ever afterwards retained.

Raynouard says that Baldwyn sent Hugh de Payens to Europe to solicit a new cru-

sade, and that while there he presented his companions to Pope Honorius II., from whom he craved permission to form a religious military order in imitation of that of the Hospitallers. The pontiff referred them to the ecclesiastical council which was then in session at Troyes, in Champagne. Thither De Payens repaired, and represented to the fathers the vocation of himself and his companions as defenders of the pilgrim; the enterprise was approved, and St. Bernard was directed to prescribe a rule for the infant Order.

This rule, in which the knights of the Order are called *Pauperes commilitis Christi et Templi Salomonis*, or "The Poor Fellow Soldiers of Christ and of the Temple of Solomon," is still extant. It consists of seventy-two chapters, the details of which are remarkable for their ascetic character. It enjoined severe devotional exercises, self-mortification, fasting, and prayer. It prescribed for the professed knights white garments as a symbol of a pure life; esquires and retainers were to be clothed in black. To the white dress, Pope Eugenius II. subsequently added a red cross, to be worn on the left breast as a symbol of martyrdom.

Hugh de Payens, thus provided with a rule that gave permanence to his Order,and encouraged by the approval of the Church, returned to Jerusalem, carrying with him many recruits from among the noblest families of Europe.

The Templars soon became pre-eminently distinguished as warriors of the cross. St. Bernard, who visited them in their Temple retreat, speaks in the warmest terms of their self-denial, their frugality, their modesty, their piety, and their bravery. "Their arms," he says, "are their only finery, and they use them with courage, without dreading either the number or the strength of the barbarians. All their confidence is in the Lord of Hosts, and in fighting for his cause they seek a sure victory or a Christian and honorable death."

Their banner was the Beauseant, of divided white and black, indicative of peace to their friends, but destruction to their foes. At their reception each Templar swore never to turn his back on three enemies, but should he be alone, to fight them if they were infidels. It was their wont to say that a Templar ought either to vanquish or die, since he had nothing to give for his ransom but his girdle and his knife.

The Order of the Temple, at first exceedingly simple in its organization, became in a short time very complicated. In the twelfth century it was divided into three classes, which were Knights, Chaplains, and Serving Brethren.

1. *The Knights.* It was required that whoever presented himself for admission into the Order must prove that he was sprung from a knightly family, and was born in lawful wedlock; that he was free from all previous obligations; that he was neither married nor betrothed; that he had not made any vows of reception in another Order; that he was not involved in debt; and finally, that he was of a sound and healthy constitution of body.

2. *The Chaplains.* The Order of the Temple, unlike that of the Hospitallers, consisted at first only of laymen. But the bull of Pope Alexander III., issued in 1162, gave the Templars permission to receive into their houses spiritual persons who were not bound by previous vows, the technical name of whom was chaplains. They were required to serve a novitiate of a year. The reception was, except in a few points not applicable to the clergy, the same as that of the knights, and they were required to take only the three vows of poverty, chastity, and obedience. Their duties were to perform all religious offices, and to officiate at all the ceremonies of the Order, such as the admission of members at installations, etc. Their privileges were, however, unimportant, and consisted principally in sitting next to the Master, and being first served at table.

3. *The Serving Brethren.* The only qualification required of the serving brethren, was, that they should be free born and not slaves; yet it is not to be supposed that all the persons of this class were of mean condition. Many men, not of noble birth, but of wealth and high position, were found among the serving brethren. They fought in the field under the knights, and performed at home the menial offices of the household. At first there was but one class of them, but afterwards they were divided into two — the *Brethren-at-Arms*, and the *Handicraft Brethren.* The former were the soldiers of the Order. The latter, who were the most esteemed, remained in the Preceptories, and exercised their various trades, such as those of farriers, armorers, etc. The reception of the serving brethren did not differ, except in some necessary particulars, from that of the knights. They were, however, by the accident of their birth, precluded from promotion out of their class.

Besides these three classes there was a fourth, — not, however, living in the bosom of the Order, — who were called *Affiliati* or the *Affiliated.* These were persons of various ranks and of both sexes, who were recognized by the Order, though not openly connected with it, as entitled to its protection, and admitted to a participation in some of its privileges, such as protection

from the interdicts of the Church, which did not apply to the members of the Order.

There was also a class called *Donates* or *Donats*. These were either youths whom their parents destined for the service of the Order when they had attained the proper age, or adults who had bound themselves to aid and assist the Order so long as they lived, solely from their admiration of it, and a desire to share its honors.

Over these presided the Grand Master, more usually styled, in the early days of the Order, simply the Master of the Temple. In the treaty of peace executed in 1178, between the Templars and the Hospitallers, Odo de St. Armand calls himself "Humble Master of the Order of the Temple." But in after times this spirit of humility was lost sight of, and the title of Grand Master was generally accorded to him. His allowances were suitable to the distinguished rank he held, for in the best days of the Order the Grand Master was considered as the equal of a sovereign.

The Grand Master resided originally at Jerusalem; afterwards, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land; he consequently never resided in Europe. He was elected for life from among the knights in the following manner. On the death of the Grand Master, a Grand Prior was chosen to administer the affairs of the Order until a successor could be elected. When the day which had been appointed for the election arrived, the Chapter usually assembled at the chief seat of the Order; three or more of the most esteemed knights were then proposed; the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the electing Prior. An Assistant was then associated with him, in the person of another knight. These two remained all night in the chapel, engaged in prayer. In the morning, they chose two others, and these four, two more, and so on until the number of twelve (that of the apostles) had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed, it was announced to the assembled brethren; and when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Brother N., to be our Master." Then, turning to the brethren, he said, "Beloved Sirs and Brethren, give thanks unto God; behold here our Master." The Chaplains then chanted the *Te Deum;* and the brethren, taking their new Master in their arms, carried him into the chapel and placed him before the altar, where he continued kneeling, while the brethren prayed, and the Chaplains repeated the *Kyrie Eleison*, the *Pater Noster*, and other devotional exercises.

Next in rank to the Grand Master was the *Seneschal*, who was his representative and lieutenant. Then came the *Marshal*, who was the General of the Order. Next was the *Treasurer*, an office that was always united with that of Grand Preceptor of Jerusalem. He was the Admiral of the Order. The *Draper*, the next officer in rank, had charge of the clothing of the Order. He was a kind of Commissary General. The *Turcopolier* was the Commander of the light-horse. There was also a class of officers called *Visitors*, whose duties, as their name imports, was to visit the different Provinces, and correct abuses. There were also some subordinate offices appropriated to the Serving Brethren, such as *Sub-Marshal*, *Standard-Bearer*, *Farrier*, etc.

These officers, with the Grand Preceptors of the Provinces and the most distinguished knights who could attend, constituted the General Chapter or great legislative assembly of the Order, where all laws and regulations were made and great officers elected. This assembly was not often convened, and in the intervals its powers were exercised by the Chapter of Jerusalem.

The Order thus organized, as it increased in prosperity and augmented its possessions in the East and in Europe, was divided into Provinces, each of which was governed by a Grand Preceptor or Grand Prior; for the titles were indiscriminately used. That, however, of Preceptor was peculiar to the Templars, while that of Prior was common both to them and to the Knights Hospitallers of St. John. These Provinces were fifteen in number, and were as follows: Jerusalem, Tripolis, Antioch, Cyprus, Portugal, Castile and Leon, Aragon, France and Auvergne, Normandy, Aquitaine, Provence, England, including Scotland and Ireland; Germany, Upper and Central Italy, and Apulia and Sicily. Hence it will be seen that there was no part of Europe, except the impoverished kingdoms of Denmark, Sweden, and Norway, where the Templars had not extended their possessions and their influence.

In all the Provinces there were numerous temple-houses called Preceptories, presided over by a Preceptor. In each of the larger Preceptories there was a Chapter, in which local regulations were made and members were received into the Order.

The reception of a knight into the Order was a very solemn ceremonial. It was secret, none but members of the Order being

permitted to be present. In this it differed from that of the Knights of Malta, whose form of reception was open and public; and it is to this difference, between a public reception and a secret initiation, that may, perhaps, be attributed a portion of the spirit of persecution exhibited by the Church to the Order in its latter days.

Of this reception, the best and most authentic account is given by Münter in his *Statutenbuch des Ordens der Tempelherren*, (pp. 29–42,) and on that I shall principally rely.

On the day of the reception, the Master and the knights being in the Chapter, the Master said:

"Beloved Knights and Brethren, ye see that the majority are willing that this man shall be received as a brother. If there be among you any one who knows anything concerning him, wherefor he cannot rightfully become a brother, let him say so. For it is better that this should be made known beforehand than after he has been brought before us." All being silent, the candidate is conducted into an adjoining chamber. Two or three of the oldest knights are sent to him to warn him of the difficulties and hardships that he will have to encounter; or, as the Benedictine rule says, all the hard and rough ways that lead to God — "omnia dura et aspera, per quæ itur ad Deum."

They commenced by saying: "Brother, do you seek the fellowship of the Order?" If he replied affirmatively, they warned him of the rigorous services which would be demanded of him. Should he reply that he was willing to endure all for the sake of God and to become the slave of the Order, they further asked him if he were married or betrothed; if he had ever entered any other Order; if he owed more than he could pay; if he was of sound body; and if he was of free condition? If his replies were satisfactory, his examiners returned to the Chapter room and made report; whereupon the Master again inquired if any one present knew anything against the candidate. All being silent, he asked: "Are you willing that he should be received in God's name;" and all the knights answered: "Let him be received in God's name." His examiners then returned to him and asked him if he still persisted in his intention. If he replied that he did, they gave him the necessary instructions how he should act, and led him to the door of the Chapter room. There entering he cast himself on his knees before the Master, with folded hands, and said: "Sir, I am come before God, before you and the brethren, and pray and beseech you, for God and our dear Lady's sake, to admit me into your fellowship and to the good deeds of the Order, as one who will for all his life long be the servant and slave of the Order."

The Master replied: "Beloved Brother, you are desirous of a great matter, for you see nothing but the outward shell of our Order. It is only the outward shell when you see that we have fine horses and rich caparisons, that we eat and drink well, and are splendidly clothed. From this you conclude that you will be well off with us. But you know not the rigorous maxims which are in our interior. For it is a hard matter for you, who are your own master, to become the servant of another. You will hardly be able to perform, in future, what you wish yourself. For when you wish to be on this side of the sea, you will be sent to the other side; when you will wish to be in Acre, you will be sent to the district of Antioch, to Tripolis, or to Armenia; or you will be sent to Apulia, to Sicily, or to Lombardy, or to Burgundy, France, England, or any other country where we have houses and possessions. When you will wish to sleep, you will be ordered to watch; when you will wish to watch, then you will be ordered to go to bed; when you will wish to eat, then you will be ordered to do something else. And as both we and you might suffer great inconvenience from what you have, mayhap, concealed from us, look here on the holy Evangelists and the word of God, and answer the truth to the questions which we shall put to you; for if you lie, you will be perjured, and may be expelled the Order, from which God keep you!"

The questions which had been before asked him by his examiners were then repeated more at large, with the additional one whether he had made any contract with a Templar or any other person to secure his admission.

His answers being satisfactory, the Master proceeded: "Beloved Brother, take good heed that you have spoken truth to us, for should you in any one point have spoken falsely, you would be put out of the Order, from which God preserve you. Now, beloved Brother, heed well what we shall say to you. Do you promise God and Mary, our dear Lady, that your life long you will be obedient to the Master of the Temple and the Prior who is set over you?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, all your life long to live chaste in your body?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, your life long to observe the laudable manners and customs of our Order, those which now are and those which

the Master and knights may hereafter ordain?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, that your life long you will, with the power and strength that God gives you, help to conquer the holy land of Jerusalem, and with your best power you will help to keep and guard that which the Christians possess?"

"Yes, Sir, God willing."

"Do you promise God and Mary, our dear Lady, never to hold this Order for stronger or weaker, for worse or for better, but with the permission of the Master or the convent which has the authority?"

"Yes, Sir, God willing."

"Finally, do you promise God and Mary, our dear Lady, that you will never be present when a Christian shall be unjustly and unlawfully despoiled of his heritage, and that you will never by counsel or act take part therein?"

"Yes, Sir, God willing."

Then the Master said: "Thus, in the name of God and Mary our dear Lady, and in the name of St. Peter of Rome, and our Father the Pope, and in the name of all the Brethren of the Temple, we receive you to all the good works of the Order which have been done from the beginning, and shall be done to the end, you, your father, your mother, and all your lineage, who you are willing shall have a share therein. In like manner do you receive us into all the good works which you have done or shall do. We assure you bread and water, and the poor clothing of the Order, and toil and labor in abundance."

The Chaplain then read the 133d Psalm and the prayer of the Holy Ghost, *Deus qui corda fidelium*, and the brethren repeated the Lord's prayer. The Prior and the Chaplain gave the recipient the fraternal kiss. He was then seated before the Master, who delivered to him a discourse on his duties and obligations as a member of the Order.

These duties may be thus summed up. He was never to assault a Christian, nor swear, nor receive any attendance from a woman without the permission of his superiors; not to kiss a woman, even his mother or sister; to hold no child to the baptismal font; and to abuse no man, but to be courteous to all. He was to sleep in a linen shirt, drawers and hose, and girded with a small girdle; to attend divine service punctually, and to begin and end his meals with a prayer.

Such is the formula of reception, which has been collected by Münter from the most authentic sources. It is evident, however, that it is not complete. The secret parts of the ritual are omitted, so that the formula is here something like what a Freemason would call the monitorial part of the instruction. Münter does not even give the form of the oath taken by the candidate; although Raynouard says that it is preserved in the Archives of the Abbey of Alcobaza, in Aragon, and gives it in the following words, on the authority of Henriguez in his *Regula, etc., Ordinis Cisterniensis.*

"I swear to consecrate my discourse, my arms, my faculties, and my life, to the defence of the sacred mysteries of the faith, and to that of the unity of God. I also promise to be submissive and obedient to the Grand Master of the Order. . . . . At all times that it may be necessary, I will cross the seas to go to battle; I will contribute succor against infidel kings and princes; I will not turn my back on three foes; and even if I be alone, I will fight them if they are infidels."

The fact that the Templars had a secret initiation is now generally conceded, although a few writers have denied it. But the circumstantial evidence in its favor is too great to be overcome by anything except positive proof to the contrary, which has never been adduced. It is known that at these receptions none but members of the Order were admitted; a prohibition which would have been unnecessary if the ceremonies had not been secret. In the meetings of the General Chapter of the Order, even the Pope's Legate was refused admission.

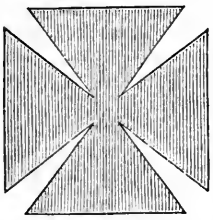
It would not be fair to quote the one hundred and twenty accusations preferred against the Templars by Clement, because they were undoubtedly malicious falsehoods invented by an unprincipled Pontiff pandering to the cupidity of an avaricious monarch; but yet some of them are of such a nature as to indicate what was the general belief of men at the time. Thus, Art. 32 says: "Quod receptiones istius clandestine faciebant;" *i. e. that they were wont to have their receptions in secret.* The 100th is in these words: "Quod sic se includunt ad tenenda capitula ut omnes januas domus et ecclesiæ in quibus tenent capitula ferment adeo firmiter quod nullus sit nec esse possit accessus ad eos nec juxta: ut possit quicunque videre vel audire de factis vel dictis eorum;" *i. e., that when they held their Chapters, they shut all the doors of the house or church in which they met so closely that no one could approach near enough to see or hear what they were doing and saying.* And the next article is more particular, for it states that, to secure themselves against eavesdroppers, they were accustomed to place a watch, as we should now say a tiler, upon the roof of the house, "excubicum super

tectum," who could give the necessary warning.

Of course it is impossible to obtain an accurate knowledge of all the details of this secret reception of the ancient Templars, since it must have been generally oral; but I have always been inclined to think, from allusions here and there scattered through the history of their customs, that many of its features have descended to us, and are to be found in the ritual of initiation practised by the Masonic Knights Templars.

The dress of the Templars was prescribed for them by St. Bernard, in the rule which he composed for the government of the Order, and is thus described in chapter xx.

"To all the professed knights, both in winter and summer, we give, if they can be procured, *white garments*, that those who have cast behind them a dark life, may know that they are to commend themselves to their Creator by a pure and white life."



The white mantle was therefore the peculiar vestment of the Templars, as the black was of the Hospitallers. Subsequently, for at first they wore no cross, Pope Eugenius III. gave them a red cross pattée as a symbol of martyrdom, which they were directed to wear on the left breast, just over the heart.

The general direction of St. Bernard as to clothing was afterwards expanded, so that the dress of a Templar consisted of a long, white tunic, nearly resembling that of a priest's in shape, with a red cross on the front and back; under this was his linen shirt clasped by a girdle. Over all was the white mantle with the red cross pattée. The head was covered by a cap or hood attached to the mantle. The arms were a sword, lance, mace, and shield. Although at first the Order adopted as a seal the representation of two knights riding on one horse, as a mark of their poverty, subsequently each knight was provided with three horses, and an esquire selected usually from the class of Serving Brethren.

To write the history of the Templar Order for the two centuries of its existence would, says Addison, be to write the Latin history of Palestine, and would occupy a volume. Its details would be accounts of glorious struggles with the infidel in defence of the holy land, and of Christian pilgrimage, sometimes successful and often disastrous; of arid sands well moistened with the blood of Christian and Saracen warriors; of disreputable contests with its rival of St. John; of final forced departure from the places which its prowess had conquered, but which it had not strength to hold, and of a few years of luxurious, and it may be of licentious indolence, terminated by a cruel martyrdom and dissolution.

The fall of Acre in 1292, under the vigorous assault of the Sultan Mansour, led at once to the evacuation of Palestine by the Christians. The Knights Hospitallers of St. John of Jerusalem, afterwards called Knights of Rhodes, and then of Malta, betook themselves to Rhodes, where the former, assuming a naval character, resumed the warfare in their galleys against the Mohammedans. The Templars, after a brief stay in the island of Cyprus, retired to their different Preceptories in Europe.

Porter (*Hist. K. of Malta*, i. 174,) has no panegyric for these recreant knights. After eulogizing the Hospitallers for the persevering energy with which, from their island home of Rhodes, they continued the war with the infidels, he says:

"The Templar, on the other hand, after a brief sojourn in Cyprus, instead of rendering the smallest assistance to his chivalrous and knightly brethren in their new undertaking, hurried with unseemly haste to his numerous wealthy European Preceptories, where the grossness of his licentiousness, the height of his luxury, and the arrogance of his pride, soon rendered him an object of the most invincible hatred among those who possessed ample power to accomplish his overthrow. During these last years of their existence little can be said in defence of the Order; and although the barbarous cruelty with which their extinction was accomplished has raised a feeling of compassion in their behalf, which bids fair to efface the memory of their crimes, still it cannot be denied that they had of late years so far deviated from the original purposes of their Institution as to render them highly unfit depositaries of that wealth which had been bequeathed to them for purposes so widely different from those to which they had appropriated it."

The act of cruelty and of injustice by which the Templar Order was dissolved in the fourteenth century, has bequeathed an inglorious memory on the names of the infamous king, and no less infamous pope who accomplished it. In the beginning of the fourteenth century, the throne of France was filled by Philip the Fair, an ambitious, a vindictive, and an avaricious prince. In his celebrated controversy with Pope Boniface, the Templars had, as was usual with them, sided with the pontiff and opposed the king; this act excited his hatred: the Order was enormously wealthy; this aroused

his avarice: their power interfered with his designs of political aggrandizement; and this alarmed his ambition. He, therefore, secretly concerted with Pope Clement V. a plan for their destruction, and the appropriation of their revenues. Clement, by his direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on some matters of great importance to the Order. De Molay obeyed the summons, and arrived in the beginning of 1307 at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and, on the thirteenth of October following, every knight in France was, in consequence of the secret orders of the king, arrested on the pretended charge of idolatry, and other enormous crimes, of which Squin de Flexian, a renegade and expelled Prior of the Order, was said to have confessed that the knights were guilty in their secret Chapters.

What these charges were has not been left to conjecture. Pope Clement sent a list of the articles of accusation, amounting to one hundred and twenty in number, to all the archbishops, bishops, and Papal commissaries upon which to examine the knights who should be brought before them. This list is still in existence, and in it we find such charges as these. 1. That they required those who were received into the Order to abjure Christ, the Blessed Virgin, and all the saints. 7. That they denied that Christ had suffered for man's redemption. 9. That they made their recipient spit upon the cross or the crucifix. 14. That they worshipped a cat in their assemblies. 16. That they did not believe in the eucharistic sacrifice. 20. That they said that the Grand Master had the power of absolution. 26. That they practised obscene ceremonies in their receptions. 32. That their receptions were secret; a charge repeated in articles 97, 98, 99, 100, and 101, in different forms. 42. That they had an idol, which was a head with one or with three faces, and sometimes a human skull. 52, 53. That they exercised magic arts.

On such preposterous charges as these the knights were tried, and of course, as a foregone conclusion condemned. On the 12th of May, 1310, fifty-four of the knights were publicly burnt, and on the 18th of March, 1313, De Molay, the Grand Master, and the three principal dignitaries of the order, suffered the same fate. They died faithfully asserting their innocence of all the crimes imputed to them. The Order was now, by the energy of the king of France, assisted by the spiritual authority of the pope, suppressed throughout Europe. So much of its vast possessions as were not appropriated by the different sovereigns to their own use, or to that of their favorites, was bestowed upon the Order of the Knights of Malta, whose acceptance of the donation did not tend to diminish the ill feeling which had always existed between the members of the two Orders.

As to the story of the continuation of the Order, after the death of James de Molay, by Johannes Larmenius, under the authority of a charter of transmission given to him by De Molay a few days before his death, that subject is more appropriately treated in the history of the Order of the Temple, which claims, by virtue of this charter, to be the regular successor of the ancient Order.

From the establishment of the Order by Hugh de Payens, until its dissolution during the Mastership of De Molay, twenty-two Grand Masters presided over the Order, of whom the following is an accurate list, compiled on the authority of Addison. The roll of Grand Masters in the Rite of Strict Observance, and that in the Order of the Templar, differ in several names; but these rolls are destitute of authenticity.

1.	Hugh de Payens,	elected in	1118.
2.	Robert of Burgundy,	"	1136.
3.	Everard de Barri,	"	1146.
4.	Bernard de Tremellay,	"	1151.
5.	Bertrand de Blanquefort,	"	1154.
6.	Philip of Naplous,	"	1167.
7.	Odo de St. Amand,	"	1170.
8.	Arnold de Troye,	"	1180.
9.	Gerard de Ridefort,	"	1185.
10.	Brother Walter,	"	1189.
11.	Robert de Sablé,	"	1191.
12.	Gilbert Horal,	"	1195.
13.	Philip de Plessis,	"	1201.
14.	William de Chartres,	"	1217.
15.	Peter de Montaigu,	"	1218.
16.	Hermann de Perigord,	"	1236.
17.	William de Sonnac,	"	1245.
18.	Reginald de Vichier,	"	1252.
19.	Thomas Berard,	"	1256.
20.	William de Beaujeu,	"	1273.
21.	Theobald de Gaudini,	"	1291.
22.	James de Molay,	"	1297.

Knight Templar, Masonic. The connection of the Knights Templars with the Freemasons may much more plausibly be traced than that of the Knights of Malta. Yet, unfortunately, the sources from which information is to be derived are for the most part traditionary; authentic dates and documents are wanting. Tradition has always been inclined to trace the connection to an early period, and to give to the Templar system of secret reception a Masonic character, derived from their association during the Crusades with the mystical Society of the Assassins in Syria. Lawrie, (*Hist.*, p. 87,) or Brewster,

who is said by some to have written the work which bears Lawrie's name, embodies the tradition in this form:

"Almost all the secret associations of the ancients either flourished or originated in Syria and the adjacent countries. It was here that the Dionysian artists, the Essenes and the Kassideans, arose. From this country also came several members of that trading association of Masons which appeared in Europe during the dark ages; and we are assured, that, notwithstanding the unfavorable condition of that province, there exists at this day, on Mount Libanus, one of these Syriac fraternities. As the Order of the Templars, therefore, was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the Lodges in that quarter. But we are fortunately, in this case, not left to conjecture, for we are expressly informed by a foreign author [Adler, *de Drusis*], who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the Syriac fraternities."

Even if this hypothesis were true, although it might probably suggest the origin of the secret reception of the Templars, it would not explain the connection of the modern Templars with the Freemasons, because there is no evidence that these Syriac fraternities were Masonic.

There are four sources from which the Masonic Templars are said to have derived their existence; making, therefore, as many different divisions of the Order.

1. The Templars who claim John Mark Larmenius as the successor of James de Molay.

2. Those who recognize Peter d'Aumont as the successor of Molay.

3. Those who derive their Templarism from the Count Beaujeu, the nephew of Molay.

4. Those who claim an independent origin, and repudiate alike the authority of Larmenius, of Aumont, and of Beaujeu.

From the first class spring the Templars of France, who professed to have continued the Order by authority of a charter given by Molay to Larmenius. This body of Templars designate themselves as the "Order of the Temple." Its seat is in Paris. The Duke of Sussex received from it the degree and the authority to establish a Grand Conclave in England. He did so; and convened that body once, but only once. During the remaining years of his life, Templarism had no activity in England, as he discountenanced all Christian and chivalric Masonry. See *Temple, Order of the.*

The second division of Templars is that which is founded on the theory that Peter d'Aumont fled with several knights into Scotland, and there united with the Freemasons. This legend is intimately connected with Ramsay's tradition—that Freemasonry sprang from Templarism, and that all Freemasons are Knights Templars. The Chapter of Clermont adopted this theory; and in establishing their high degrees asserted that they were derived from these Templars of Scotland. The Baron Hund carried the theory into Germany, and on it established his Rite of Strict Observance, which was a Templar system. Hence the Templars of Germany must be classed under the head of the followers of Aumont. See *Strict Observance.*

The third division is that which asserts that the Count Beaujeu, a nephew of the last Grand Master, Molay, and a member of the Order of Knights of Christ, — the name assumed by the Templars of Portugal, — had received authority from that Order to disseminate the degree. He is said to have carried the degree and its ritual into Sweden, where he incorporated it with Freemasonry. The story is, too, that Beaujeu collected his uncle's ashes and interred them in Stockholm, where a monument was erected to his memory. Hence the Swedish Templar Masons claim their descent from Beaujeu, and the Swedish Rite is through this source a Templar system.

Of the last class, or the Templars who recognized the authority of neither of the leaders who have been mentioned, there were two subdivisions, the Scotch and the English; for it is only in Scotland and England that this independent Templarism found a foothold.

It was only in Scotland that the Templars endured no persecution. Long after the dissolution of the Order in every other country of Europe, the Scottish Preceptories continued to exist, and the knights lived undisturbed. One portion of the Scottish Templars entered the army of Robert Bruce, and, after the battle of Bannockburn, were merged in the "Royal Order of Scotland," then established by him. See *Royal Order of Scotland.*

Another portion of the Scottish Templars united with the Knights Hospitallers of St. John. They lived amicably in the same houses, and continued to do so until the Reformation. At this time many of them embraced Protestantism. Some of them united with the Freemasons, and established "the Ancient Lodge" at Stirling, where they conferred the degrees of Knight of the Sepulchre, Knight of Malta, and Knight Templar. It is to this division

that we are to trace the Masonic Templars of Scotland.

The Roman Catholic knights remaining in the Order, placed themselves under David Seaton. Lord Dundee afterwards became their Grand Master. Charles Edward, the "Young Pretender," was admitted into the Order at Holyrood House, Edinburgh, on September 24, 1745, and made the Grand Master. He carried the degree with him, of course, into France, after the downfall of his enterprise, and established the Chapter of Arras and the high degrees. To this branch, I think, there can be but little doubt that we are to attribute the Templar system of the Ancient and Accepted Scottish Rite as developed in its degree of Kadosh.

The English Masonic Templars are most probably derived from that body called the "Baldwyn Encampment," or from some one of the four co-ordinate Encampments of London, Bath, York, and Salisbury, which it is claimed were formed by the members of the Preceptory which had long existed at Bristol, and who, on the dissolution of their Order, are supposed to have united with the Masonic fraternity. The Baldwyn Encampment claims to have existed from "time immemorial," — an indefinite period, — but we can trace it back far enough to give it a priority over all other English Encampments. From this division of the Templars, repudiating all connection with Larmenius, with Aumont, or any other of the self-constituted leaders, but tracing its origin to the independent action of knights who fled for security and for perpetuity into the body of Masonry, are we, I think, justly entitled to derive the Templars of the United States.

Of this brief statement, we may make the following summary:

1. From Larmenius came the French Templars.
2. From Aumont, the German Templars of Strict Observance.
3. From Beaujeu, the Swedish Templars of the Rite of Zinnendorf.
4. From the Protestant Templars of Scotland and the Ancient Lodge of Stirling, the Scotch Templars.
5. From Prince Charles Edward and his adherents, the Templars of the Ancient and Accepted Scottish Rite.
6. From the Baldwyn Encampment and its co-ordinates, the old English and the American Templars.

The GOVERNMENT of Masonic Knights Templars in the United States is vested, first, in Commanderies, which confer the Red Cross and Templar degrees and instruct in the secrets of Malta. The usual expression, that a candidate after being made a Knight Templar is also created a Knight of Malta, involves an absurdity. No man being a Knight Templar could, by the original statutes, be a member of any other Order; and it is to be regretted that the wise provision of the Grand Encampment in 1856, which struck the degree of Malta from the ritual of the Commanderies, should have been in 1862 unwisely repealed. The secrets in which the candidate is instructed are the modern inventions of the Masonic Knights of Malta. The original Order had no secrets.

Commanderies are under the control of Grand Commanderies in States in which those bodies exist. Where they do not, the Warrants are derived directly from the Grand Encampment.

The supreme authority of the Order is exercised by the Grand Encampment of the United States, which meets triennially. The presiding officer is a Grand Master.

The COSTUME of the Knights Templars of the United States is of two kinds. First, the original uniform, which was in general use until the year 1859, and is still used by Commanderies which were in existence before that time. It is thus described:

The suit is black, with black gloves. A black velvet sash, trimmed with silver lace, crosses the body from the left shoulder to right hip, having at its end a cross-hilted dagger, a black rose on the left shoulder, and a Maltese cross at the end. Where the sash crosses the left breast, is a nine-pointed star in silver, with a cross and serpent of gold in the centre, within a circle, around which are the words, "*in hoc signo vinces.*" The apron is of black velvet, in triangular form, to represent the delta, and edged with silver lace. On its flap is placed a triangle of silver, perforated with twelve holes, with a cross and serpent in the centre; on the centre of the apron are a skull and cross-bones, between three stars of seven points, having a red cross in the centre of each. The belt is black, to which is attached a cross-hilted sword. The caps vary in form and decoration in different Encampments. The standard is black, bearing a nine-pointed cross of silver, having in its centre a circle of green, with the cross and serpent in gold, and the motto around "*in hoc signo vinces.*"

In 1859 the Grand Encampment enacted a statute providing that all Commanderies which might be thereafter chartered should provide a new costume of an entirely different kind, which should also be adopted by the old Commanderies whenever they should change their uniform. This new costume was further altered in 1862, and is now of the following description, as detailed in the statute:

Full Dress. — Black frock coat, black pantaloons, scarf, sword, belt, shoulder straps, gauntlets, and chapeau, with appropriate trimmings.

Fatigue Dress. — Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets, white gloves.

Scarf. — Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide, at the inner edge of the black. On the front centre of the scarf a metal star of nine points, in allusion to the nine founders of the Temple Order, inclosing the Passion Cross, surrounded by the Latin motto, "*In hoc signo vinces;*" the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.

Chapeau. — The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.

Gauntlets. — Of buff leather, the flap to extend four inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length.

Sword. — Thirty-four to forty inches, inclusive of scabbard; helmet head, cross handle, and metal scabbard.

Belt. — Red enamelled or patent leather, two inches wide, fastened round the body with buckle or clasp.

From what has been said, it will appear that there are two modes of dress or costume in use among the Templars of the United States—one, the old or "black uniform," which was adopted at the first organization of the Order in this country, and which is still used by the old Commanderies which were in existence previous to the year 1859; and the new or "black uniform," which was adopted by the Grand Encampment in that year, and which has been prescribed for all Commanderies chartered since that year.

This difference of costume has recently been the occasion of much discussion in the Order. In 1872, Sir J. Q. A. Fellows, the Grand Master, thinking that it was his duty to enforce a uniform dress in the Order, issued his decree requiring all the Commanderies in the United States which were then using "the black uniform," to abandon it, and to adopt "the white uniform," which had been originally ordered in 1859, and subsequently amended in 1862. Much opposition has been manifested to this order in the Commanderies and Grand Commanderies where the black costume was in use. The Grand Master's interpretation of the statute of the Grand Encampment has been doubted or denied, and the order has been virtually disobeyed by most, if not by all of them. The question has assumed great importance in consequence of the feeling that has been created, and is therefore worthy of discussion. The author's views were against the correctness of the Grand Master's interpretation of the law, and so were those of the living Past Grand Masters of the Order. It is, however, but fair to say that some distinguished Templars have been of a different opinion. The following views advanced by me in the *National Freemason* in December, 1872, express what I am compelled to think is the true condition of the question.

Previous to the year 1859 the costume of the Knights Templars of this country was determined only by a traditional rule, and consisted of a black dress, with the richly decorated baldric and apron; the latter intended to show the connection which existed between the Order and Ancient Craft Masonry.

In 1856, at Hartford, a new Constitution was proposed and adopted, with the exception of the part that referred to costume. Sir Knight Mackey, from the committee on the Constitution, made a report on the subject of dress, as a part of the Constitution; but the consideration of this report was postponed until the next triennial meeting. The changes in costume proposed by the committee were not very great; the baldric and the *essential* apron were preserved, and a white tunic, not hitherto used, was recommended.

At the session of 1859, at Chicago, the subject of dress was alluded to by the Grand Master in his address; and his remarks, together with the report of the committee made in 1856, were referred to a special committee of seven, of which the Grand Master was chairman, and Sir Knights Doyle, Pike, Simons, Mackey, Morris, and French were the members.

This committee reported a uniform which made material differences in the dress theretofore worn, and especially by the rejection of the apron and the introduction of a white tunic and a white cloak. These last were favorite notions of Grand Master Hubbard, and they were, I think, adopted by the committee mainly in deference to his high authority.

The proposed measure met at first with serious opposition, partly on account of the rejection of the apron, which many Templars then held, as they do now, to be an essential feature of Masonic Templarism, and a tangible record of the union at a specific period in history of the two Orders;

but mainly, perhaps, on account of the very heavy expense and inconvenience which would devolve on the old Commanderies, if they were required at once to throw aside their old dress and provide a new one.

I have a distinct recollection that this opposition was only quelled by the agreement on a *compromise*, by which the old Commanderies were to be exempted from the operation of the law. The regulations for the new costume were then passed, and the *compromise* immediately after adopted in the words of the following resolution, which was proposed by Sir Knight Doyle, who was one of the committee:

"*Resolved*, That the costume this day adopted by the Grand Encampment be, and the same is hereby, ordered to be worn by all Commanderies chartered at this Communication, or that shall hereafter be established in this jurisdiction, and by all Commanderies heretofore existing, whenever they shall procure a new costume;" and all State Grand Commanderies were directed to enforce it in all subordinates that may hereafter be chartered in their respective jurisdictions.

I say that this was a compromise, nothing more or less, and so understood at the time. The old Commanderies were then in the majority, and would not, I think, have consented to any change involving so much expenditure, unless they had been relieved from the burden themselves.

But the white tunic and cloak were never popular with the knights, who had been required by the regulations of 1859 to wear them. In consequence of this, at the session in 1862, on motion of Sir Knight Bailey, "the subject-matter of costume and the resolution relating thereto were referred to a Select Committee of Five."

This committee made a report, in which they "proposed" a uniform. The record says that "the report was agreed to, and the uniform was adopted." But there are some points in this report that are worthy of notice. In the first place, not a word is said about the compromise resolution adopted in 1859, although it was referred to the committee. That resolution was not repealed by any action taken at the session of 1862, and still must remain in force. It secured to the old Commanderies the right to wear the old black costume; a right which could not be taken from them, except by a repeal of the resolution conferring the right. I say nothing of the manifest injustice of repealing a resolution granted by the friends of a measure to its opponents to remove their opposition. In 1859, the promise was made to the old Commanderies, that if they would agree to a certain uniform, to be prescribed for new Commanderies, their own old, traditional costume should never be interfered with. *Might* could, it is true, repeal this compromise; but *Right* would, for that purpose, have to be sacrificed. But the fact is, that the sense of right in the Grand Encampment prevented such an act of discourtesy, "not to put too fine a point upon it," and no one can find in the proceedings of the Grand Encampment any act which repeals the compromise resolution of 1859; and this has been the opinion and the decision of all the Grand Masters who have wielded the baculus of office, except the present one.

But, in the second place, the report of 1862 shows clearly that the object of the committee was to recommend a change in the uniform that had been adopted for new Commanderies in 1859, and which had become objectionable on account of the tunic and cloak, and that they did not intend to refer at all to the old dress of the old Commanderies.

In the report the committee say: "The objections advanced to the costume adopted at the last Triennial Conclave of this Grand Body are want of adaptation to the requirements of our modern Templars, its liability to injury, and its expensiveness." Now, who advanced these objections? Clearly, not the old Commanderies. They were well satisfied with the mode of dress which they had received from their fathers; and which was dear to them for its solemn beauty and its traditional associations; and the right to wear which had been secured to them in 1859, with the understanding that if they ever desired, of their own accord, to lay it aside, they would then adopt, in its stead, the regulation dress of the Grand Encampment. But this was to be for their own free action.

It was very evident that the old Commanderies had never complained that the tunics and cloaks were from their material expensive, and from their color liable to injury. The old Commanderies did not use these expensive and easily-soiled garments. It was the new Commanderies that had made the objection, and for them the legislation of 1862 was undertaken.

I hold, therefore, that the compromise resolution of 1859 still remains in force; that even if the Grand Encampment had the right to repeal it, which I do not believe it has, it never has enacted any such repeal; that the old Commanderies have the right to wear the old black uniform, and that the legislation of 1862 was intended only to affect the new Commanderies which had been established since the year 1859, when the first dress regulation was adopted.

It would scarcely be proper to close this article on Masonic Templarism without some reference to a philological controversy which has recently arisen among the members of the Order in the United States in reference to the question whether the proper title in the plural is "Knights Templars" or "Knights Templar." This subject was first brought to the attention of the Order by the introduction, in the session of the Grand Encampment in 1871, of the following resolutions by Sir Knight Charles F. Stansbury, of Washington city.

"*Resolved*, That the proper title of the Templar Order is 'Knights Templars,' and not 'Knights Templar,' as now commonly used under the sanction of the example of this Grand Encampment.

"*Resolved*, That the use of the term 'Knights Templar' is an innovation, in violation of historic truth, literary usage, and the philology and grammar of the English language."

This report was referred to a committee, who reported "that this Grand Encampment has no authority to determine questions of 'historic truth, literary usage, and the philology and grammar of the English language;'" and they asked to be discharged from the further consideration of the subject. This report is not very creditable to the committee, and puts a very low estimate on the character of the Grand Encampment. Certainly, it is the duty of every body of men to inquire whether the documents issued under their name are in violation of these principles, and if so to correct the error. If a private man habitually writes bad English, it shows that he is illiterate; and the committee should have sought to preserve the Grand Encampment from a similar charge. It should have investigated the subject, which to scholars is of more importance than they seemed to consider it; they should have defended the Grand Encampment in the use of the term, or have recommended its abandonment. Moreover, the Grand Recorder reports that on examination he finds that the title *Knights Templars* was always used until 1856, when it was changed to *Knights Templar;* and the committee should have inquired by whose authority the change was made. But having failed to grapple with the question of good English, the Craft afterwards took the subject up, and a long discussion ensued in the different Masonic journals, resulting at last in the expression, by the best scholars of the Order, of the opinion that *Knights Templars* was correct, because it was in accordance with the rules of good English, and in unexceptional agreement with the usage of all literary men who have written on the subject.

Brother Stansbury, in an article on this question which he published in Mackey's *National Freemason*, (i. 191,) has almost exhausted the subject of authority and grammatical usage. He says: "That it is an innovation in violation of historic truth is proved by reference to all historical authorities. I have made diligent researches in the Congressional Library, and have invoked the aid of all my friends who were likely to be able to assist me in such an investigation, and so far from finding any conflict of authority on the question, I have never been able to discover a single historical authority in favor of any other title than 'Knights Templars.'

"I refer to the following list of authorities: Encyclopedia Britannica, Encyclopedia Americana, Chambers' Encyclopedia, London Encyclopedia, Encyclopedia Metropolitana, Penny Cyclopedia, Cottage Cyclopedia, Rees' Cyclopedia, Wade's British Chronology, Blair's Chronological Tables, Chambers' Miscellany (Crusades), Chambers' Book of Days, Addison's Knights Templars, Pantalogia, Boutelle's Heraldry, Hallam's Middle Ages, Lingard's History of England; Glossographia Anglicana Nova, 1707; Blackstone's Commentaries, vol. i., p. 406; Appleton's Cyclopedia of Biography, (Molai;) Townsend's Calendar of Knights, London, 1828; Mosheim's Ecclesiastical History, (ed. 1832,) vol. ii., p. 481; Dugdale's Monasticon Anglicanum, vol. vi., p. 813; Hayden's Dictionary of Dates; Beeton's Dictionary of Universal Information; Burne's Sketch of the History of the Knights Templars; Laurie's History of Freemasonry; Taffe's History of Knights of Malta; London Freemasons' Magazine; Sutherland's Achievements of Knights of Malta; Clark's History of Knighthood; Ashmole's History of the Order of the Garter; Turner's England in the Middle Ages; Brande's Encyclopedia; Tanner's Notitia Monastica, 1744, pp. 307–310.

"These will, perhaps, suffice to show what, in the opinion of historical authorities, is the proper title of the Order. In all of them, the term 'Knights Templars' is the only one employed.

"They might, perhaps, be sufficient also on the question of literary usage; but on that point I refer, in addition, to the following:

"London Quarterly Review, 1829, p. 608. Article: 'History of the Knights Templars.'

"Edinburgh Review, October, 1806, p. 196. Review of M. Renouard's work, 'Les Templiers.'

"Eclectic Review, 1842, p. 189. Review of the 'History of the Knights Templars, the Temple Church, and the Temple,' by

Chas. G. Addison. The running title is 'History of the Knights Templars.'

"Retrospective Review, 1821, vol. iv., p. 250. Review of the 'History of the Templars,' by Nicholas Gaulterius, Amsterdam, 1703. The running title is 'History of the Knights Templars.'

"In Dr. Mackey's various Masonic works both titles are occasionally used; but that fact is fully explained in the letter from that distinguished Masonic authority, with which I shall conclude this article."

On the philological and grammatical question, I would observe that it mainly turns on the inquiry whether the word Templar is a noun or an adjective. I think it may be safely asserted that every dictionary of the English language in which the word occurs, gives it as a noun, and as a noun only. This is certainly the fact as to Johnson's Dictionary, Webster's Dictionary, Cole's Dictionary, Crabb's Dictionary (Technological), Imperial Dictionary, Craig's Dictionary (Universal), and Worcester's Dictionary.

If, then, the word "Templar" is a noun, we have in the combination — "Knights Templar" — two nouns, referring to the same person, one of which is in the plural, and the other in the singular. The well-known rule of apposition, which prevails in all the languages with which I am acquainted, requires nouns under these circumstances to agree in number and case. This is, in fact, a principle of general grammar, founded in common sense. The combination "Knights Templar" is therefore false in grammar, if the word "Templar" is a noun. But some may say that it is a noun used as an adjective — a qualifying noun — a very common usage in the English tongue. If this were so, the combination "Knights Templar" would still be entirely out of harmony with the usage of the language in regard to qualifying nouns, the invariable practice being to place the adjective noun before the noun which it qualifies. A few familiar examples will show this. Take the following: mansion house, bird cage, sea fog, dog days, mouse trap, devil fish, ink stand, and beer cask. In every case the generic word follows the qualifying noun.

But if we even went to the length of admitting the word "Templar" to be an adjective, the combination "Knights Templar" would still be contrary to the genius of the language, which, except in rare cases, places the adjective before the noun which it qualifies. In poetry, and in some technical terms of foreign origin, the opposite practice prevails.

The analogy of the usage, in reference to the designations of other Orders of knighthood, is also against the use of "Knights Templar." We have Knights Commanders, Knights Bachelors, Knights Bannerets, Knights Baronets, and Knights Hospitallers.

Against all this, the only thing that can be pleaded is the present usage of the Grand Encampment of the United States, and of some Commanderies which have followed in its wake. The propriety of this usage is the very question at issue; and it would be curious reasoning, indeed, that would cite the fact of the usage in proof of its propriety. If the Templars of to-day are the successors of De Molay and Hugh de Payens, the preservation and restoration of the correct title of the Order cannot be a matter of indifference to them.

In reference to the varying use of the two expressions in the author's *Lexicon of Freemasonry*, I find, on reference to that work, that in the first part I used the phrase "Knights Templars," and that in the latter part I made a change of the expression to "Knights Templar." I am unable now to say from memory what led me to make the change; but I suppose that I must have used the first form in compliance with the general usage of writers, and that I subsequently made the alteration in deference to the action of the Grand Encampment of the United States, which body about that time adopted the expression "Knights Templar;" and I must have made this alteration without any reference to the philological merits of the question.

In coming to the consideration of the question, it appears to me that it must be examined in two ways, grammatically and traditionally: in other words, we must inquire, first, which of these two expressions better accords with the rules of English grammar; and, secondly, which of them has the support and authority of the best English writers.

1. If we examine the subject grammatically, we shall find that its proper decision depends simply on the question: Is "Templar" a noun or an adjective? If it is an adjective, then "Knights Templar" is correct, because adjectives in English have no plural form. It would, however, be an awkward and unusual phraseology, because it is the almost invariable rule of the English language that the adjective should precede and not follow the substantive which it qualifies.

But if "Templar" is a substantive or noun, then, clearly, "Knights Templar" is an ungrammatical phrase, because "*Templar*" would then be in apposition with "*Knights*," and should be in the same regimen; that is to say, two nouns coming together, and referring to the same person or thing, being thus said to be *in apposition*,

must agree in number and case. Thus we say *King George* or *Duke William*, when *King* and *George*, and *Duke* and *William* are in apposition and in the singular; but speaking of Thackeray's "Four Georges," and intending to designate who they were by an explanatory noun in apposition, we should put both nouns in the plural, and say "the four *Georges*, *Kings* of England." So when we wish to designate a simple Knight, who is not only a Knight, but also belongs to that branch of the Order which is known as Templars, we should call him a "Knight Templar;" and if there be two or more of these Templars, we should call them "Knights Templars," just as we say "Knight Hospitaller" and "Knights Hospitallers."

Now there is abundant evidence, in the best works on the subject, of the use of the word "Templar" as a substantive, and none of its use as an adjective.

It would be tedious to cite authorities, but a reference to our best English writers will show the constant employment of "Templar" as a substantive only. The analogy of the Latin and French languages supports this view, for "Templarius" is a noun in Latin, as "Templier" is in French.

2. As to traditional authority, the usage of good writers, which is the "*jus et norma loquendi*," is altogether in favor of "*Knights Templars*," and not "*Knights Templar*."

In addition to the very numerous authorities collected by Brother Stansbury from the shelves of the Congressional Library, I have collated all the authorities in my own library.

All the English and American writers, Masonic and unmasonic, except some recent American ones, use the plural of Templar to designate more than one Knight. I have in a few instances found "Knight Templars," but never "Knights Templar." The very recent American use of this latter phrase is derived from the authority of the present Constitution of the Grand Encampment of the United States, and is therefore the very point in controversy. The former Constitution used the phrase "Knights Templars." On the whole, I am satisfied that the expression "Knights Templar" is a violation both of the grammatical laws of our language and of the usage of our best writers on both sides of the Atlantic, and it should therefore, I think, be abandoned.

Knight, Victorious. (*Chevalier Victorieux.*) A degree contained in the collection of Hécart.

Knowledge. In the dualism of Masonry, knowledge is symbolized by light, as ignorance is by darkness. To be initiated, to receive light is to acquire knowledge; and the cry of the neophyte for light is the natural aspiration of the soul for knowledge.

Knowledge, Degrees of. See *Degrees of Knowledge.*

Konx Ompax. There is hardly anything that has been more puzzling to the learned than the meaning and use of these two apparently barbarous words. Bishop Warburton says, (*Div. Leg.*, I., ii. 4,) but without giving his authority, that in the celebration of the Eleusinian mysteries, "the assembly was dismissed with these two barbarous words, ΚΟΓΞ ΟΜΠΑΞ;" and he thinks that this "shows the *Mysteries* not to have been originally Greek." Le Clerc (*Bib. Univ.*, vi. 86,) thinks that the words seem to be only an incorrect pronunciation of *kots* and *omphets*, which, he says, signify in the Phœnician language, "watch, and abstain from evil." Potter also (*Gr. Ant.*, 346,) says that the words were used in the Eleusinian mysteries.

The words occur in none of the old Greek lexicons, except that of Hesychius, where it is thus defined:

"Κόγξ ομπαξ. An acclamation used by those who have finished anything. It is also the sound of the judge's ballots and of the clepsydra. The Athenians used the word *blops*."

The words were always deemed inexplicable until 1797, when Captain Wilford offered, in the *Asiatic Researches*, (vol. v., p. 300,) the following explanation. He there says that the real words are *Candsha Om Pacsha;* that they are pure Sanscrit; and are used to this day by the Brahmans at the conclusion of their religious rites. *Candsha* signifies the object of our most ardent wishes. *Om* is the famous monosyllable used both at the beginning and conclusion of a prayer or religious rite, like our word Amen. *Pacsha* exactly answers to the obsolete Latin word *vix;* it signifies change, course, stead, place, turn of work, duty, fortune, etc., and is particularly used in pouring water in honor of the gods.

Uwaroff (*Ess. sur les Myst. d'Eleus.*) calls this "the most important of modern discoveries." Creuzer, Schelling, and Münter also approve of it.

Not so with Lobeck, who, in his *Aglaophamus*, (p. 775,) denies not only that such words were used in the Eleusinian mysteries, but the very existence of the words themselves. He says that in the title of the article in Hesychius there is a misprint. Instead of κόγξ ὄμπάξ, it should be κόγξ ὁμ. πάξ, where ὁμ is the usual abbreviation of ὁμοίως, like or similar to; so that the true reading would be κογξ ὁμοίως παξ, or *konx*, like *pax;* and he confirms this by referring to παξ, to which Hesychius gives the same meaning as he does to κογξ. This is

too simple for Godfrey Higgins, who calls it (*Anacal.*, i. 253,) "a pretended emeudation." It is nevertheless very ingenious, and is calculated to shake our belief that these words were ever used in the Eleusinian rites, notwithstanding the learned authority of Meursius, Warburton, Lempriere, Creuzer, Uwaroff, and others.

Koran. The sacred book of the Mohammedans, and believed by them to contain a record of the revelations made by God to Mohammed, and afterwards dictated by him to an amanuensis, since the prophet could neither read nor write. In a Lodge consisting wholly of Mohammedans, the Koran would be esteemed as the Book of the Law, and take the place on the altar which is occupied in Christian Lodges by the Bible. It would thus become the symbol to them of the Tracing-Board of the Divine Architect. But, unlike the Old and New Testaments, the Koran has no connection with, and gives no support to, any of the Masonic legends or symbols, except in those parts which were plagiarized by the prophet from the Jewish and Christian Scriptures. Finch, however, in one of his apocryphal works, produced a system of Mohammedan Masonry, consisting of twelve degrees, founded on the teachings of the Koran, and the Hadeeses or traditions of the prophet. This system was a pure invention of Finch.

Krause, Carl Christian Friederich. One of the most learned and laborious Masons of Germany, and one who received the smallest reward and the largest persecution for his learning and his labors. The record of his life reflects but little credit on his contemporaries who were high in office, but it would seem low in intellect. Findel calls them "the antiquated German Masonic world." Dr. Krause was born at Eisenberg, a small city of Altenberg, May 6, 1781. He was educated at Jena, where he enjoyed the instructions of Reinhold, Fichte, and Schelling. While making theology his chief study, he devoted his attention at the same time to philosophy and mathematics. In 1801, he obtained his degree as Doctor of Philosophy, and established himself at the University of Jena as an extraordinary professor. There he remained until 1805, marrying in the meantime a lady of the name of Fuchs, with whom he passed thirty years, leaving as the fruit of his union eight sons and five daughters.

In 1805, Krause removed to Dresden, and remained there until 1813. In April, 1805, he was initiated into Freemasonry in the Lodge "Archimides." As soon as he had been initiated, he commenced the study of the Institution by the reading of every Masonic work that was accessible. It was at this time that Krause adopted his peculiar system of philosophy, which was founded on the theory that the collective life of man—that is to say, of humanity—was an organic and harmonious unity; and he conceived the scheme of a formal union of the whole race of mankind into one confederacy, embracing all partial unions of church organizations, of State government, and of private, social aggregations, into one general confederation, which should labor, irrespective of political, ecclesiastical, or personal influences, for the universal and uniform culture of mankind. Of such a confederation he supposed that he could see the germ in the Order of Freemasonry, which, therefore, it was his object to elevate to that position.

He first submitted these views in a series of lectures delivered before the Lodge "Zu den drei Schwertern" in Dresden, of which he had been appointed the Orator. They were received with much approbation, and were published in 1811 under the title of the *Spiritualization of the Genuine Symbols of Freemasonry*. In these lectures, Krause has not confined himself to the received rituals and accustomed interpretations, but has adopted a system of his own. This is the course that was pursued by him in his greater work, the *Kunsturkunden;* and it was this which partly gave so much offence to his Masonic, but not his intellectual, superiors. In 1810, he published, as the result of all his labors and researches, his greatest work, the one on which his reputation principally depends, and which, notwithstanding its errors, is perhaps one of the most learned works that ever issued from the Masonic press. This is *Die drei altesten Kunsturkunden der Freimaurerbrüderschaft*, or "The Three Oldest Professional Documents of the Brotherhood of Freemasons."

The announcement that this work was shortly to appear, produced the greatest excitement in the Masonic circles of Germany. The progressive members of the Craft looked with anxious expectation for the new discoveries which must result from the investigations of an enlightened mind. The antiquated and unprogressive Masons, who were opposed to all discussion of what they deemed esoteric subjects, dreaded the effects of such a work on the exclusiveness of the Order. Hence attempts were made by these latter to suppress the publication. So far were these efforts carried, that one of the German Grand Lodges offered the author a large amount of money for his book, which proposal was of course rejected. After the publication, the Grand Master of the three Grand Lodges sought

every means of excommunicating Krause and Mossdorf, who had sustained him in his views. After much angry discussion, the Dresden Lodge, "Zu den drei Schwertern," was prevailed upon to act as executioner of this ignorant spirit of fanaticism, and Krause and Mossdorf, two of the greatest lights that ever burst upon the horizon of Masonic literature, were excommunicated. Nor did the persecution here cease. Krause experienced its effects through all the remaining years of his life. He was prevented on frequent occasions, by the machinations of his Masonic enemies, from advancement in his literary and professional pursuits, and failed through their influence to obtain professorships to which, from his learning and services, he was justly entitled. Findel has approvingly quoted Dr. Schauberg as calling this "the darkest page in the history of German Freemasonry."

In 1814, Krause removed to Berlin. In 1821 he travelled through Germany, Italy, and France, and in 1823 established himself at Göttingen, where he gave lectures on philosophy until 1830. He then removed to Munich, where he died September 27, 1832. Besides his contributions to Freemasonry, Krause was an extensive writer on philosophical subjects. His most important works are his *Lectures on the System of Philosophy*, 1828, and his *Lectures on the Fundamental Truths of Science*, 1829; both published at Göttingen.

His great work, however, to which he owes his Masonic fame, is his *Kunsturkunden*. He commences this work by a declaration of his design in writing it, which was twofold: first, to enlighten the brotherhood in reference to the three oldest documents in possession of the Craft, by a philological and philosophical examination of these records; and secondly, and with a higher purpose, to call their attention to a clear perception of the fundamental idea of a general union of mankind, to be accomplished by a reorganization of their own brotherhood. To the rituals of the present day he objected as wanting in scientific formula, and he thought that out of these old records they might well construct a better and more practical system.

But with all his learning, while his ideas of reform, if properly carried out, would undoubtedly advance and elevate the Masonic institution, he committed grave errors in his estimation of the documents that he has made the groundwork of his system.

The three documents which he has presented as the oldest and most authentic records of the Fraternity are: 1. The well-known *Leland Manuscript*, a document of whose authenticity there are the gravest doubts; 2. The *Entered Apprentice's Lecture*, a document published early in the eighteenth century, to which, in his second edition, he has added what he calls the *New English Lecture;* but it is now known that Krause's Lecture is by no means the oldest catechism extant; and 3. The *York Constitution*, which, claiming the date of 926, has been recently suspected to be not older than the early part of the eighteenth century.

Notwithstanding these assumptions of authenticity for documents not really authentic, the vast learning of the author is worthy of all admiration. His pages are filled with important facts and suggestive thoughts that cannot fail to exert an influence on all Masonic investigations. Krause cannot but be considered as one of the founders of a new Masonic literature, not for Germany alone, but for the whole world of Masonic students.

Kum, Kivi. These two words, pronounced *koom* and *keevy*, are found as ceremonial words in one of the high degrees. They are from the Hebrew, and are interpreted as meaning *arise!* and *kneel!* They are not significant words, having no symbolic allusion, and seem to have been introduced merely to mark the Jewish origin of the degree in which they are employed. In the modern rituals they are disused.

L.

Labarum. The monogram of the name of Christ, formed by the first two letters of that name, ΧΡΙΣΤΟΣ, in Greek. It is the celebrated sign which the legend says appeared in the sky at noonday to the Emperor Constantine, and which was afterwards placed by him upon his standard. Hence it is sometimes called the Cross of Constantine. It was adopted as a symbol by the early Christians, and frequent instances of it are to be found in the catacombs. According to Eusebius, the Labarum was surrounded by the motto ΕΝ ΤΟΥΤΩ ΝΙΚΑ, or "conquer by this," which has been Latinized into *In hoc signo vinces*, the motto assumed by the Masonic Knights Templars. The derivation of the word Labarum is uncertain. See *In hoc signo vinces*.

Labor. It is one of the most beautiful features of the Masonic institution, that it teaches not only the necessity, but the nobility of labor. From the time of opening to that of closing, a Lodge is said to be at labor. This is but one of the numerous instances in which the terms of Operative Masonry are symbolically applied to Speculative; for, as the Operative Masons were engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the Order. When the Lodge is engaged in reading petitions, hearing reports, debating financial matters, etc., it is said to be occupied in *business;* but when it is engaged in the form and ceremony of initiation into any of the degrees, it is said to be at *work*. Initiation is Masonic labor. This phraseology at once suggests the connection of our speculative system with an operative art that preceded it, and upon which it has been founded.

"Labor," says Gädicke, "is an important word in Masonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or incidental. Labor is the accustomed design of every Lodge meeting. But does such meetings always furnish evidence of industry? The labor of an Operative Mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his brethren, or, at least, it must conduce to his own internal satisfaction. As we build neither a visible Solomonic Temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done." As Masons, we labor in our Lodge to make ourselves a perfect building, without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the LOST WORD of divine truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service.

Laborare est orare. *To labor is to pray;* or, in other words, *labor is worship.* This was a saying of the Mediæval monks, which is well worth meditation. This doctrine, that labor is worship, has been advanced and maintained, from time immemorial, as a leading dogma of the Order of Freemasonry. There is no other human institution under the sun which has set forth this great principle in such bold relief. We hear constantly of Freemasonry as an institution that inculcates morality, that fosters the social feeling, that teaches brotherly love; and all this is well, because it is true; but we must never forget that from its foundation-stone to its pinnacle, all over its vast temple, is inscribed, in symbols of living light, the great truth that *labor is worship.*

Laborers, Statutes of. Towards the middle of the fourteenth century, a plague of excessive virulence, known in history as the Black Death, invaded Europe, and swept off fully one-half of the inhabitants. The death of so many workmen had the effect of advancing the price of all kinds of labor to double the former rate. In England, the Parliament, in 1350, enacted a statute, which was soon followed by others, the object of which was to regulate the rate of wages and the price of the necessaries of life. Against these enactments, which were called the Statutes of Laborers, the artisans of all kinds rebelled; but the most active opposition was found among the Masons, whose organization, being better regulated, was more effective. In 1360, statutes were passed forbidding their "congregations, chapters, regulations, and oaths," which were from time to time repeated, until the third year of the reign of Henry VI., A. D. 1425, when the celebrated statute entitled "Masons shall not confederate themselves in chapters and congre-

gations," was enacted in the following words:

"Whereas, by yearly congregations and confederacies, made by the Masons in their General Assemblies, the good course and effect of the Statutes for Laborers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons, our said sovereign lord the king, willing in this case to provide a remedy, by the advice and assent aforesaid, and at the special request of the Commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons, and that the other Masons that come to such chapters and congregations be punished by imprisonment of their bodies, and make fine and ransom at the king's will."

Findel (*Hist.*, p. 94,) thus explains the causes which led to the enactment of this law. Henry VI. being then but four years old, Gloucester and the Bishop of Winchester were both contending for the possession of the government; the former was a great patron and encourager of the Masons, who naturally, therefore, took part with him in the political contest, and opposed, with actual violence, the entrance of the Bishop into the city of London. On the arrival of the Duke of Bedford, who was the Regent of France, and to whom the dispute had been referred, a Parliament was convened, and which, for the reason already assigned, (see *Bat Parliament,*) has been known in history as the "Bat Parliament." The Bishop, not forgetting the assistance given by the Masons to his opponent, succeeded in obtaining the passage of this law, which was to restrain the meetings of his old enemies. But the influence of the Duke of Gloucester prevented its enforcement during the king's minority; and Anderson tells us that the king, when he arrived to man's estate, became the encourager and patron of the Masons. So that, according to the same authority, the law has always existed as a dead letter on the statute-book, and the Freemasons have never considered it worth while to use their influence for its repeal.

All the Statutes of Laborers were repealed in the fifth year of Elizabeth; and Lord Coke gave the opinion that this act of Henry VI. became, in consequence, "of no force or effect;" a decision which led Anderson, very absurdly, to suppose that "this most learned judge really belonged to the ancient Lodge, and was a faithful brother;" as if it required a judge to be a Mason to give a just judgment concerning the interests of Masonry.

Lacorne. The Count of Clermont, who was Grand Master of France, having abandoned all care of the French Lodges, left them to the direction of his Deputies. In 1761, he appointed one Lacorne, a dancing-master, his Deputy; but the Grand Lodge, indignant at the appointment, refused to sanction it or to recognize Lacorne as a presiding officer. He accordingly constituted another Grand Lodge, and was supported by adherents of his own character, who were designated by the more respectable Masons as the "Lacorne faction." In 1762, the Count of Clermont, influenced by the representations that were made to him, revoked the commission of Lacorne, and appointed M. Chailous de Joinville his Substitute General. In consequence of this, the two rival Grand Lodges became reconciled, and a union was effected on the 24th of June, 1762. But the reconciliation did not prove altogether satisfactory. In 1765, at the annual election, neither Lacorne nor any of his associates were chosen to office. They became disgusted, and, retiring from the Grand Lodge, issued a scandalous protest, for which they were expelled; and subsequently they organized a spurious Grand Lodge and chartered several Lodges. But from this time Lacorne ceased to have a place in regular Masonry, although the dissensions first begun by him ultimately gave rise to the Grand Orient as the successor of the Grand Lodge.

Ladder. A symbol of progressive advancement from a lower to a higher sphere, which is common to Masonry and to many, if not all, of the Ancient Mysteries. In each, generally, as in Masonry, the number of steps was seven. See *Jacob's Ladder.*

Ladder, Brahmanical. The symbolic ladder used in the mysteries of Brahma. It had seven steps, symbolic of the seven worlds of the Indian universe. The lowest was the Earth; the second, the World of Re-existence; the third, Heaven; the fourth, the Middle World, or intermediate region between the lower and the upper worlds; the fifth, the World of Births, in which souls are born again; the sixth, the Mansion of the Blessed; and the seventh, or topmost round, the Sphere of Truth, the abode of Brahma, who was himself a symbol of the sun.

Ladder, Jacob's. See *Jacob's Ladder.*

Ladder, Kabbalistic. The ladder of the Kabbalists consisted of the ten Sephiroths or emanations of Deity. The steps were in an ascending series, — the Kingdom, Foundation, Splendor, Firmness, Beauty, Justice, Mercy, Intelligence,

Wisdom, and the Crown. This ladder formed the exception to the usual number of seven steps or rounds.

Ladder, Mithraitic. The symbolic ladder used in the Persian mysteries of Mithras. It had seven steps, symbolic of the seven planets and the seven metals. Thus, beginning at the bottom, we have Saturn represented by lead, Venus by tin, Jupiter by brass, Mercury by iron, Mars by a mixed metal, the Moon by silver, and the Sun by gold; the whole being a symbol of the sidereal progress of the sun through the universe.

Ladder of Kadosh. This ladder, belonging to the high degrees of Masonry, consists of the seven following steps, beginning at the bottom: Justice, Equity, Kindliness, Good Faith, Labor, Patience, and Intelligence or Wisdom. Its supports are love of God and love of our neighbor, and their totality constitute a symbolism of the devoir of Knighthood and Masonry, the fulfilment of which is necessary to make a Perfect Knight and Perfect Mason.

Ladder, Rosicrucian. Among the symbols of the Rosicrucians is a ladder of seven steps standing on a globe of the earth, with an open Bible, square, and compasses resting on the top. Between each of the steps is one of the following letters, beginning from the bottom: I. N. R. I. F. S. C., being the initials of Iesus, Nazarenus, Rex, Iudæorum, Fides, Spes, Caritas. But a more recondite meaning is sometimes given to the first four letters.

Ladder, Scandinavian. The symbolic ladder used in the Gothic mysteries. Dr. Oliver refers it to the Yggrasil, or sacred ash-tree. But the symbolism is either very abstruse or very doubtful. It retains, however, the idea of an ascent from a lower to a higher sphere, which was common to all the mystical ladder systems. At its root lies the dragon of death; at its top are the eagle and hawk, the symbols of life.

Ladder, Theological. The symbolic ladder of the Masonic mysteries. It refers to the ladder seen by Jacob in his vision, and consists, like all symbolical ladders, of seven rounds, alluding to the four cardinal and the three theological virtues. See *Jacob's Ladder*.

Ladrian. A corruption of Edwin. It occurs in the Sloane MS., "hee [Athelstane] had a sonne y' was named Ladrian."

Lady. In the androgynous Lodges of Adoption, where the male members are called Knights, the female members are called Ladies; as, the Knights and Ladies of the Rose. The French use the word *Dame*.

Lalande. See *De la Lalande*.

Lamb. In ancient Craft Masonry the lamb is the symbol of innocence; thus in the ritual of the first degree: "In all ages the lamb has been deemed an emblem of innocence." Hence it is required that a Mason's apron should be made of lambskin. In the high degrees, and in the degrees of chivalry, as in Christian iconography, the lamb is a symbol of Jesus Christ. The introduction of this Christian symbolism of the lamb comes from the expression of St. John the Baptist, who exclaimed, on seeing Jesus, "Behold the Lamb of God;" which was undoubtedly derived from the prophetic writers, who compare the Messiah suffering on the cross to a lamb under the knife of a butcher. In the vision of St. John, in the Apocalypse, Christ is seen, under the form of a lamb, wounded in the throat, and opening the book with the seven seals. Hence, in one of the degrees of the Scottish Rite, the seventeenth, or Knight of the East and West, the lamb lying on the book with the seven seals is a part of the jewel.

Lamb of God. See *Lamb, Paschal*.

Lamb, Paschal. The paschal lamb, sometimes called the Holy Lamb, was the lamb offered up by the Jews at the paschal feast. This has been transferred to Christian symbolism, and naturally to chivalric Masonry; and hence we find it among the symbols of modern Templarism. The paschal lamb, as a Christian and Masonic symbol, called also the *Agnus Dei*, or the Lamb of God, first appeared in Christian art after the sixth century. It is depicted as a lamb standing on the ground, holding by the left forefoot a banner, on which a cross is inscribed. This paschal lamb, or Lamb of God, has been adopted as a symbol by the Knights Templars, being borne in one of the banners of the Order, and constituting, with the square which it surmounts, the jewel of the Generalissimo of a Commandery. The lamb is a symbol of Christ; the cross, of his passion; and the banner, of his victory over death and hell. Mr. Barrington states (*Archæologia*, ix. 134,) that in a deed of the English Knights Templars, granting lands in Cambridgeshire, the seal is a Holy Lamb, and the arms of the Master of the Temple at London were argent, a cross gules, and on the nombril point thereof a Holy Lamb, that is, a paschal or Holy Lamb on the centre of a red cross in a white field.

Lambskin Apron. See *Apron*.

Landmarks. In ancient times, it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which, by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of

their property. To remove them, therefore, was considered a heinous crime. "Thou shalt not," says the Jewish law, "remove thy neighbor's landmark, which they of old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the "sons of light," are called the landmarks of the Order. The *universal language* and the *universal laws* of Masonry are landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.

In the decision of the question what are and what are not the landmarks of Masonry, there has been much diversity of opinion among writers. Dr. Oliver says, (*Dict. Symb. Mas.*,) that "some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no landmarks beyond its peculiar secrets." But all of these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are unessential.

Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the landmarks are therefore "of higher antiquity than memory or history can reach."

The first requisite, therefore, of a custom or rule of action to constitute it a *landmark*, is, that it must have existed from "time whereof the memory of man runneth not to the contrary." Its antiquity is its essential element. Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity.

Another peculiarity of these landmarks of Masonry is, that they are unrepealable. As the congress to which I have just alluded would not have the power to enact a landmark, so neither would it have the prerogative of abolishing one. The landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until Masonry itself shall cease to exist.

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year, the author of this work published in the *American Quarterly Review of Freemasonry* (vol. ii., p. 230,) an article on "The Foundations of Masonic Law," which contained a distinct enumeration of the landmarks, which was the first time that such a list had been presented to the Fraternity. This enumeration was subsequently incorporated by the author in his *Text Book of Masonic Jurisprudence*. It has since been very generally adopted by the Fraternity, and republished by many writers on Masonic law; sometimes without any acknowledgment of the source whence they derived their information. According to this recapitulation, the result of much labor and research, the landmarks are twenty-five in number, and are as follows:

1. The modes of recognition are, of all the landmarks, the most legitimate and unquestioned. They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest.

2. The division of symbolic Masonry into three degrees is a landmark that has been better preserved than almost any other; although even here the mischievous spirit of innovation has left its traces, and, by the disruption of its concluding portion from the third degree, a want of uniformity has been created in respect to the final teaching of the Master's Order; and the Royal Arch of England, Scotland, Ireland, and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic Masonry. In 1813, the Grand Lodge of England vindicated the ancient landmark, by solemnly enacting that ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch. But the disruption has never been healed, and the landmark, although acknowledged in its integrity by all, still continues to be violated.

3. The legend of the third degree is an

important landmark, the integrity of which has been well preserved. There is no rite of Masonry, practised in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry. Any rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic rite.

4. The government of the Fraternity by a presiding officer called a *Grand Master*, who is elected from the body of the Craft, is a fourth landmark of the Order. Many persons suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a landmark of the Order. Grand Masters, or persons performing the functions under a different but equivalent title, are to be found in the records of the Institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would still be necessary.

5. The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held, is a fifth landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge; and that he is also entitled to preside at the communication of every subordinate Lodge, where he may happen to be present.

6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, is another and a very important landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation, and to allow a candidate to be initiated at once. This prerogative he possessed before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power.

7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under dispensation." See *Lodges under Dispensation.*

8. The prerogative of the Grand Master to make Masons at sight is a landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was, perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition. See *Sight, Making Masons at.*

9. The necessity for Masons to congregate in Lodges is another landmark. It is not to be understood by this that any ancient landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the landmarks of the Order always prescribed that Masons should, from time to time, congregate together for the purpose of either Operative or Speculative labor, and that these congregations should be called Lodges. Formerly, these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But Warrants of constitution, by-laws, permanent officers, and annual arrears are modern innovations wholly outside the landmarks, and dependent entirely on the special enactments of a comparatively recent period.

10. The government of the Craft, when so congregated in a Lodge, by a Master and two Wardens, is also a landmark. A congregation of Masons meeting together under any other government, as that, for instance, of a president and vice-president, or a chairman and sub-chairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a Warrant of constitution is at the present day. The names, of course, vary in different languages; but the officers, their number, prerogatives, and duties are everywhere identical.

11. The necessity that every Lodge, when congregated, should be duly tiled, is an important landmark of the Institution which is never neglected. The necessity of this law arises from the esoteric character of Masonry. The duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which therefore constitutes a landmark.

12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives,

is a twelfth landmark. Formerly, these general meetings, which were usually held once a year, were called "General Assemblies," and all the Fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself; now he is represented by his officers. See *Representatives of Lodges.*

13. The right of every Mason to appeal from the decision of his brethren, in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned landmark, as well as the principles of just government.

14. The right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order. This is called "the right of visitation." This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is, in general, a Masonic right, founded on the landmarks of the Order.

15. It is a landmark of the Order, that no visitor unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

16. No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges. This is undoubtedly an ancient landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our Institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

17. It is a landmark that every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact, in itself a Masonic offence, does not exempt a Mason from Masonic jurisdiction.

18. Certain qualifications of candidates for initiation are derived from a landmark of the Order. These qualifications are that he shall be a man — unmutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as landmarks.

19. A belief in the existence of God as the Grand Architect of the Universe, is one of the most important landmarks of the Order. It has been always admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed Atheist was ever made a Mason. The very initiatory ceremonies of the first degree forbid and prevent the possibility of such an occurrence.

20. Subsidiary to this belief in God, as a landmark of the Order, is the belief in a resurrection to a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

21. It is a landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say, advisedly, *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the

"Book of the Law" is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The "Book of the Law" is to the Speculative Mason his spiritual trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The landmark, therefore, requires that a "Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

22. The equality of all Masons is another landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belong to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level — that on that level we are all travelling to one predestined goal — that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

23. The secrecy of the Institution is another and most important landmark. The form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the Institution on account of its secrecy, and however much some unskilful brethren have been unwilling in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries; as an open society, it would not last for as many years.

24. The foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for the purposes of religious or moral teaching, constitute another landmark of the Order. The Temple of Solomon was the symbolic cradle of the Institution, and, therefore, the reference to the Operative Masonry which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this Temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

25. The last and crowning landmark of all is, that these landmarks can never be changed. Nothing can be subtracted from them — nothing can be added to them — not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for, in respect to them, we are not only willing, but compelled to adopt the language of the sturdy old barons of England, "Nolumus leges mutari."

Language, Universal. The invention of a universal language, which men of all nations could understand and through which they could communicate their thoughts, has always been one of the Utopian dreams of certain philologists. In the seventeenth century, Dalgarno had written his *Ars Signorum* to prove the possibility of a universal character and a philosophical language. About the same time Bishop Wilkins published his *Essay towards a Real Character and a Philosophical Language;* and even the mathematical Leibnitz entertained the project of a universal language for all the world. It is not, therefore, surprising, that when the so-called Leland Manuscript stated that the Masons concealed a "universelle longage," Mr. Locke, or whoever was the commentator on that document, should have been attracted by the statement. "A universal

language," he says, "has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages."

The "guess" of the commentator was near the truth. A universal language founded on words is utterly impracticable. Even if once inaugurated by common consent, a thing itself impossible, the lapse of but a few years, and the continual innovation of new phrases, would soon destroy its universality. But there are signs and symbols which, by tacit consent, have always been recognized as the exponents of certain ideas, and these are everywhere understood. It is well known that such a system exists over the vast territory occupied by the North American savages, and that the Indians of two tribes, which totally differ in language, meeting on the prairie or in the forest, are enabled, by conventual signs of universal agreement, to hold long and intelligible intercourse. On such a basis the "universal language" of Freemasonry is founded. It is not universal to the world, but it is to the Craft; and a Mason of one country and language meeting a Mason of another can make himself understood for all practical purposes of the Craft, simply because the system of signs and symbols has been so perfected that in every language they convey the same meaning and make the same impression. This, and this only, is the extent to which the universal language of Masonry reaches. It would be an error to suppose that it meets the expectations of Dalgarno or Wilkins, or any other dreamer, and that it is so perfect as to supersede the necessity of any other method of intercommunication.

Lapicida. A word sometimes used in Masonic documents to denote a Freemason. It is derived from *lapis*, a stone, and *cædo*, to cut, and is employed by Varro and Livy to signify "a stone-cutter." But in the low Latin of the Mediæval age it took another meaning; and Du Cange defines it in his *Glossarium* as "Ædeficiorum structor. Gall. Maçon," *i. e.*, "A builder of edifices; in French, a Mason;" and he quotes two authorities of 1304 and 1392, where *lapicidæ* evidently means *builders*. In the *Vocabularium* of Ugutio, Anno 1592, *Lapicedius* is defined "a cutter of stones." The Latin word now more commonly used by Masonic writers for *Freemason* is *Latomus;* but I think that *Lapicida* is purer Latin. See *Latomus.*

Larmenius, Johannes Marcus. According to the tradition of the Order of the Temple, — the credibility of which is, however, denied by most Masonic scholars, — John Mark Larmenius was in 1314 appointed by James de Molay his successor as Grand Master of the Templars, which power was transmitted by Larmenius to his successors, in a document known as the "Charter of Transmission." See *Temple, Order of the.*

Larudan, Abbé. The author of a work entitled *Les Franc-Maçons ecrasés. Suite du livre intitule l'Ordre des Franc-Maçons trahi, traduit du Latin.* The first edition was published at Amsterdam in 1746. In calling it the sequel of *L'Ordre des Franc-Maçons trahi*, by the Abbé Perau, Larudan has sought to attribute the authorship of his own libellous work to Perau, but without success, as the internal evidence of style and of tone sufficiently distinguishes the two works. Kloss says (*Bibliog.*, No. 1874,) that this work is the armory from which all subsequent enemies of Masonry have derived their weapons. Larudan was the first to broach the theory that Oliver Cromwell was the inventor of Freemasonry.

Latin Lodge. In the year 1784, the Grand Lodge of Scotland granted a Warrant for the establishment of Roman Eagle Lodge at Edinburgh; the whole of whose work was conducted in the Latin language. Of this Lodge, the celebrated and learned Dr. John Brown was the founder and Master. He had himself translated the ritual into the classical language of Rome; but it required his abilities as a linguist to keep the Lodge alive, which became extinct on his removal to London.

Latomia. This word has sometimes been used in modern Masonic documents as the Latin translation of the word *Lodge*, with what correctness we will see. The Greek λατομεῖον, *latomeion*, from the roots *laas*, a stone, and *temno*, to cut, meant a place where stones were cut, a quarry. From this the Romans got their *latomia*, more usually spelled *lautomia*, which also, in pure Latinity, meant a stone-quarry. But as slaves were confined and made to work in the quarries by way of punishment, the name was given to any prison excavated out of the living rock and below the surface of the earth, and was especially so applied to the prison excavated by Servius Tullius under the Capitoline hill at Rome, and to the state prison at Syracuse. Du Cange gives the same meaning to the word *lautumiæ* in his *Glossarium*, and refers for an example to the Syracusan prison. *Lathomia*, he defines *a cutting of stone.* It seems to have lost and never recovered its

primitive meaning as a stone-quarry, and is, therefore, inappropriately applied to a Masonic Lodge.

Latomus. By Masonic writers used as a translation of *Freemason* into Latin; thus, Thory entitles his valuable work, *Acta Latomorum*, i. e., "Transactions of the Freemasons." This word was not used in classical Latinity. In the low Latin of the Middle Ages it was used as equivalent to *lapicida*. Du Cange defines it, in the form of *lathomus*, as a cutter of stones, "Cæsor lapidum." He gives an example from one of the ecclesiastical Constitutions, where we find the expression "carpentarii ac Latomi," which may mean *Carpenters and Masons* or *Carpenters and Stone-cutters*. Du Cange also gives Latomus as one of the definitions of *Maçonetus*, which he derives from the French *Maçon*. But Maçonetus and Latomus could not have had precisely the same meaning, for in one of the examples cited by Du Cange, we have "Joanne de Bareno, Maçoneto, Latonio de Gratianopolis," *i. e.*, "John de Bareno, Mason and Stone-cutter (?) of Grenoble." Latomus is here evidently an addition to Maçonetus, showing two different kinds of occupation. We have abundant evidence in Mediæval documents that a Maçonetus was a builder, and a Latomus was most probably an inferior order, what the Masonic Constitutions call a "rough Mason." I doubt the propriety of applying it to a Freemason. The word is sometimes found as *Lathomus* and *Latonius*.

Latres. This word has given much unnecessary trouble to the commentators on the old Records of Masonry. In the legend of the Craft contained in all the old Constitutions, we are informed that the children of Lamech "knew well that God would take vengeance for sinne, either by fire or water, wherefore they did write these sciences that they found in twoe pillars of stone, that they might be found after that God had taken vengeance; the one was of marble and would not burne, the other was *Latres* and could not drowne in water." (*Harleian MS.*) It is the Latin word *later*, a brick. The legend is derived from Josephus, (*Antiq.*, I., ii.,) where the same story is told. Whiston properly translates the passage, "they made two pillars; the one of brick, the other of stone." The original Greek is πλίνθος, which has the same meaning. The word is variously corrupted in the manuscript. Thus the Harleian MS. has *laters*, which comes nearest to the correct Latin plural *lateres;* the Cooke MS. has *laterus;* the Dowland, *laterns;* the Landsdowne, *latherne;* and the Sloane, getting furthest from the truth, has *letera*. It is strange that Halliwell should have been ignorant of the true meaning, and that Phillips, in commenting on the Harleian MS., should have supposed that it alluded "to some floating substance." The Latin word *later* and the passage in Josephus ought readily to have led to an explication.

Laurel Crown. A decoration used in some of the higher degrees of the Ancient and Accepted Scottish Rite. The laurel is an emblem of victory; and the *corona triumphalis* of the Romans, which was given to generals who had gained a triumph by their conquests, was made of laurel leaves. The laurel crown in Masonry is given to him who has made a conquest over his passions.

Laurens, J. L. A French Masonic writer, and the author of an *Essai historique et antique sur la Franche-Maçonnerie*, published at Paris in 1805. In this work he gives a critical examination of the principal works that have treated of the Institution. It contains also a refutation of the imputations of anti-Masonic writers. In 1808 he edited an edition of the *Vocabulaire des Franc-Maçons*, the first edition of which had been issued in 1805. In 1825 he published a *Histoire des Initiations de l'ancienne Egypt*. Of the authorship of this last work I have only the statement of Kloss, who attributes it to J. L. Laurens.

Laurie. See *Lawrie, Alexander.*

Lawful Information. See *Information, Lawful.*

Law, Moral. See *Moral Law.*

Law, Oral. See *Oral Law.*

Law, Parliamentary. See *Parliamentary Law.*

Lawrie, Alexander. He was originally a stocking-weaver, and afterwards became a bookseller and stationer in Parliament Square, Edinburgh, and printer of the *Edinburgh Gazette*. He was appointed bookseller and stationer to the Grand Lodge of Scotland, and afterwards Grand Secretary. In 1804 he published a book entitled "The History of Freemasonry, drawn from authentic sources of information; with an Account of the Grand Lodge of Scotland, from its Institution in 1736 to the present time, compiled from the Records; and an Appendix of Original Papers." Of this valuable and interesting work, Lawrie has always been deemed the author, notwithstanding that the learning exhibited in the first part, and the numerous references to Greek and Latin authorities, furnished abundant internal evidence of his incapacity, from previous education, to have written it. The doubt which naturally arises, whether he was really the author, derives great support from the testimony of the late Dr. David Irving, Librarian to the

Faculty of Advocates, Edinburgh. A writer in the *Notes and Queries*, (3d Ser., iii. 366,) on May 9, 1863, stated that at the sale of the library of Dr. Irving, on Saturday, March 28, 1862, a copy of Lawrie's *History of Freemasonry* was sold for £1. In that copy there was the following memorandum in the handwriting of Dr. Irving:

"The history of this book is somewhat curious, and perhaps there are only two individuals now living by whom it could be divulged. The late Alexander Lawrie, 'Grand Stationer,' wished to recommend himself to the Fraternity by the publication of such a work. Through Dr. Anderson, he requested me to undertake its compilation, and offered a suitable remuneration. As I did not relish the task, he made a similar offer to my old acquaintance David Brewster, by whom it was readily undertaken, and I can say was executed to the entire satisfaction of his employers. The title-page does not exhibit the name of the author, but the dedication bears the signature of *Alexander Lawrie*, and the volume is commonly described as Lawrie's *History of Freemasonry*."

There can be no doubt of the truth of this statement. It has never been unusual for publishers to avail themselves of the labors of literary men and affix their own names to books which they have written by proxy. Besides, the familiarity with abstruse learning that this work exhibits, although totally irreconcilable with the attainments of the stocking-weaver, can readily be assigned to Sir David Brewster the philosopher.

Lawrie had a son, William Alexander Laurie, (he had thus, for some unknown reason, changed the spelling of his name,) who was for very many years the Grand Secretary of the Grand Lodge of Scotland, and died in office in 1870, highly esteemed. In 1859 he published a new edition of the *History*, with many additions, under the title of "The History of Freemasonry and the Grand Lodge of Scotland, with chapters on the Knights Templar, Knights of St. John, Mark Masonry, and the R. A. Degree."

Law, Sacred. See *Sacred Law.*

Laws, General. See *Laws of Masonry.*

Laws, Local. See *Laws of Masonry.*

Laws of Masonry. The laws of Masonry, or those rules of action by which the Institution is governed, are very properly divided into three classes: 1. Landmarks. 2. General Laws or Regulations. 3. Local Laws or Regulations.

1. *Landmarks.* These are the unwritten laws of the Order, derived from those ancient and universal customs which date at so remote a period that we have no record of their origin.

2. *General Laws.* These are all those Regulations that have been enacted by such bodies as had at the time universal jurisdiction. They operate, therefore, over the Craft wheresoever dispersed; and as the paramount bodies which enacted them have long ceased to exist, it would seem that they are unrepealable. It is generally agreed that these General or Universal Laws are to be found in the old Constitutions and Charges, so far as they were recognized and accepted by the Grand Lodge of England at the revival in 1717, and adopted previous to the year 1721.

3. *Local Laws.* These are the Regulations which, since 1721, have been and continue to be enacted by Grand Lodges. They are of force only in those jurisdictions which have adopted them, and are repealable by the bodies which have enacted them. They must, to be valid, be not repugnant to the Landmarks or the General Laws, which are of paramount authority.

Lawsuits. In the Old Charges which were approved in 1722, and published in 1723, by Anderson, in the Book of Constitutions, the regulations as to lawsuits are thus laid down: "And if any of them do you injury, you must apply to your own or his Lodge, and from thence you may appeal to the Grand Lodge, at the Quarterly Communication, and from thence to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent you going to law with strangers, or would excite you to put a speedy period to all lawsuits, that so you may mind the affair of Masonry with the more alacrity and success; but with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath and rancor, (not in the common way,) saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time."

Lax Observance. (*Observantia Lata.*) When the Rite of Strict Observance was instituted in Germany by Von Hund, its disciples gave to all the other German Lodges which refused to submit to

its obedience and adopt its innovations, but preferred to remain faithful to the English Rite, the title of "Lodges of Lax Observance." Ragon, in his *Orthodoxie Maçonnique*, (p. 236,) has committed the unaccountable error of calling it a schism, established at Vienna in 1767; thus evidently confounding it with Starck's Rite of the Clerks of Strict Observance.

Layer. A term used in the old Records to designate a workman inferior to an Operative Freemason. Thus: "Alsoe that no Mason set noe *layer* within a Lodge or without to have mould stones with one mould of his workeing." In the Harleian and Kilwinning MSS., it is *layer;* in the Sloane, *lyer;* and in the Alnwick, *rough layer.* In the contract for Fotheringay Church, we find the word under the form of *leye.* The word, I think, means one who builds in brick, and is familiar to us in the compound term *bricklayer;* a word not unknown at the time of the writing of those manuscripts. Thus in *The Booke for a Justice of Peace,* (fol. 17,) published in 1559, we find this passage: "None artificer nor labourer hereafter named, take no more nor greater wages than hereafter is limited . . . . that is to say, a free mason, master carpenter, rough mason, *bricke layer,*" etc.

Lebanon. A mountain, or rather a range of mountains in Syria, extending from beyond Sidon to Tyre, and forming the northern boundary of Palestine. Lebanon is celebrated for the cedars which it produces, many of which are from fifty to eighty feet in height, and cover with their branches a space of ground the diameter of which is still greater. Hiram, King of Tyre, in whose dominions Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon. In relation to Lebanon, Kitto, in his *Biblical Cyclopedia,* has these remarks: "The forests of the Lebanon mountains only could supply the timber for the Temple. Such of these forests as lay nearest the sea were in the possession of the Phœnicians, among whom timber was in such constant demand, that they had acquired great and acknowledged skill in the felling and transportation thereof; and hence it was of such importance that Hiram consented to employ large bodies of men in Lebanon to hew timber, as well as others to perform the service of bringing it down to the seaside, whence it was to be taken along the coasts in floats to the port of Joppa, from which place it could be easily taken across the country to Jerusalem."

The Ancient and Accepted Scottish Rite has dedicated to this mountain its twenty-second degree, or Prince of Lebanon. The Druses now inhabit Mount Lebanon, and still preserve there a secret organization. See *Druses.*

Lebanon, Prince of. See *Prince of Lebanon.*

Le Bauld de Nans, Claude Etienne. A distinguished Masonic writer, born at Besançon in 1736. He was by profession a highly respected actor, and a man of much learning, which he devoted to the cultivation of Freemasonry. He was for seven years Master of the Lodge St. Charles de l'Union, in Mannheim; and on his removal to Berlin, in 1771, became the Orator of the Lodge Royale York de l'Amitié, and editor of a Masonic journal. He delivered, while Orator of the Lodge, —a position which he resigned in 1778,— a large number of discourses, a collection of which was published at Berlin in 1788. He also composed many Masonic odes and songs, and published, in 1781, a collection of his songs for the use of the Lodge Royale York, and in 1786, his *Lyre Maçonnique.* He is described by his contemporaries as a man of great knowledge and talents, and Fessler has paid a warm tribute to his learning and to his labors in behalf of Masonry. He died at Berlin in 1789.

Lechangeur. An officer of one of the Lodges of Milan, Italy, of whom Rebold (*Hist. des Trois G. Loges,* p. 573,) gives the following account. When, in 1805, a Supreme Council of the Ancient and Accepted Scottish Rite was established at Milan, Lechangeur became a candidate for membership. He received some of the degrees; but subsequently the founders of the Council, for satisfactory reasons, declined to confer upon him the superior grades. Incensed at this, Lechangeur announced to them that he would elevate himself above them by creating a Rite of ninety degrees, into which they should not be admitted. He carried this project into effect, and the result was the Rite of Mizraim, of which he declared himself to be the Superior Grand Conservator. His energies seem to have been exhausted in the creation of his unwieldy Rite, for no Chapters were established except in the city of Naples. But in 1810 a patent was granted by him to Michel Bedarride, by whom the Rite was propagated in France. Lechangeur's fame, as the founder of the Rite, was overshadowed by the greater zeal and impetuosity of Bedarride, by whom his self-assumed prerogatives were usurped. He died in 1812.

Lecture. Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degree are set forth. This arrangement is called a lecture. Each lecture, for the sake of con-

venience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. According to Preston, the lecture of the first degree contains six sections; that of the second, four; and that of the third, twelve. But according to the arrangement adopted in this country, commonly known as the "Webb lectures," there are three sections in the first degree, two in the second, and three in the third.

In the Entered Apprentices', the first section is almost entirely devoted to a recapitulation of the ceremonies of initiation. The initiatory portion, however, supplies certain modes of recognition. The second section is occupied with an explanation of the ceremonies that had been detailed in the first,—the two together furnishing the interpretation of ritualistic symbolism. The third is exclusively occupied in explaining the signification of the symbols peculiar to the degree.

In the Fellow Craft's degree, the first section, like the first section of the Entered Apprentice, is merely a recapitulation of ceremonies, with a passing commentary on some of them. The second section introduces the neophyte for the first time to the differences between Operative and Speculative Masonry and to the Temple of King Solomon as a Masonic symbol, while the candidate is ingeniously deputed as a seeker after knowledge.

In the Master's degree the first section is again only a detail of ceremonies. The second section is the most important and impressive portion of all the lectures, for it contains the legend on which the whole symbolic character of the Institution is founded. The third section is an interpretation of the symbols of the degree, and is, of all the sections, the one least creditable to the composer.

In fact, it must be confessed that many of the interpretations given in these lectures are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express their thoughts. Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation. The lectures, however, serve as an introduction or preliminary essay, enabling the student, as he advances in his initiation, to become acquainted with the symbolic character of the Institution. But if he ever expects to become a learned Mason, he must seek in other sources for the true development of Masonic symbolism. The lectures alone are but the primer of the science.

Lecturer, Grand. An officer known only in the United States. He is appointed by the Grand Master or the Grand Lodge. His duty is to visit the subordinate Lodges, and instruct them in the ritual of the Order as practised in his jurisdiction, for which he receives compensation partly from the Grand Lodge and partly from the Lodges which he visits.

Lectures, History of the. To each of the degrees of Symbolic Masonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the degree are contained. A knowledge of these lectures—which must, of course, be communicated by oral teaching—constitutes a very important part of a Masonic education; and, until the great progress made within the present century in Masonic literature, many "bright Masons," as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms, is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language, which has always been the boast of the Institution, not only is a knowledge of them absolutely necessary to every practical Freemason, but a history of the changes which they have from time to time undergone constitutes an interesting part of the literature of the Order.

Comparatively speaking, (comparatively in respect to the age of the Masonic institution,) the system of Lodge lectures is undoubtedly a modern invention. That is to say, we can find no traces of any forms of lectures like the present before the middle, or perhaps the close, of the seventeenth century. Examinations, however, of a technical nature, intended to test the claims of the person examined to the privileges of the Order, appear to have existed at an early period. They were used until at least the middle of the eighteenth century, but were perpetually changing, so that the tests of one generation of Masons constituted no tests for the succeeding one. Oliver very properly describes them as being "something like the conundrums of the

present day — difficult of comprehension — admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysteries and symbols of the Institution." (*On the Masonic Tests of the Eighteenth Century. Golden Remains*, vol. iv., p. 16.) These tests were sometimes, at first, distinct from the lectures, and sometimes, at a later period, incorporated with them. A specimen is the answer to the question, "How blows the wind?" which was, "Due east and west."

The "Examination of a German Stonemason," which is given by Findel in the appendix to his *History*, was most probably in use in the fourteenth century. Dr. Oliver was in possession of what purports to be a formula, which he supposes to have been used during the Grand Mastership of Archbishop Chichely, in the reign of Henry VI., and from which (*Rev. of a Sq.*, p. 11,) he makes the following extracts:

"*Q.* Peace be here? *A.* I hope there is. *Q.* What o'clock is it? *A.* It is going to six, or going to twelve. *Q.* Are you very busy? *A.* No. *Q.* Will you give or take? *A.* Both; or which you please. *Q.* How go squares? *A.* Straight. *Q.* Are you rich or poor? *A.* Neither. *Q.* Change me that? *A.* I will. *Q.* In the name of the King and the Holy Church, are you a Mason? *A.* I am so taken to be. *Q.* What is a Mason? *A.* A man begot by a man, born of a woman, brother to a king. *Q.* What is a fellow? *A.* A companion of a prince, etc."

There are other questions and answers of a similar nature, conveying no instruction, and intended apparently to be used only as tests. Dr. Oliver attributes, it will be seen, the date of these questions to the beginning of the fifteenth century; but I doubt the correctness of this assumption. They have no internal evidence in style of having been the invention of so early a period of the English tongue.

The earliest form of catechism that we have on record is that contained in the Sloane MS., No. 3329, contained in the British Museum, and for the publication of which we are indebted to that laborious exhumer of old documents, W. J. Hughan. One familiar with the catechisms of the eighteenth century will detect the origin of much that they contain in this early specimen. It is termed in the manuscript the Mason's "private discourse by way of question and answer," and is in these words:

"*Q.* Are you a mason? *A.* Yes, I am a Freemason. *Q.* How shall I know that? *A.* By perfect signes and tokens and the first poynts of my Ent'rance. *Q.* Which is the first signe or token, shew me the first and I will shew you the second? *A.* The first is heal and conceal or conceal and keep secrett by no less paine than cutting my tongue from my throat. *Q.* Where were you made a mason? *A.* In a just and perfect or just and lawfull lodge. *Q.* What is a just and perfect or just and lawfull lodge? *A.* A just and perfect lodge is two Interprintices two fellow craftes and two Mast'rs, more or fewer the more the merrier the fewer the better chear but if need require five will serve that is, two Interprintices, two fellow craftes and one Mast'r on the highest hill or lowest valley of the world without the crow of a cock or the bark of a dogg. *Q.* From whom do you derive your principalls? *A.* From a great'r than you. *Q.* Who is that on earth that is great'r than a freemason? *A.* He y't was caryed to y'e highest pinnicall of the temple of Jerusalem. *Q.* Whith'r is your lodge shut or open? *A.* It is shut. *Q.* Where lyes the keys of the lodge doore? *A.* They ley in a bound case or under a three cornered pavem't about a foot and halfe from the lodge door. *Q.* What is the key of your lodge doore made of? *A.* It is not made of wood stone iron or steel or any sort of mettle but the tongue of good report behind a Broth'rs back as well as before his face. *Q.* How many jewels belong to your lodge? *A.* There are three the square pavem't the blazing star and the Danty tassley. *Q.* How long is the cable rope of your lodge? *A.* As long as from the top of the liver to the root of the tongue. *Q.* How many lights are in your lodge? *A.* Three the sun the mast'r and the square. *Q.* How high is your lodge? *A.* Without foots yards or Inches, it reaches to heaven. *Q.* How stood your lodge? *A.* East and west as all holly Temples stand. *Q.* W'ch is the mast'rs place in the lodge? *A.* The east place is the mast'rs place in the lodge and the jewell resteth on him first and he sitteth men to worke w't the m'rs have in the forenoon the wardens reap in the afternoon. *Q.* Where was the word first given? *A.* At the tower of Babylon. *Q.* Where did they first call their lodge? *A.* At the holy chapell of St. John. *Q.* How stood your lodge? *A.* As the said holy chapell and all other holy Temples stand (viz.) east and west. *Q.* How many lights are in your lodge? *A.* Two one to see to go in and another to see to work. *Q.* What were you sworne by? *A.* By God and the square. *Q.* Whither above the cloathes or und'r the cloathes? *A.* Und'r the cloathes. *Q.* Und'r what arme? *A.* Und'r the right arme. God is gratfull to all Worshipfull Mast'rs and fellows in that worshipfull lodge from whence me last came and to you good fellow w't is your name. *A.* I or B then giving the grip of the hand he will say Broth'r John greet you well you. *A.* Goes good greeting to you dear Broth'r."

But when we speak of the lectures, in the modern sense, as containing an exposition of the symbolism of the Order, we may consider it as an established historical fact, that the Fraternity were without any such system until after the revival in 1717. Previous to that time, brief extemporary addresses and charges in addition to these test catechisms were used by the Masters of Lodges, which, of course, varied in excellence with the varied attainments and talents of the presiding officer. We know, however, that a series of charges were in use about the middle and end of the seventeenth century, which were ordered "to be read at the making of a Freemason." These "Charges and Covenants," as they were called, contained no instructions on the symbolism and ceremonies of the Order, but were confined to an explanation of the duties of Masons to each other. They were altogether exoteric in their character, and have accordingly been repeatedly printed in the authorized publications of the Fraternity.

Dr. Oliver, who had ampler opportunities than any other Masonic writer of investigating this subject, says that the earliest authorized lectures with which he has met were those of 1720. They were arranged by Drs. Anderson and Desaguliers, perhaps, at the same time that they were compiling the Charges and Regulations from the ancient Constitutions. They were written in a catechetical form, which form has ever since been retained in all subsequent Masonic lectures. Oliver says that "the questions and answers are short and comprehensive, and contain a brief digest of the general principles of the Craft as it was understood at that period." The "digest" must, indeed, have been brief, since the lecture of the third degree, or what was called "the Master's Part," contained only thirty-one questions, many of which are simply tests of recognition. Dr. Oliver says the number of questions was only seven; but I have very carefully collated what purports to be a copy of them, and can only explain his statement by the probable supposition that he refers to the seven tests which conclude the lecture. There are, however, twenty-four other questions that precede these.

A comparison of these — the primitive lectures, as they may be called — with those in use in America at the present day, demonstrate that a great many changes have taken place. There are not only omissions of some things, and additions of others, but sometimes the explanations of the same points are entirely different in the two systems. Thus the Andersonian lectures describe the "furniture" of a Lodge as being the "Mosaic pavement, blazing star, and indented tassel," emblems which are now more properly, I think, designated as "ornaments." But the present furniture of a Lodge is also added to the pavement, star, and tassel, under the name of "other furniture." The "greater lights" of Masonry are entirely omitted, or, if we are to suppose them to be meant by the expression "fixed lights," then these are referred, differently from our system, to the three windows of the Lodge.

In the first degree I notice, among others, the following points in the Andersonian lectures which are omitted in the American system: the place and duty of the Senior and Junior Entered Apprentices, the punishment of cowans, the bone bone-box, and all that refers to it; the clothing of the Master, the age of an Apprentice, the uses of the day and night, and the direction of the wind. These latter, however, are, strictly speaking, what the Masons of that time denominated "tests." In the same degree, the following, besides many other important points in the present system, are altogether omitted in the old lectures of Anderson: the place where Masons anciently met, the theological ladder, and the lines parallel. Important changes have been made in several particulars; as, for instance, in the "points of entrance," the ancient lecture giving an entirely different interpretation of the expression, and designating what are now called "points of entrance" by the term "principal signs;" the distinctions between Operative and Speculative Masonry, which are now referred to the second degree, are there given in the first; and the dedication of the Bible, compass, and square is differently explained.

In the second degree, the variations of the old from the modern lectures are still greater. The old lecture is, in the first place, very brief, and much instruction deemed important at the present day was then altogether omitted. There is no reference to the distinctions between Operative and Speculative Masonry, (but, as I have already observed, this topic is adverted to in the former lecture;) the approaches to the middle chamber are very differently arranged; and not a single word is said of the fords of the river Jordan. It must be confessed that the ancient lecture of the Fellow-Craft is immeasurably inferior to that contained in the modern system, and especially in that of Webb.

The Andersonian lecture of the third degree is brief, and therefore imperfect. The legend is, of course, referred to, and its explanation occupies nearly the whole of the lecture; but the details are meagre, and many important facts are omitted, while

there are in other points striking differences between the ancient and the present system.

But, after all, there is a general feature of similarity — a substratum of identity — pervading the two systems of lectures — the ancient and the modern — which shows that the one derives its parentage from the other. In fact, some of the answers given in the year 1730 are, word for word, the same as those used in America at the present time.

Yet it was not long before the developments of Masonic science, and the increasing intelligence of its disciples, made it necessary to prepare an improved system. The lectures of Anderson and Desaguliers were the production of the infantile age of lecture-making. They were imperfect and unsatisfactory; and it was determined that a new course should be arranged. Accordingly, in 1732, Martin Clare, A. M., was commissioned by the Grand Lodge to prepare a system of lectures, which should be "adapted to the existing state of the Order, without infringing on the ancient landmarks."

Martin Clare, to whom this important trust was confided, appears to have been a man of learning, or at least of literary habits, as he is recorded as a Master of Arts, and a Fellow of the Royal Society. He is first mentioned in Masonic history as one of the Grand Stewards, in 1735. In the same year he was appointed Junior Grand Warden, and delivered an address before the Quarterly Communication of the Grand Lodge. In 1741, he received from the Earl of Morton the appointment of Deputy Grand Master. Oliver says, that his version of the lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges.

The Clare lectures were, of course, (for that was the object of their compilation,) an amplification and improvement of those of Anderson. In them the symbol of the point within the circle was for the first time mentioned, and the numbers *Three*, *Five*, and *Seven* were introduced, and referred to the Christian Trinity, the human senses, and the institution of the Sabbath. Subsequently, but at what period we are not informed, these references were changed to the three divisions of the Temple, the five most sacred treasures of the Sanctum Sanctorum, and the seven years occupied in the construction of the Temple. Dr. Oliver says that this change was made by the Jewish Masons. I doubt it, for the Jewish Masons were never in sufficient preponderance in the Order in England to effect so important an alteration. It was made, I rather apprehend, by those sensible brethren who were unwilling to see the cosmopolitan character of the Institution impaired by any sectarian references in religion. But it must be confessed that, from the time of these lectures to the last arrangement by Hemming, there has always been in the Grand Lodge of England a disposition to Christianize Masonry. The system completed by Anderson was comparatively free from this defect; and we will find in the lectures in use in 1730 very few allusions that can be tortured into a religious meaning beyond the universal religion recognized in the charges of 1722. Anderson, in speaking of the *winding stairs*, had mentioned, as I have already said, only the number *seven*, which he explained by referring to the fact that "seven or more made a just and perfect Lodge." As to the point within the circle, now one of the most important symbols, he had only alluded to it, almost parenthetically, when, in describing the *Point*, *Line*, *Superficies*, and *Solid* as the "four principles of Masonry," he explains the point as being "the centre round which the Master cannot err." It will be readily seen how, since his day, this slight idea has been amplified by modern lecture-makers, beginning with Martin Clare and ending with Thomas Smith Webb.

But lecture-making seems to have been a popular fancy at that early period of what may be called the Masonic *renaissance*. The Clare lectures did not very long occupy their authoritative position in the Order. Though longer and more elevated than those of Anderson, they were, in the course of a few years, found to be neither long enough, nor sufficiently elevated, for the increasing demands of Masonic progress.

Accordingly, some time about the year 1770, (I am unable precisely to fix the date,) the Grand Lodge of England authorized Thomas Dunckerley, Esq., to prepare a new course of lectures, which were to take the place of those of Martin Clare.

Dunckerley was a brother of much distinction in those days. Preston calls him "that truly Masonic luminary;" and Oliver says that "he was the oracle of the Grand Lodge, and the accredited interpreter of its Constitutions." He held the position of a Provincial Grand Master, and, for his eminent services to the Craft, had been honored by the Grand Lodge with the titular rank of a Past Senior Grand Warden.

Dunckerley's lectures are said to have been a very considerable amplification of those of Clare. To him is ascribed the adoption of the "lines parallel," as symbolic of the two Saints John; and he also introduced the theological ladder, with its three principal rounds,—a beautiful and instructive symbol, that has been retained to the present day, but imperfectly ex-

plained. Webb, it is true, referred to its "three *principal* rounds," leaving room, by implication, for the addition of others. But Cross, who was wholly unacquainted with ancient symbolism, *drew a picture*, (for which, by the by, he takes great credit,) in which he absolutely made the rounds three in number, and no more; thus fixing an incorrect theory on the Masonic mind. The Masonic ladder, like its prototype in all the mysteries, consists of *seven* rounds.

But by far the most important change made by Dunckerley was in respect to the Master's word. It is known that, in the pursuit of his Masonic studies, he at one time frequented the Ancient or Athol Lodges, whose greatest point of difference from the Moderns was, that they had dissevered the third degree, and established a portion of it as their fourth, or Royal Arch. Dunckerley was pleased with this arrangement, and, in imitation of it, reconstructed Dermott's Royal Arch, and introduced it into the legal Grand Lodge. This of course led to the necessity of transferring the word formerly used in the third to the fourth degree, and confining the former to the substitute. This was undoubtedly an innovation, and was at first received with disapprobation by many brethren; but in time they became reconciled to the change, which perhaps no one with less influence than Dunckerley could have ventured to propose.

But even Dunckerley, with all the influence of his talents, and his virtues, and his social position, was at length forced to succumb at the approach of greater lights in Masonry. At the very time that Dunckerley was establishing his course of lectures in the London and adjacent Lodges, William Hutchinson, as the Master of Bernard Castle Lodge, in the county of Durham, in the north of England, was preparing and using a system of his own, which, on account of its excellence, was readily adopted by many Lodges in his vicinity. What was the precise form of the Hutchinsonian lectures I am unable to say, as no ritual of his is perhaps existing; but their general spirit may well be conjectured from the admirable treatise which he published in 1775, and which was the most, if not the first, scientific work on Masonry that up to that period had appeared in England. From the contents of this book we may collect the ideas which were entertained by the author on the subject of the Institution, and which we have every reason to believe he incorporated into the lectures with which he instructed the Lodge over which he presided. The treatise on the *Spirit of Masonry* we may therefore suppose to be a commentary on his lectures. If so, they introduced for the first time a scientific element into Masonic lectures — an element unknown to those compiled by Anderson and Clare and Dunckerley. Above all, we are indebted to Hutchinson for restoring the ancient symbolism of the third degree, and for showing that, in all past times, its legend was but typical of a resurrection from the grave; a thought that does not seem to have attracted the early lecturers, although always existing in the Masonic system. Even Webb, twenty-five years after Hutchinson's book appeared, could only find in the legend of the third degree "an instance of virtue, fortitude, and integrity seldom equalled and never excelled in the history of man." And to teach this lesson only was the Institution preserved for centuries.

Alas! for such lectures.

Eminently philosophical must have been the lectures of Hutchinson, and far superior to the meagre details with which the Craft had been previously content. Their influence is undoubtedly still felt in the Institution; if not in its catechetical lectures, at all events in the general notions of symbolism which are now entertained by the Craft.

But while Hutchinson was laboring in the north of England, another light, of almost equal splendor, appeared in the south; and a system of lectures was prepared by William Preston, which soon superseded all those that had previously been in use. It is supposed that Hutchinson and Preston at length united in this undertaking, and that the Prestonian lectures, which were afterwards universally adopted, were the result of the combined labors of the two. If such was the case — and Oliver suggests it, though I know not on what authority — it will rationally account for the fact that the lectures of Hutchinson no longer exist. They were merged in those of Preston.

The Prestonian lectures, which were arranged by that distinguished writer in the last quarter of the last century, continued to be used authoritatively in England until the union of the two Grand Lodges in 1813, nor are they yet entirely abandoned in that country. Though not generally accessible to the Craft, they have, it is said, been preserved in their integrity, and the "Prestonian lectures" are annually delivered in London, although now more as a matter of curiosity than of instruction, by a competent brother, who is appointed for that purpose by the Grand Master of England.

Preston divided the lecture on the first degree into six sections, the second into four, and the third into twelve. But of the

twelve sections of the third lecture, seven only strictly appertain to the Master's degree, the remaining five referring to the ceremonies of the Order, which, in the American system, are contained in the Past Master's lecture. Preston has recapitulated the subjects of these several lectures in his *Illustrations of Masonry;* and if the book were not now so readily accessible, it would be worth while to copy his remarks. It is sufficient, however, to say that he has presented us with a philosophical system of Masonry, which, coming immediately after the unscientific and scanty details which up to his time had been the subjects of Lodge instructions, must have been like the bursting forth of a sun from the midst of midnight darkness. There was no twilight or dawn to warn the unexpectant Fraternity of the light that was about to shine upon them. But at once, without preparation — without any gradual progress or growth from almost nothing to superfluity — the Prestonian lectures were given to the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed. Byron I think it was who said that he awoke one morning and found himself famous. Personifying Freemasonry, she too might have said, on the day that Preston propounded his system, that she had been awakened from the sleep of half a century to find herself a science. Not that Freemasonry had not always been a science, but that for all that time, and longer, her science had been dormant — had been in abeyance. From 1717 the Craft had been engaged in something less profitable, but more congenial than the cultivation of Masonic science. The pleasant suppers, the modicums of punch, the harmony of song, the miserable puns, which would have provoked the ire of Johnson beyond anything that Boswell has recorded, left no time for inquiry into abstruser matters. The revelations of Dr. Oliver's square furnish us abundant positive evidence of the low state of Masonic literature in those days; and if we need negative proof, we will find it in the entire absence of any readable book on Scientific Masonry, until the appearance of Hutchinson's and Preston's works. Preston's lectures were, therefore, undoubtedly the inauguration of a new era in the esoteric system of Freemasonry.

These lectures continued for nearly half a century to be the authoritative text of the Order in England. But in 1813 the two Grand Lodges — the "Moderns" and the "Ancients," as they were called — after years of antagonism, were happily united, and then, as the first exercise of this newly-combined authority, it was determined "to revise" the system of lectures.

This duty was intrusted to the Rev. Dr. Hemming, the Senior Grand Warden, and the result was the Union or Hemming lectures, which are now the authoritative standard of English Masonry. In these lectures many alterations of the Prestonian system were made, and some of the most cherished symbols of the Fraternity were abandoned, as, for instance, the *twelve grand points, the initiation of the free born,* and *the lines parallel.* Preston's lectures were rejected in consequence, it is said, of their Christian references; and Dr. Hemming, in attempting to avoid this error, fell into a greater one, of omitting in his new course some of the important ritualistic landmarks of the Order. Hence it is that many Lodges still prefer the Prestonian to the Hemming lectures, and that the Grand Master still appoints annually a skilful brother to deliver the Prestonian lectures, although the Lodges no longer work under their directions.

I have thus rapidly run through the history of the changes in the lectures in England from 1717 to 1813. But all this time there was an undercurrent working with silent influence, of which it is necessary to take some notice. In 1739 a schism occurred in England, and the Grand Lodge of Ancient York Masons was established in opposition to the old Grand Lodge. The latter was reproachfully denominated the "Moderns," while the former assumed the name of the "Ancients." The assumption made by the latter body (whether correctly or not, this is not the place to inquire) was, that the Moderns had lost, changed, or never knew the true work, especially in the third degree. Of course, under this conviction, the "Ancients" were compelled, for the sake of consistency at least, to arrange a set of lectures peculiar to themselves. Of the history of lecture making in the schismatic body we have no particulars, as the records of that body were not published, as were those of the Moderns by Preston, Smith, Anderson, and his successors. But we know that Laurence Dermott was the Coryphæus of that band of schismatics, and to him, as a man of talents and Masonic intelligence, — a man, too, of great zeal and energy, (for, say what we will of him, we cannot deny him that praise,) — it is almost certain that the task of preparing the Ancient lectures must have been intrusted. So, then, while the "Moderns" were practising the systems of Anderson and Clare and Dunckerley, the "Ancients" were contenting themselves with that of Dermott, and did so content

themselves, as we have every reason to believe, until the union in 1813, when, perhaps, we are truly to look for the origin of the Hemming lectures in the fact that they were a compromise between the two systems of the Ancients and the Moderns.

But there is something more that "hangs" upon this history, which it is important for us to know. It has already been seen that Dunckerley visited the Ancient Lodges, and that he derived from them the idea of dissevering the Royal Arch from the Master's degree — an innovation which he successfully introduced into the Modern Grand Lodge. Now, to enable him to do this, it was necessary that he should incorporate something of the Ancient lectures into his own. We know this only from logical deduction — our proof is *ex necessitate rei* — he could not have done otherwise. Adopting Dermott's Royal Arch, he must have adopted Dermott's illustrations of it, if not in exact words, at least substantially and in spirit. Here was the first influence exerted on the lectures of the Modern Grand Lodge by the system of the Ancients.

But again: we know that Preston was initiated in a Dermott or Ancient Lodge, and was afterwards induced to withdraw from that body and unite with the Moderns. But we have every reason to suppose that the influences of his early Masonic education were not altogether forgotten, and that, like a wise man, as he was, in arranging his new system, he "borrowed sweets from every flower," and incorporated the best parts of the Ancient system, so far as he legally could, into his own. Here, then, was a second instance of the influence exerted by the one society upon the other, all of which must have rendered the compromise in 1813 a matter of still easier accomplishment.

This episode in the history of the lectures of the regular system was necessary to enable us to lay a conjectural foundation for the same history in America. I say a "conjectural foundation;" for in the treatment of an esoteric subject like this, where the greatest pains have necessarily been taken to preserve secrecy, and where there are no books of authority, and few manuscripts to reward our researches, it is absolutely necessary that much must be left to conjecture. But this conjecture must be within the bounds of analogical reason. When we conjecture a fact, and assign a reason for the conjecture, we are to be governed by the rules of circumstantial evidence. The reason we assign must not only account in every way for the fact, but it must be the only reason that will.

I am unable to say definitely what lectures were generally used in the United States during the last century; but there is every reason for believing that the full Prestonian lecture was not adopted. In fact, a number of the Lodges in America derived their charters from the Athol Grand Lodge, or from Grand Lodges in correspondence and union with it. Dermott's Ahiman Rezon was a more popular work among the American Masons than Anderson's Constitutions. The Royal Arch was dissevered from the Master, and given as a distinct degree. And hence we may well suppose that the Dermott lectures were more in use than the Prestonian. This is, however, mere conjecture; for manuscripts anterior to 1800 are rare — perhaps do not exist; and we have no Prichards, or Finches, or Brownes to give us an inkling of the Lodge work in those days. Neither had we any lecture makers among us; and whatever was first received was retained without other change than that which might have resulted from the infirmity of memory in Masters and lecturers.

But in the last decennium of the eighteenth century, a lecture maker did arise among the American Masons; and to Thomas Smith Webb we are indebted for our present system of Lodge lectures.

Webb was a man of some talent — not equal, it is true, to Hutchinson or Preston; but one who had paid more attention to Masonry, and knew more about it, than any man of his times in this country. It is said, upon what authority I know not, but I think the fact is credible, that he visited England, and obtained instructions from Preston himself. At the same time, such a man would not have undertaken such a voyage without making himself acquainted with the other systems prevailing in England, and his subsequent course shows that he extended his investigations to the continental science of Masonry as developed in the "hautes grades." On his return home, he availed himself of all these varied advantages to compile and arrange that system, not only of lectures, but of degrees, which has ever since been practised in this country.

The lectures of Webb contained much that was almost a verbal copy of parts of Preston; but the whole system was briefer, and the paragraphs were framed with an evident view to facility in committing them to memory. It is an herculean task to acquire the whole system of Prestonian lectures, while that of Webb may be mastered in a comparatively short time, and by much inferior intellects. There have, in consequence, in former years, been many "bright Masons" and "skilful lecturers" whose

brightness and skill consisted only in the easy repetition from memory of the set form of phrases established by Webb, and who were otherwise ignorant of all the science, the philosophy, and the history of Masonry. But in the later years, a perfect verbal knowledge of the lectures has not been esteemed so highly in this country as in England, and our most erudite Masons have devoted themselves to the study of those illustrations and that symbolism of the Order which lie outside of the lectures. Book Masonry — that is, the study of the principles of the Institution as any other science is studied, by means of the various treatises which have been written on these subjects — has been, from year to year, getting more popular with us; and the American Masonic public is becoming emphatically a reading people.

This is not in any way to be regretted. Nay, it is something upon which we may congratulate ourselves, that a library is becoming as indispensable to a Masonic student as a tool-chest to a mechanic. But, at the same time, it is desirable that the lectures, too, which contain, or ought to contain, the elements of the science, should be made the subject of special study. And it is, above all, to be wished that our lectures were more scientific — that Webb had made them a little more Prestonian in their character, and that they contained something elevated enough to entice and gratify intellectual Masons.

The lecture on the third degree is, it is true, less objectional on this ground than the others. It is eminently Hutchinsonian in its character, and contains the bud from which, by a little cultivation, we might bring forth a gorgeous blossom of symbolism. Hence, the third degree has always been the favorite of American Masons. But the lectures of the first and second degrees, the latter particularly, are meagre and unsatisfactory. The explanations, for instance, of the form and extent of the Lodge, of its covering, of the theological ladder, and especially of the point within the circle, will disappoint any intellectual student who is seeking, in a symbolical science, for some rational explanation of its symbols that promises to be worthy of his investigations.

Lefranc. The Abbé Lefranc, Superior of the House of the Eudistes at Caen, was a very bitter enemy of Freemasonry, and the author of two libellous works against Freemasonry, both published in Paris; the first and best known, entitled "Le Voile levé pour les curieux, ou le secret des révolutions, révélé à l'aide de la Franc-Maçonnerie," 1791, (republished at Liege in 1827,) and the other, "Conjuration contre la religion Catholique et les souverains, dont le projet, conçu eu France, doit s'éxécuter dans l'univers entier," 1792. In these scandalous books, and especially in the former, Lefranc has, to use the language of Thory, "vomited the most undeserved abuse of the Order." Of the *Veil Lifted*, the two great detractors of Masonry, Robison and Barruel, entertained different opinions. Robison made great use of it in his *Proofs of a Conspiracy;* but Barruel, while speaking highly of the Abbé's virtues, doubts his accuracy and declines to trust to his authority. Lefranc was slain in the massacre of September 2, at the Convent of the Carmelites, in Paris, with one hundred and ninety-one other priests. Thory (*Act. Lat.*, i. 192,) says that M. Ledhui, a Freemason, who was present at the sanguinary scene, attempted to save the life of Lefranc, and lost his own in the effort. The Abbé says that, on the death of a friend, who was a zealous Mason and Master of a Lodge, he found among his papers a collection of Masonic writings containing the rituals of a great many degrees, and from these he obtained the information on which he has based his attacks upon the Order. Some idea may be formed of his accuracy and credibility, from the fact that he asserts that Faustus Socinus, the Father of Modern Unitarianism, was the contriver and inventor of the Masonic system — a theory so absurd that even Robison and Barruel both reject it.

Left Hand. Among the ancients the left hand was a symbol of equity and justice. Thus, Apuleius, (*Met.*, l. xi.,) when describing the procession in honor of Isis, says one of the ministers of the sacred rites "bore the symbol of equity, a left hand, fashioned with the palm extended; which seems to be more adapted to administering equity than the right, from its natural inertness, and its being endowed with no craft and no subtlety."

Left Side. In the symbolism of Masonry, the first degree is represented by the left side, which is to indicate that as the left is the weaker part of the body, so is the Entered Apprentice's degree the weakest part of Masonry. This doctrine, that the left is the weaker side of the body, is very ancient. Plato says it arises from the fact that the right is more used; but Aristotle contends that the organs of the right side are by nature more powerful than those of the left.

Legally Constituted. See *Constituted, Legally.*

Legate. In the Middle Ages, a legate, or *legatus*, was one who was, says Du Cange, (*Glossar.*,) "in provincias à Principe ad exercendas judicias mittebalur,"

sent by a prince into the provinces to exercise judicial functions. The word is now applied by the Supreme Council of the Ancient and Accepted Scottish Rite to designate certain persons who are sent into unoccupied territory to propagate the Rite. The word is, however, of recent origin, not having been used before 1866. A legate should be in possession of at least the thirty-second degree.

Legend. Strictly speaking, a legend, from the Latin, *legendus*, "to be read," should be restricted to a story that has been committed to writing; but by good usage the word has been applied more extensively, and now properly means a narrative, whether true or false, that has been traditionally preserved from the time of its first oral communication. Such is the definition of a Masonic legend. The authors of the *Conversations-Lexicon*, referring to the monkish lives of the saints which originated in the twelfth and thirteenth centuries, say that the title *legend* was given to all fictions which made pretensions to truth. Such a remark, however correct it may be in reference to these monkish narratives, which were often invented as ecclesiastical exercises, is by no means applicable to the legends of Freemasonry. These are not necessarily fictitious, but are either based on actual and historical facts which have been but slightly modified, or they are the offspring and expansion of some symbolic idea; in which latter respect they differ entirely from the monastic legends, which often have only the fertile imagination of some studious monk for the basis of their construction.

The instructions of Freemasonry are given to us in two modes: by the *symbol* and by the *legend*. The symbol is a material, and the legend a mental, representation of a truth. The sources of neither can be in every case authentically traced. Many of them come to us, undoubtedly, from the old Operative Masons of the mediæval gilds. But whence they got them is a question that naturally arises, and which still remains unanswered. Others have sprung from a far earlier source; perhaps, as Creuzer has suggested in his *Symbolik*, from an effort to engraft higher and purer knowledge on an imperfect religious idea. If so, then the myths of the Ancient Mysteries, and the legends or traditions of Freemasonry, would have the same remote and the same final cause. They would differ in construction, but they would agree in design. For instance, the myth of Adonis in the Syrian mysteries, and the legend of Hiram Abif in the third degree, would differ very widely in their details; but the object of each would be the same, namely, to teach the doctrine of the restoration from death to eternal life.

The legends of Freemasonry constitute a considerable and a very important part of its ritual. Without them, its most valuable portions as a scientific system would cease to exist. It is, in fact, in the traditions and legends of Freemasonry, more, even, than in its material symbols, that we are to find the deep religious instructions which the Institution is intended to inculcate. It must be remembered that Freemasonry has been defined to be "a system of morality, veiled in allegory and illustrated by symbols." Symbols, then, alone, do not constitute the whole of the system: allegory comes in for its share; and this allegory, which veils the divine truths of Masonry, is presented to the neophyte in the various legends which have been traditionally preserved in the Order.

They may be divided into three classes: 1. The Mythical legend. 2. The Philosophical legend. 3. The Historical legend. And these three classes may be defined as follows:

1. The myth may be engaged in the transmission of a narrative of early deeds and events having a foundation in truth, which truth, however, has been greatly distorted and perverted by the omission or introduction of circumstances and personages, and then it constitutes the *mythical legend.*

2. Or it may have been invented and adopted as the medium of enunciating a particular thought, or of inculcating a certain doctrine, when it becomes a *philosophical legend.*

3. Or, lastly, the truthful elements of actual history may greatly predominate over the fictitious and invented materials of the myth; and the narrative may be, in the main, made up of facts, with a slight coloring of imagination, when it forms a *historical legend.*

Legend of Enoch. See *Enoch.*

Legend of Euclid. See *Euclid.*

Legend of the Craft. The Old Records of the Fraternity of Operative Freemasons, under the general name of "Old Constitutions" or "Constitutions of Masonry," were written in the fourteenth, fifteenth, sixteenth, and seventeenth centuries. The loss of many of these by the indiscretion of over-zealous brethren was deplored by Anderson; but a few of them have been long known to us, and many more have been recently recovered, by the labors of such men as Hughan, from the archives of old Lodges and from manuscript collections in the British Museum. In these is to be found a history of Freemasonry; full, it is true, of absurdities and anachronisms, and yet exceedingly inter-

esting, as giving us the belief of our ancient brethren on the subject of the origin of the Order. This history has been called by Masonic writers the "LEGEND OF THE CRAFT," because it is really a legendary narrative, having little or no historic authenticity. In all these "Old Constitutions," the legend is substantially the same; showing, evidently, a common origin; most probably an oral teaching which prevailed in the earliest ages of the confraternity. In giving it, I have selected that contained in what is called the Dowland Manuscript, because it is believed to be a copy of an older one of the beginning of the sixteenth century, and because its rather modernized spelling makes it more intelligible to the general reader.

THE LEGEND OF THE CRAFT.

"Before Noyes floode there was a man called Lameche as it is written in the Byble, in the iiijth chapter of Genesis; and this Lameche had two wives, and the one height Ada and the other height Sella; by his first wife Ada he gott two sonns, and that one Jabell, and thother Tuball. And by that other wife Sella he gott a son and a daughter. All these four children founden the begining of all the sciences in the world. And this elder son Jabell found the science of Geometrie, and he departed flocks of sheepe and lambs in the field, and first wrought house of stone and tree, as is noted in the chapter above said. And his brother Tuball found the science of Musicke, songe of tonge, harpe, and orgaine. And the third brother Tuball Cain found Smithcraft of gold, silver, copper, iron, and steele; and the daughter found the craft of Weavinge. And these children knew well that God would take vengeance for synn, either by fire or by water; wherefore they writt their science that they had found in two pillars of stone, that they might be found after Noyes flood. And that one stone was *marble*, for that would not bren with fire. And that other stone was clepped *laterns*, and would not drown in noe water.

"Our intent is to tell you trulie how and in what manner these stones were found, that thise science were written in. The great Hermarynes that was Cubys son, the which Cub was Sem's sonn, that was Noy's son. This Hermarynes, afterwards was called Harmes the father of wise men: he found one of the two pillars of stone, and found the science written there, and he taught it to other men. And at the making of the Tower of Babylon there was Masonrye first made much of. And the Kinge of Babylon that height Nemrothe, was a mason himselfe; and loved well the science, and it is said with masters of histories. And when the City of Nyneve, and other cities of the East should be made, Nemrothe, the King of Babylon, sent thither threescore Masons at the rogation of the King of Nyneve his cosen. And when he sent them forth, he gave them a charge on this manner: That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the master may have worshipp, and that long to him. And other moe charges he gave them. And this was the first tyme that ever Mason had any charge of his science.

"Moreover, when Abraham and Sara his wife went into Egipt, there he taught the Seaven Sciences to the Egiptians; and he had a worthy Scoller that height Ewclyde, and he learned right well, and was a master of all the vij Sciences liberall. And in his dayes it befell that the lord and the estates of the realme had soe many sonns that they had gotten some by their wifes and some by other laydes of the realme; for that land is a hott land and a plentious of generacion. And they had not competent livehode to find with their children; wherefor they made much care. And then the King of the land made a great counsell and a parliament, to witt, how they might find their children honestly as gentlemen. And they could find no manner of good way. And then they did crye through all the realme, if there were any man that could enforme them, that he should come to them, and he should be soe rewarded for his travail, that he should hold him pleased.

"After that this cry was made, then came this worthy clarke Ewclyde, and said to the King and to all his great lords: 'If yee will, take me your children to governe, and to teache them one of the Seaven Sciences, wherewith they may live honestly as gentlemen should, under a condicion that yee will grant me and them a commission that I may have power to rule them after the manner that the science ought to be ruled.' And that the King and all his counsell granted to him anone, and sealed their commission. And then this worthy tooke to him these lords' sonns, and taught them the science of Geometrie in practice, for to work in stones all manner of worthy worke that belongeth to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings; and he gave them a charge on this manner:

"The first was, that they should be true to the Kinge, and to the lord that they owe. And that they should love well together, and be true each one to other. And that they should call each other his felloe, or

else brother, and not by servant, nor his knave, nor none other foule name. And that truly they should deserve their paie of the lord, or of the master that they serve. And that they should ordaine the wisest of them to be master of the worke; and neither for love nor great lynneadge, ne riches ne for no favour to lett another that hath little conning for to be master of the lord's worke, wherethrough the lord should be evill served and they ashamed. And also that they should call the governors of the worke, Master, in the time that they worke with him. And other many moe charges that longe to tell. And to all these charges he made them to sweare a great oath that men used in that time; and ordayned them for reasonable wages, that they might live honestly by. And also that they should come and semble together every yeare once, how they might worke best to serve the lord for his profitt, and to their owne worshipp; and to correct within themselves him that had trespassed against the science. And thus was the science grounded there; and that worthy Master Ewclyde gave it the name of Geometrie. And now it is called through all this land Masonrye.

"Sythen longe after, when the Children of Israell were coming into the Land of Beheast, that is now called amongst us the Country of Jhrlm, Kinge David began the Temple that they called Templum D'ni and it is named with us the Temple of Jerusalem. And the same King David loved Masons well and cherished them much, and gave them good paie. And he gave the charges and the manners he had learned of Egipt given by Ewclyde, and other moe charges, that ye shall heare afterward. And after the decease of Kinge David, Salamon, that was David's sonn, performed out the Temple that his father begonne; and sent after Masons into divers countries and of divers lands; and gathered them together, so that he had fourscore thousand workers of stone, and were all named Masons. And he chose out of them three thousand that were ordayned to be Maisters and governors of his worke. And furthermore, there was a Kinge of another region that men called Iram, and he loved well Kinge Solomon, and he gave him tymber to his worke. And he had a son that height Anyon, and he was a Master of Geometrie, and was chief Master of all his Masons, and was Master of all his gravings and carvinge, and of all other manner of Masonrye that longed to the Temple; and this is witnessed by the Bible, *in libro Regum* the third chapter. And this Solomon confirmed both charges and the manners that his father had given to Masons. And thus was that worthy science of Masonrye confirmed in the country of Jerusalem, and in many other kingdomes.

"Curious craftsmen walked about full wide into divers countryes, some because of learning more craft and cunninge, and some to teach them that had but little cunynge. And soe it befell that there was one curious Mason that height Maymus Grecus, that had beene at the making of Solomon's Temple, and he came into Fraunce, and there he taught the science of Masonrye to men of Fraunce. And there was one of the Regal lyne of Fraunce, that height Charles Martell; and he was a man that loved well such a science, and drew to this Maymus Grecus that is abovesaid, and learned of him the science, and tooke upon him the charges and manners; and afterwards, by the grace of God, he was elect to be Kinge of Fraunce. And when he was in his estate he tooke Masons, and did helpe to make men Masons that were none; and set them to worke, and gave them both the charge and the manners and good paie, as he had learned of other Masons; and confirmed them a Charter from yeare to yeare, to hold their cemble wher they would; and cherished them right much; And thus came the science into Fraunce.

"England in all this season stood voyd as for any charge of Masonrye unto St. Albones tyme. And in his days the King of England that was a Pagan, he did wall the towne about that is called Sainct Albones. And Sainct Albones was a worthy knight, and steward with the Kinge of his Household, and had governance of the realme, and also of the making of the town walls; and loved well Masons and cherished them much. And he made their paie right good, standinge as the realm did, for he gave them ij*s.* vj*d.* a weeke, and iij*d.* to their nonesynches. And before that time, through all this land, a Mason took but a penny a day and his meate, till Sainct Albones amanded it, and gave them a chartour of the Kinge and his counsell for to hold a general councell, and gave it the name of Assemble; and thereat he was himselfe, and helped to make Masons, and gave them charges as yee shall heare afterward.

"Right soone after the decease of Sainct Albone, there came divers wars into the realme of England of divers Nations, soe that the good rule of Masonrye was destroyed unto the tyme of Kinge Athelstone's days that was a worthy Kinge of England and brought this land into good rest and peace; and builded many great works of Abbyes and Towres, and other many divers buildings; and loved well Masons. And he had a son that height

Edwinne, and he loved Masons much more than his father did. And he was a great practiser in Geometry; and he drew much to talke and to commune with Masons, and to learn of them science; and afterwards, for love that he had to Masons, and to the science, he was made a Mason, and he gatt of the Kinge his father a chartour and commission to hold every yeare once an Assemble, wher they ever would within the realme of England; and to correct within themselves defaults and trespasses that were done within the science. And he held himself an Assemble at Yorke, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule to be kept ever after, and tooke then the chartour and commission to keepe, and made ordinance that it should be renewed from kinge to kinge.

"And when the assemble was gathered he made a cry that all old Masons and young that had any writeinge or understanding of the charges and the manners that were made before in this land or in any other, that they should show them forth. And when it was proved, there were founden some in Frenche, and some in Greek, and some in English, and some in other languages; and the intent of them all was founden all one. And he did make a booke thereof, and how the science was founded. And he himselfe had and commanded that it should be readd or tould, when that any Mason should be made, for to give him his charge. And fro that day unto this tyme manners of Masons have been kept in that form as well as men might governe it. And furthermore divers Assembles have beene put and ordayned certaine charges by the best advice of Masters and fellowes."

If any one carefully examines this legend, he will find that it is really a history of the rise and progress of architecture, with which is mixed allusions to the ancient gilds of the Operative Masons. Geometry also, as a science essentially necessary to the proper cultivation of architecture, receives a due share of attention. In thus confounding architecture, geometry, and Freemasonry, the workmen of the Middle Ages were but obeying a natural instinct which leads every man to seek to elevate the character of his profession, and to give to it an authentic claim to antiquity. It is this instinct which has given rise to so much of the mythical element in the modern history of Masonry. Anderson has thus written his records in the very spirit of the legend of the Craft, and Preston and Oliver have followed his example. Hence this legend derives its great importance from the fact that it has given a complexion to all subsequent Masonic history. In dissecting it with critical hands, we shall be enabled to dissever its historical from its mythical portions, and assign to it its true value as an exponent of the Masonic sentiment of the Middle Ages.

Legend of the Gild. A title by which the Legend of the Craft is sometimes designated in reference to the Gild of Operative Masons.

Legend of the Royal Arch Degree. Much of this legend is a myth, having very little foundation, and some of it none, in historical accuracy. But underneath it all there lies a profound stratum of philosophical symbolism. The destruction and the rebuilding of the Temple by the efforts of Zerubbabel and his compatriots, the captivity and the return of the captives, are matters of sacred history; but many of the details have been invented and introduced for the purpose of giving form to a symbolic idea. And this idea, expressed in the symbolism of the Royal Arch, is the very highest form of that which the ancient Mystagogues called the *euresis*, or the *discovery*. There are some portions of the legend which do not bear directly on the symbolism of the second Temple as a type of the second life, but which still have an indirect bearing on the general idea. Thus the particular legend of the *three weary sojourners* is undoubtedly a mere myth, there being no known historical testimony for its support; but it is evidently the enunciation symbolically of the religious and philosophical idea that divine truth may be sought and won only by successful perseverance through all the dangers, trials, and tribulations of life, and that it is not in this, but in the next life, that it is fully attained.

The legend of the English and the American systems is identical; that of the Irish is very different as to the time and events; and the legend of the Royal Arch of the Scottish Rite is more usually called the *legend of Enoch*.

Legend of the Third Degree. The most important and significant of the legendary symbols of Freemasonry is, undoubtedly, that which relates to the fate of Hiram Abif, commonly called, "by way of excellence," the Legend of the Third Degree.

The first written record that I have been able to find of this legend is contained in the second edition of Anderson's Constitutions, published in 1738, and is in these words:

"It (the Temple) was finished in the short space of seven years and six months, to the amazement of all the world; when

the capestone was celebrated by the Fraternity with great joy. But their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the Lodge near the Temple, according to ancient usage."

In the next edition of the same work, published in 1754, a few additional circumstances are related, such as the participation of King Solomon in the general grief, and the fact that the King of Israel "ordered his obsequies to be conducted with great solemnity and decency." With these exceptions, and the citations of the same passages, made by subsequent authors, the narrative has always remained unwritten, and descended, from age to age, through the means of oral tradition.

The legend has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone — no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones — the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

What, then, is the signification of this symbol so important and so extensively diffused? What interpretation can we give to it that will account for its universal adoption? How is it that it has thus become so intimately interwoven with Freemasonry as to make, to all appearances, a part of its very essence, and to have been always deemed inseparable from it?

To answer these questions satisfactorily, it is necessary to trace, in a brief investigation, the remote origin of the institution of Freemasonry and its connection with the ancient systems of initiation.

It was, then, the object of all the rites and mysteries of antiquity to teach the doctrine of the immortality of the soul. This dogma, shining as an almost solitary beacon-light in the surrounding gloom of Pagan darkness, had undoubtedly been received from that ancient people or priesthood, among whom it probably existed only in the form of an abstract proposition or a simple and unembellished tradition. But in the more sensual minds of the Pagan philosophers and mystics, the idea, when presented to the initiates in their mysteries, was always conveyed in the form of a scenic representation. The influence, too, of the early Sabian worship of the sun and heavenly bodies, in which the solar orb was adored on its resurrection, each morning, from the apparent death of its evening setting, caused this rising sun to be adopted in the more ancient mysteries as a symbol of the regeneration of the soul.

Thus, in the Egyptian mysteries we find a representation of the death and subsequent regeneration of Osiris; in the Phœnician, of Adonis; in the Syrian, of Dionysus; in all of which the scenic apparatus of initiation was intended to indoctrinate the candidate into the dogma of a future life.

It will be sufficient here to refer to the theory of Oliver, that through the instrumentality of the Tyrian workmen at the Temple of King Solomon, what he calls the spurious and pure branches of the Masonic system were united at Jerusalem, and that the same method of scenic representation was adopted by the latter from the former, and the narrative of the Temple Builder substituted for that of Dionysus, which was the myth peculiar to the mysteries practised by the Tyrian workmen.

The idea, therefore, proposed to be communicated in the myth of the ancient mysteries was the same as that which is now conveyed in the Masonic legend of the third degree.

Hence, then, Hiram Abif is, in the Masonic system, the symbol of human nature, as developed in the life here and the life to come; and so, while the Temple was the visible symbol of the world, its builder became the mythical symbol of man, the dweller and worker in that world.

Man, setting forth on the voyage of life, with faculties and powers fitting him for the due exercise of the high duties to whose performance he has been called, holds, if he be "a curious and cunning workman," skilled in all moral and intellectual purposes, (and it is only of such men that the Temple Builder can be the symbol,) within the grasp of his attainment, the knowledge of all that divine truth imparted to him as the heir-loom of his race — that race to whom it has been granted to look, with exalted countenance, on high; which divine truth is symbolized by the WORD.

Thus provided with the word of life, he occupies his time in the construction of a spiritual temple, and travels onward in the faithful discharge of all his duties, laying down his designs upon the trestle-board of the future, and invoking the assistance and direction of God.

But is his path always over flowery meads and through pleasant groves? Is there no hidden foe to obstruct his progress? Is all before him clear and calm, with joyous sunshine and refreshing zephyrs? Alas! not so. "Man is born to trouble, as the sparks fly upward." At every "gate of life"—as the Orientalists have beautifully called the different ages — he is beset by

peril. Temptations allure his youth; misfortunes darken the pathway of his manhood, and his old age is encumbered with infirmity and disease. But clothed in the armor of virtue he may resist the temptation; he may cast misfortunes aside and rise triumphantly above them; but to the last — the direst, the most inexorable foe of his race — he must eventually yield, and, stricken down by death, he sinks prostrate into the grave, *and is buried in the rubbish* of his sin and human frailty.

Here then, in Masonry, is what was called the *aphanism*, concealment or disappearance in the Ancient Mysteries. The bitter, but necessary lesson of death has been imparted. The living soul, with the lifeless body which encased it, has disappeared, and *can nowhere be found.* All is darkness — confusion — despair. Divine truth — the WORD — for a time is lost, and the Master Mason may now say, in the language of Hutchinson "I prepare my sepulchre. I make my grave in the pollution of the earth. I am under the shadow of death."

But if the mythic symbolism ended here, with this lesson of death, then were the lesson incomplete. That teaching would be vain and idle — nay more, it would be corrupt and pernicious — which should stop short of the conscious and innate instinct for another existence. And hence the succeeding portions of the legend are intended to convey the sublime symbolism of a resurrection from the grave and a new birth into a future life. The discovery of the body, which, in the initiations of the ancient mysteries, was called the *euresis;* and its removal, from the polluted grave into which it had been cast, to an honored and sacred place within the precincts of the temple, are all profoundly and beautifully symbolic of that great truth, the discovery of which was the object of all the ancient initiations, as it is almost the whole design of Freemasonry, namely, that when man shall have passed the gates of life and have yielded to the inexorable fiat of death, he shall then (not in the pictured ritual of an earthly Lodge, but in the realities of that eternal one, of which the former is but an antitype,) be raised, at the omnific word of the Grand Master of the Universe, from time to eternity — from the tomb of corruption to the chambers of hope — from the darkness of death to the celestial beams of life — and that his disembodied spirit shall be conveyed as near to the holy of holies of the divine presence as humanity can ever approach to deity.

Such I conceive to be the true interpretation of the symbolism of the legend of the third degree.

I have said that this mythical history of the Temple Builder was universal in all nations and all rites, and that in no place and at no time had it, by alteration, diminution, or addition, acquired any essentially new or different form: the myth has always remained the same.

But it is not so with its interpretation. That which I have just given, and which I conceive to be the correct one, has been very generally adopted by the Masons of this country. But elsewhere, and by various writers, other interpretations have been made, very different in their character, although always agreeing in retaining the general idea of a resurrection or regeneration, or a restoration of something from an inferior to a higher sphere or function.

Thus, some of the earlier continental writers have supposed the myth to have been a symbol of the destruction of the Order of the Templars, looking upon its restoration to its original wealth and dignities as being prophetically symbolized.

In some of the high philosophical degrees it is taught that the whole legend refers to the sufferings and death, with the subsequent resurrection of Christ.

Hutchinson, who has the honor of being the earliest philosophical writer on Freemasonry in England, supposes it to have been intended to embody the idea of the decadence of the Jewish religion and the substitution of the Christian in its place and on its ruins.

Dr. Oliver thinks that it is typical of the murder of Abel and Cain, and that it symbolically refers to the universal death of our race through Adam and its restoration to life in the Redeemer, according to the expression of the Apostle, "as in Adam we all died, so in Christ we all live."

Ragon makes Hiram a symbol of the sun shorn of its vivifying rays and fructifying power by the three winter months, and its restoration to prolific heat by the season of spring.

And, finally, Des Etangs, adopting, in part, the interpretation of Ragon, adds to it another which he calls the moral symbolism of the legend, and supposes that Hiram is no other than eternal reason, whose enemies are the vices that deprave and destroy humanity.

To each of these interpretations it seems to me that there are important objections, though perhaps to some less so than to others.

As to those who seek for an astronomical interpretation of the legend, in which the annual changes of the sun are symbolized, while the ingenuity with which they press their argument cannot but be admired, it is evident that, by such an interpretation,

they yield all that Masonry has gained of religious development in past ages, and fall back upon that corruption and perversion of Sabaism from which it was the object, even of the Spurious Freemasonry of antiquity, to rescue its disciples.

The Templar interpretation of the myth must at once be discarded if we would avoid the difficulties of anachronism, unless we deny that the legend existed before the abolition of the Order of Knights Templars, and such denial would be fatal to the antiquity of Freemasonry.

And as to the adoption of the Christian reference, Hutchinson and, after him, Oliver, profoundly philosophical as are the Masonic speculations of both, have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and Christianity is truth, and all truth must be identical. But the origin of each is different; their histories are dissimilar. The creed of Freemasonry is the primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language, citizens of every nation may converse; at its altar men of all religions may kneel; to its creed, disciples of every faith may subscribe.

But the true ancient interpretation of the legend — the universal, Masonic one — for all countries and all ages undoubtedly was that the fate of the Temple Builder is but figurative of the pilgrimage of man on earth, through trials and temptations, through sin and sorrow, until his eventual fall beneath the blow of death and his final and glorious resurrection to another and an eternal life.

And now, in conclusion, a word of historical criticism may not be misplaced. It is not at all essential to the value of the symbolism that the legend shall be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth embodying the utterance of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention.

Legislation. On the subject of that crying sin of the Order,— over-legislation by Grand Lodges, — Gov. Thomas Brown, formerly Grand Master of Florida, has wisely said: "Too much legislation is the vice of the present day, as well in *Masonic* as in civil government. The same thirst for change and innovation which has prompted tyros and demagogues to legislate upon constitutional law, and write expositions of the common law, has prompted uninformed and unscrupulous Masons to legislate upon the landmarks of Masonry."

Lehrling. German for an Entered Apprentice.

Leland, John. An eminent English antiquary, the chaplain of King Henry VIII., who appointed him "King's Antiquary," a title which he was the first and last to bear. The king also directed him to search after the antiquities of England, "and peruse the libraries of all cathedrals, abbies, priories, colleges, etc., as also all places wherein records, writings, and secrets of antiquity were deposited." Leland, accordingly, travelled over England for several years, and made many collections of manuscripts, which were afterwards deposited in the Bodleian Library. He was a man of great learning and industry. He was born in London in the beginning of the sixteenth century, (the exact year is uncertain,) and died on the 18th of April, 1552. Anthony Wood says that he was by far the most eminent historian and antiquary ever born in England. His connection with Freemasonry arises from the manuscript containing the questions of King Henry VI., which he is said to have copied from the original. See *Leland Manuscript.*

Leland Manuscript. There is no one of the old Records of Freemasonry, except, perhaps, the Charter of Cologne, that has given rise to more controversy among the critics than the one generally known as the "Leland Manuscript." It derives this name from the statement made in its title, which is: "Certayne questyons with answeres to the same, concernynge the mystery of maconrye; wryttene by the hande of Kynge Henry the Sixthe of the name, and faythfullye copied by me, Johan Leylande Antiquarius, by the commaunde of His Highnesse." It first appeared in the *Gentleman's Magazine* for 1753, (p. 417,) where it purports to be a reprint of a pamphlet published five years before at Frankfort. The title of the paper in the *Gentleman's Magazine* is: "Copy of a small pamphlet, consisting of twelve pages in 8vo, printed in Germany in 1748, entitled 'Ein Brief von dem berühmten Heren Heren Johann Locke betreffend die Frey-Maurerein. So auf einem Schreib-Tisch eines verstorbnen Bruders ist gefunden worden.'" That is, "A Letter of the famous Mr. John

Locke relating to Freemasonry. As found in the writing-desk of a deceased brother." Hearne copied it in his *Life of Leland*, (p. 67,) prefacing it with the remark that "it also appears that an ancient manuscript of Leland's has long remained in the Bodleian Library, unnoticed in any account of our author yet published." Hearne speaks of it thus:

"The original is said to be in the handwriting of King Henry VI., and copied by Leland by order of His Highness (King Henry VIII.). If the authenticity of this ancient monument of literature remains unquestioned, it demands particular notice in the present publication, on account of the singularity of the subject, and no less from a due regard to the royal writer, and our author, his transcriber, indefatigable in every part of literature: it will also be admitted acknowledgment is due to the learned Mr. Locke, who, amidst the closest studies and the most strict attention to human understanding, could unbend his mind in search of this ancient treatise, which he first brought from obscurity in the year 1696."

The Manuscript purports to be a series of questions proposed by Henry VI. and answers given by the Masons. It is accompanied by an introductory letter and a commentary by Mr. Locke, together with a glossary of the archaic words. The best account of the Manuscript is contained in the letter of Locke to a nobleman, said to be the Earl of Pembroke, dated May 6th, 1696, in which, after stating that he had procured a copy of it from the Bodleian Library, he adds:

"The Manuscript of which this is a copy appears to be about one hundred and sixty years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about one hundred years. For the original is said to have been in the handwriting of King Henry the VI. Where that prince had it is an uncertainty; but it seems to me to be an examination (taken, perhaps, before the King) of some one of the Brotherhood of Masons, among whom he entered himself, as 'tis said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them?"

After its appearance in the *Gentleman's Magazine*, which first introduced the knowledge of it to the world, and in Hearne's *Life of Leland*, who evidently copied it from the *Magazine*, it next appeared, in 1764, in the *Pocket Companion*, and in 1769 in Calcott's *Candid Disquisition*. In 1775, Hutchinson introduced it into his *Spirit of Masonry*. Dermott published it in his *Ahiman Rezon*, and Preston in his *Illustrations*. Noorthouck, in 1784, embodied it in his edition of the *Constitutions;* and it has since been repeatedly published in England and America, so that the Craft have had every opportunity of becoming familiar with its contents. Translations of it have also been given in French by Thory, in his *Acta Latomorum;* in German by Lenning, in his *Encyclopädie;* by Krause, in his *Kunsturkunden*, and also by Fessler and several other French and German writers.

This document—so important, if true, as a record of the condition of Freemasonry in the beginning of the fifteenth century—has been from an early period attacked and defended with equal vehemence by those who have denied and those who have maintained its authenticity. As early as 1787, the Baron de Chefdebien, in a discourse entitled *Recherches Maçonniques à l'usage des Frères de Régime primif de Narbonne*, read before the Congress of the Philalethans, attacked the authenticity of the document. Thory also, although acknowledging that he wished that the Manuscript was true, presented his objections to its authenticity in a memoir read in 1806 before the Tribunal of the Philosophic Rite. His objections are eight in number, and are to this effect. 1. That it was not published in any of the early editions of the works of Locke. 2. That it was printed for the first time at Frankfort, in 1748. 3. That it was not known in England until 1753. 4. That Anderson makes no mention of it. 5. That it is not in any of the editions of Leland's works printed before 1772. 6. That Dr. Plot contends that Henry VI. was never made a Mason. 7. That the Manuscript says that Masonry was brought from the East by the Venetians. 8. That the troubles in the reign of Henry VI., and his incapacity, render it improbable that he would have occupied his mind with the subject of Freemasonry. The sixth and eighth of these objections merely beg the question; and the seventh is puerile, founded on ignorance of the meaning of the word "Venetian." But the other objections have much weight. Soane, in his *New Curiosities of Literature*, (1849, vol. ii., p. 80,) attacks the document with the bitterness which he usually displays wherever Freemasonry is concerned.

Halliwell, in his *Early History of Freemasonry in England*, (p. 40,) has advanced the following arguments against its authenticity:

"It is singular that the circumstances attending its publication should have led no one to suspect its authenticity. I was at the pains of making a long search in the Bodleian Library last summer, in the hopes

of finding the original, but without success. In fact, there can be but little doubt that this celebrated and well-known document is a forgery!

"In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort, nearly half a century afterwards, and been published without any explanation of the source whence it was obtained? Again, the orthography is most grotesque, and too gross ever to have been penned either by Henry VI. or Leland, or both combined. For instance, we have Peter Gower, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Pythagoras! As a whole, it is but a clumsy attempt at deception, and is quite a parallel to the recently discovered one of the *first Englishe Mercurie*."

Among the German opponents of the Manuscript are Lessing, Keller, and Findel; and more recently, the iconoclasts of England, who have been attacking so many of the ancient records of the Craft, have not left this one unspared.

On the other hand, it has ranked among its advocates some of the most learned Masons of England, Germany, and France, of whom may be named Krause, Fessler, Lenning, Reghellini, Preston, Hutchinson, Calcott, (these three, perhaps, without critical examination,) and Oliver. Of these the language of the last may be cited as a specimen of the arguments adduced in its favor.

"This famous Manuscript," says Dr. Oliver, (*Freemason's Quart. Rev.*, 1840, p. 10,) "possesses the reputation of having converted the learned Locke, who was initiated after carefully perusing and analyzing it. Before any faith can be placed on this invaluable document, it will be necessary to say a word respecting its authenticity. I admit that there is some degree of mystery about it, and doubts have been entertained whether it be not a forgery. We have the strongest presumptive proofs that it was in existence about the middle of the last century, because the utmost publicity was given to it; and as at that time Freemasonry was beginning to excite a considerable share of public attention, the deception, had it been such, would have been publicly exposed by its opponents, who appear to have used the lash of ridicule very freely, as witness Hogarth's picture of *Night*, where the principal figures represent some brethren, decorated with aprons and jewels, returning from the Lodge in a state of intoxication; the broad sheet of the *Scald Miserables*, and other prints and publications in which Freemasonry is burlesqued. But no attempt was ever made to invalidate its claim to be a genuine document."

After enumerating the several books in which it had been published, he resumes his argument, as follows:

"Being thus universally diffused, had it been a suspected document, its exposure would certainly have been attempted; particularly about the close of the last century, when the progress of Masonry was sensibly checked by the publication of works which charged it with being the depository of principles fatal equally to the peace and religion of civil society; and if a forgery, it would have been unable to have endured the test of a critical examination. But no such attempt was made; and the presumption therefore is that the document is authentic.

"I should be inclined to pronounce, from internal evidence only, that the 'Letter and Annotations' were written by Locke; but there are corroborating facts which appear conclusive; for this great philosopher was actually residing at Oates, the country-seat of Sir Francis Masham, at the time when the paper is dated; and shortly afterwards he went up to town, where he was initiated into Masonry. These facts are fully proved by Locke's Letters to Mr. Molyneaux, dated March 30 and July 2, 1696. For these reasons I entertain no doubt of the genuineness and authenticity of this valuable Manuscript."

If my own opinion is worth giving on this subject, I should say with much reluctance, and against my own wishes, that there is neither internal nor external evidence of the authenticity of this document to make it a sufficient foundation for historical evidence.

Lemanceau. A zealous French Mason, and the possessor of a fine collection of degrees, the nomenclature of which is preserved by Thory in his *Acta Latomorum*. The most important are referred to in the present work.

Length of the Lodge. See *Extent of the Lodge*.

Lenoir, Alexandre. A celebrated archæologist, who was born at Paris in 1761. Having studied at the Mazarin College, he entered the studio of Doyeu, and successfully cultivated painting. In 1790, the National Assembly having decreed that the treasures of art in the suppressed churches and convents should be collected at the Petits-Augustins, he was appointed the Conservator of the depot, which was subsequently called the Museum, of which he was then made the Director. He there collected more than five hundred monuments rescued from destruction, and classified them with great care. On the conversion of the

garden of Moasseaux into a Museum of Monuments, he was appointed one of the administrators, and subsequently the administrator of the monuments of the Church of St. Denis. In all these appointments, Lenoir exhibited his taste and judgment as an archæologist. He was a member of the Society of Antiquaries of France, to whose *Transactions* he contributed several memoirs.

The Metropolitan Chapter of France had, from the year 1777, annually held philosophical conventions, at which lectures on Masonic subjects were delivered by such men as Court de Gebelin. In 1789 these conventions were discontinued in consequence of the political troubles of the times, but they were renewed in 1812 by M. Lenoir, who delivered before the Chapter a course of eight lectures on the relations which exist between the ancient mysteries of the Egyptians and the Greeks and those of Freemasonry. In 1814, he published the substance of these lectures in a work entitled *La Franche-Maçonnerie rendue à sa veritable origine, ou l'Antiquité de la Franche-Maçonnerie prouvée par l'Explication des Mystères Anciens et Modernes*, (Paris, 4to, pp. 304.) The theory of the author being that the mysteries of Freemasonry are only a repetition of those of antiquity, he attempts to support it by investigations into the ancient initiations that are marked with profound learning, although the work was severely criticised in the *Journal de Débats*. He had previously published, in 1809, a work in three volumes, entitled *Nouvelle Explication des Hieroglyphes ou Anciens Allegories sacrées des Egiptiennes*. He died at Paris, June 12, 1839.

Lepage. One of those French Masons who in the latter part of the last century occupied themselves in the accumulation of cahiers or rituals of Masonic degrees. Most of the degrees in his collection, which is said to have been a valuable one, are referred to by Thory in the nomenclature contained in his *Acta Latomorum*.

Lerouge, André Joseph Etienne. A man of letters and zealous Mason of Paris, born at Commercy, April 25, 1766. He made a large and valuable collection of manuscript and printed degrees. He died in 1834, and on the 7th of January, 1835, his collection was sold at public auction. Thory has made use of it in his *Nomenclature des Grades*. Lerouge was the author of several didactic writings on Masonic subjects, all of which, however, have had but an ephemeral existence. He was one of the editors of the French Masonic journal *Hermes*, published in 1819, and of the *Melanges de Philosophie, d'Histoire et de Literature Maçonnique*. He was a man of much learning, and is said to have supplied several of his Masonic contemporaries with assistance in the preparation of their works.

Lesser Lights. In the lecture of the first degree we are told that a Lodge has three symbolic lesser lights; one of these is in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of which every Lodge is a representation, was placed so far north of the ecliptic that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The north we therefore Masonically call a place of darkness.

This symbolic use of the three lesser lights is very old, being found in the earliest lectures of the last century.

The three lights, like the three principal officers and the three principal supports, refer, undoubtedly, to the three stations of the sun — its rising in the east, its meridian in the south, and its setting in the west; and thus the symbolism of the Lodge, as typical of the world, continues to be preserved.

The use of lights in all religious ceremonies is an ancient custom. There was a seven-branched candlestick in the tabernacle, and in the Temple "were the golden candlesticks, five on the right hand and five on the left." They were always typical of moral, spiritual, or intellectual light.

Lessing, Gottfried Ephraim. A learned littérateur of Germany, who was born at Kaumitz, in the Neiderlausetz, 22d January, 1729, and died on the 15th February, 1781, at Woefenbutal, where he was librarian to the Duke of Brunswick. Lessing was initiated in a Lodge at Hamburg, and took great interest in the Institution. His theory, that it sprang out of a secret association of Templars who had long existed in London, and was modified in form by Sir Christopher Wren, has long been rejected, if it was ever admitted by any; but in his two works *Ernst und Falk* and *Nathan der Weise*, he has given profound and comprehensive views on the genius and spirit of Freemasonry. Lessing was the most eminent littérateur of his age, and has been styled "the man who was the forerunner of the philosophers, and whose criticisms supplied the place of poetry." See *Ernest and Falk*.

Lessons. The passages of Scripture recited by the Prelate in the ceremony of inducting a candidate into the Masonic Order of Knights Templars. It is an ecclesiastical term, and is used by the Templars because these passages are intended to instruct the candidate in reference to the incidents of our Saviour's life which are referred to in the ritual.

Letter of Application. More properly called a *Petition*, which see.

Letters Patent. See *Patents*.

Lettuce. A sacred plant used in the mysteries of Adonis, and therefore the analogue of the Acacia in the mysteries of Freemasonry.

Leucht. A Masonic charlatan of the eighteenth century, better known by his assumed name of *Johnson*, which see.

Level. In Freemasonry, the level is a symbol of equality; not of that social equality which would destroy all distinctions of rank and position, and beget confusion, insubordination, and anarchy; but of that fraternal equality which, recognizing the fatherhood of God, admits as a necessary corollary the brotherhood of man. It, therefore, teaches us that, in the sight of the Grand Architect of the Universe, his creatures, who are at an immeasurable distance from him, move upon the same plane; as the far-moving stars, which though millions of miles apart, yet seem to shine upon the same canopy of the sky. In this view, the level teaches us that all men are equal, subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same immutable law.

The level is deemed, like the square and the plumb, of so much importance as a symbol, that it is repeated in many different relations. First, it is one of the jewels of the Lodge; in the English system a movable, in the American an immovable one. This leads to its being adopted as the proper official ensign of the Senior Warden, because the Craft when at labor, at which time he presides over them, are on a common level of subordination. And then it is one of the working-tools of a Fellow Craft, still retaining its symbolism of equality.

Levi, Eliphas. The pseudonym of Louis Alphonse Constance, a prolific writer on Magical Masonry, or of works in which he seeks to connect the symbols of Masonry with the dogmas of the High Magic. His principal works, which abound in dreamy speculations, are *Dogme et Rituel de la Haute Magie*, Paris, 1860; *Histoire de la Magie*, same place and year; and *Le Clef des Grand Mystères*, published a year afterwards.

Levite, Knight. The Knight Levite was the fourth section of the seventh degree of the Rite of Clerks of Strict Observance.

Levite of the External Guard. The lowest of the nine Orders of the Priesthood, or highest of the Masonic degrees in the Order of the Temple as modified by Fabré-Palaprat. It was equivalent to Kadosh.

Levites. Those descendants of Levi who were employed in the lowest ministerial duties of the Temple, and were thus subordinate to the priests, who were the lineal descendants of Aaron. They are represented in some of the high degrees.

Levite, Sacrificer. A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Levitikon. There is a spurious Gospel of St. John, supposed to have been forged in the fifteenth century, which contradicts the genuine Gospel in many particulars. It contains an introduction and a commentary, said to have been written by Nicephorus, a Greek monk of Athens. This commentary is called the "Levitikon." Out of this gospel and its commentary, Fabré-Palaprat, about the year 1814, composed a liturgy for the sect of Johannites, which he had established and attached to the Order of the Temple at Paris.

Levy. A collection of men raised for a particular purpose. The lectures tell us that the timbers for building the Temple at Jerusalem were felled in the forests of Lebanon, where a *levy* of thirty thousand men of Jerusalem were employed by monthly courses of ten thousand. Adoniram was placed over this levy. The facts are derived from the statement in 1 Kings v. 13, 14: "And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon ten thousand a month by courses; a month they were in Lebanon and two months at home: and Adoniram was over the levy." These wood-cutters were not Tyrians, but all Israelites.

Lewis. 1. An instrument in Operative Masonry. It is an iron cramp which is inserted in a cavity prepared for that purpose in any large stone, so as to give attachment to a pulley and hook whereby the stone may be conveniently raised to any height and deposited in its proper position. It is well described by Mr. Gibson, in the *British Archæologia*, (vol. x., p. 127;) but he is in error in attributing its invention to a French architect in the time of Louis XIV., and its name to that monarch. The contrivance was known to the Romans, and several taken from old ruins are now in the Vatican. In the ruins of Whitby Abbey, in England, which was founded by Oswy, king of Northumberland, in 658, large stones were discovered, with the necessary excavation for the insertion of a lewis. The word is most probably derived from the old French *levis*, any contrivance for lifting. The modern French call the instrument a *louve*.

2. In the English system, the lewis is found on the tracing-board of the Entered

Apprentice, where it is used as a symbol of strength, because, by its assistance, the Operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. It has not been adopted as a symbol by the American Masons, except in Pennsylvania, where, of course, it receives the English interpretation.

3. The son of a Mason is, in England, called a lewis, because it is his duty to support the sinking powers and aid the failing strength of his father; or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy." In the rituals of the middle of the last century he was called a *louffton*. From this the French derived their word *lufton*, which they apply in the same way. They also employ the word *louveteau*, and call the daughter of a Mason *louvetine*. Louveteau is probably derived directly from the louve, the French name of the implement; but it is a singular coincidence that louveteau also means a young wolf, and that in the Egyptian mysteries of Isis the candidate was made to wear the mask of a wolf's head. Hence, a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his *Saturnalia*, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language *lukos* signifies both the sun and a wolf. Hence some etymologists have sought to derive *louveteau*, the son of a Mason, from *louveteau*, a young wolf. But I prefer the more direct derivation from *louve*, the operative instrument.

In Browne's *Master Key*, which is supposed to represent the Prestonian lecture, we find the following definition:

"What do we call the son of a Freemason?

"A lewis.

"What does that denote?

"Strength.

"How is a lewis depicted in a Mason's Lodge?

"As a cramp of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper basis, without which Operative Masons could not so conveniently do.

"What is the duty of a lewis, the son of a Mason, to his aged parents?

"To bear the heavy burden in the heat of the day and help them in time of need, which, by reason of their great age, they ought to be exempted from, so as to render the close of their days happy and comfortable.

"His privilege for so doing?

"To be made a Mason before any other person, however dignified by birth, rank, or riches, unless he, through complaisance, waves this privilege."

The lecture does not state, in exact terms, the whole nature of the privileges of a lewis. Not only has he, in an initiation, the precedence of all other candidates, but in England and France the right to be initiated at an earlier age. For while the general law in both these countries requires a candidate to have reached the age of twenty-one, a lewis can be received when only eighteen. No such regulation is, it is true, to be found in the English Constitution; but, as Oliver says, it is "a traditional custom;" and a provision seems to have been made for it by allowing the prerogative of dispensing with the usual requirement of age in certain cases. In this country, where the symbolism of the lewis is unknown, no such right is now recognized. It is, however, probable that the custom formerly existed, derived from England; and it has been thus attempted, I think reasonably enough, to explain the fact that Washington was initiated when he was only twenty years and eight months old.

Lexington, Congress of. This Congress was convoked in 1853, at Lexington, Kentucky, for the purpose of attempting to form a General Grand Lodge. A plan of constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposition to give it efficacy.

Libanus. The Latin name of *Lebanon*, which see.

Libation. Among the Greeks and Romans the libation was a religious ceremony, consisting of the pouring of wine or other liquid upon the ground, or, in a sacrifice, upon the head of the victim after it had been first tasted by the priest and by those who stood next to him. The libations were usually of unmixed wine, but were sometimes of mingled wine and water. Libations are used in some of the chivalric and the high degrees of Masonry.

Libavius, Andreas. A learned German physician, who was born at Halle, in Saxony, and died at Coburg, where he was rector of the Gymnasium in 1616. He was a vehement opponent of Paracelsus and of the Rosicrucians. In 1613 he published at Frankfort his *Syntagma selectorum al-*

chimia arcanorum, in two folio volumes, and two years after, an *Appendix*, in which he attacks the Society of the Rosicrucians, and analyzes the *Confessio* of Valentine Andreä." De Quincey has used the works of Libavius in his article on Secret Societies.

Liberal Arts and Sciences. We are indebted to the Scholastic philosophers of the Middle Ages for the nomenclature by which they distinguished the seven sciences then best known to them. With the metaphorical spirit of the age in which they lived, they called the two classes into which they divided them the *trivium*, or meeting of three roads, and the *quadrivium*, or meeting of four roads; calling grammar, logic, and rhetoric the trivium, and arithmetic, geometry, music, and astronomy the quadrivium. These they styled the seven liberal arts and sciences, to separate them from the mechanical arts which were practised by the handicraftsmen. The liberal man, *liberalis homo*, meant, in the Middle Ages, the man who was his own master — free, independent, and often a nobleman.

Mosheim, speaking of the state of literature in the eleventh century, uses the following language: "The seven liberal arts, as they were now styled, were taught in the greatest part of the schools that were erected in this century for the education of youth. The first stage of these sciences was grammar, which was followed successively by rhetoric and logic. When the disciple, having learned these branches, which were generally known by the name of *trivium*, extended his ambition further, and was desirous of new improvement in the sciences, he was conducted slowly through the *quadrivium* (arithmetic, music, geometry, and astronomy) to the very summit of literary fame."

The Freemasons of the Middle Ages, always anxious to elevate their profession above the position of a mere operative art, readily assumed these liberal arts and sciences as a part of their course of knowledge, thus seeking to assimilate themselves rather to the scholars who were above them than to the workmen who were below them. Hence in all the Old Constitutions we find these liberal arts and sciences introduced at the beginning as forming an essential part of the body of Masonry. Thus, in the Landsdowne MS., whose date is about 1560, (and it may be taken as a fair specimen of all the others,) these sciences are thus referred to:

"We minde to shew you the charge that belongs to every treu Mason to keep, for in good Faith if you take good heed it is well worthy to be kept for A worthy Craft and curious science, — Sirs, there be Seaven Liberall Sciences of the which the Noble Craft of Masonry is one." And then the writer proceeds to define them in the order which they still retain. It is noteworthy, however, that that order must have been changed; for in what is probably the earliest of the manuscripts — the one edited by Mr. Halliwell — geometry appears as the last, instead of the fifth of the sciences, and arithmetic as the sixth.

It is not therefore surprising that, on the revival of Masonry in 1717, these seven liberal arts and sciences were made a part of the system of instruction. At first, of course, they were placed in the Entered Apprentice's degree, that being the most important degree of the period, and they were made to refer to the seven Masons who composed a Lodge. Afterwards, on the more methodical division of the degrees, they were transferred to the Fellow Craft, because that was the degree symbolic of science, and were made to refer to seven of the steps of the winding stairs, that being itself, when properly interpreted, a symbol of the progress of knowledge. And there they still remain.

Libertas. Latin. Liberty. A significant word in the Red Cross degree. It refers to the "liberty of passage" gained by the returning Jews over their opponents at the river Euphrates, as described in the Scottish Rite degree of Knight of the East, where the old French rituals have "liberté du passer."

Libertine. The Charges of 1722 commence by saying that "a Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an *irreligious libertine*." The word "libertine" there used conveyed a meaning different from that which it now bears. In the present usage of language it signifies a profligate and licentious person, but originally it meant a freethinker, or Deist. Derived from the Latin "libertinus," a man that was once a bondsman but who has been made free, it was metaphorically used to designate one who had been released, or who had released himself from the bonds of religious belief, and become in matters of faith a doubter or denier. Hence "a stupid Atheist" denoted, to use the language of the Psalmist, "the fool who has said in his heart there is no God," while an "irreligious libertine" designated the man who, with a degree less of unbelief, denies the distinctive doctrines of revealed religion. And this meaning of the expression connects itself very appropriately with the succeeding paragraph of the Charge. "But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it

was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

The expression "irreligious libertine," alluding, as it does, to a scoffer at religious truths, is eminently suggestive of the religious character of our Institution, which, founded as it is on the great doctrines of religion, cannot be properly appreciated by any one who doubts or denies their truth.

Liberty of Passage. A significant phrase in the high degrees. See *Libertas*. The French rituals designate it by the letters L.·. D.·. P.·. as the initials of *liberté de passer*, or liberty of passage. But Brother Pike proposes to interpret these letters as *liberté de penser*, liberty of thought; the prerogative of a freeman and a Freemason.

Library. It is the duty as well as the interest of Lodges to facilitate the efforts of the members in the acquisition of Masonic knowledge, and I know of no method more appropriate than the formation of Masonic libraries. The establishment of a Grand Lodge library is of course not objectionable, but it is of far less value and importance than a Lodge library. The original outlay of a few dollars in the beginning for its establishment, and of a few more annually for its maintenance and increase, would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well-filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science.

Considering the immense number of books that have been published on the subject of Speculative Masonry, many of which would be rendered accessible to every one by the establishment of Lodge libraries, the Mason who would then be ignorant of the true genius of his art would be worthy of all shame and reproach.

As thoughtful municipalities place public fountains in their parks and at the corners of streets, that the famished wayfarer may allay his thirst and receive physical refreshment, so should Masonic Lodges place such intellectual fountains in reach of their members, that they might enjoy mental refreshment. Such fountains are libraries; and the Lodge which spends fifty dollars, more or less, upon a banquet, and yet does without a library, commits a grave Masonic offence; for it refuses, or at least neglects, to diffuse that light among its children which its obligation requires it to do.

Of two Lodges — the one without and the other with a library — the difference is this, that the one will have more ignorance in it than the other. If a Lodge takes delight in an ignorant membership, let it forego a library. If it thinks there is honor and reputation and pleasure in having its members well informed, it will give them means of instruction.

Lieutenant Grand Commander. The title of the second and third officers of a Grand Consistory in the Ancient and Accepted Scottish Rite, and the second officer in a Supreme Council.

Life. The three stages of human life are said in the lectures to be symbolized by the three degrees of Ancient Craft Masonry, and the doctrine is illustrated in the third degree by the emblem of the *Three Steps on the Master's Carpet*, which see.

Life, Eternal. See *Eternal Life*.

Life Member. It is the custom in some Lodges to permit a member to become a life member by the immediate payment of a sum of money, after which he is released from any subsequent payment of quarterly dues. Such a system is of advantage in a pecuniary sense to the Lodge, if the money paid for life membership is invested in profitable stock, because the interest continues to accrue to the Lodge even after the death of a member. A Lodge consisting entirely of life members would be a Lodge the number of whose members might increase, but could never decrease. Life members are subject to all the discipline of the Lodge, such as suspension or expulsion, just as the other members.

Light. Light is an important word in the Masonic system. It conveys a far more recondite meaning than it is believed to possess by the generality of readers. It is in fact the first of all the symbols presented to the neophyte, and continues to be presented to him in various modifications throughout all his future progress in his Masonic career. It does not simply mean, as might be supposed, *truth* or *wisdom*, but it contains within itself a far more abstruse allusion to the very essence of Speculative Masonry, and embraces within its capacious signification all the other symbols of the Order. Freemasons are emphatically called the "sons of light," because they are, or at least are entitled to be, in possession of the true meaning of the symbol; while the profane or uninitiated who have not received this knowledge are, by a parity of expression, said to be in darkness.

The connection of material light with this emblematic and mental illumination,

was prominently exhibited in all the ancient systems of religion and esoteric mysteries.

Among the Egyptians, the hare was the hieroglyphic of eyes that are open, because that animal was supposed to have his eyes always open. The priests afterwards adopted the hare as the symbol of the moral illumination revealed to the neophytes in the contemplation of the divine truth, and hence, according to Champollion, it was also the symbol of Osiris, their principal divinity, and the chief object of their mystic rites, — thus showing the intimate connection that they maintained in their symbolic language between the process of initiation and the contemplation of divinity. On this subject a remarkable coincidence has been pointed out by M. Portal (*Symb. des Egypt*, 69,) in the Hebrew language. There the word for "hare" is *arnebet*, which seems to be compounded of *aur*, "light," and *nabat*, "to see;" so that the word which among the Egyptians was used to designate an initiation, among the Hebrews meant to see the light.

If we proceed to an examination of the other systems of religion which were practised by the nations of antiquity, we shall find that light always constituted a principal object of adoration, as the primordial source of knowledge and goodness, and that darkness was with them synonymous with ignorance and evil. Dr. Beard (*Encyc. Bib. Lit.*) attributes this view of the divine origin of light among the Eastern nations, to the fact that "light in the East has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in consequence, with Orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural, — from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and pre-eminently that divine system of truth which is set forth in the Bible, from its earliest gleamings onward to the perfect day of the Great Sun of Righteousness."

As light was thus adored as the source of goodness, darkness, which is the negation of light, was abhorred as the cause of evil, and hence arose that doctrine which prevailed among the ancients, that there were two antagonistic principles continually contending for the government of the world.

"Light," says Duncan, (*Relig. of Prof. Ant.*, 187,) "is a source of positive happiness: without it man could barely exist. And since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen reverenced light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose dominion he was alternately subjected."

Such was the dogma of Zoroaster, the great Persian philosopher, who, under the names of Ormuzd and Ahriman, symbolized these two principles of light and darkness.

Such was also the doctrine, though somewhat modified, of Manes, the founder of the sect of Manichees, who describes God the Father as ruling over the kingdom of light and contending with the powers of darkness.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, *light*, the right hand, equality, stability, and a straight line; the other he named binary, *darkness*, the left hand, inequality, instability, and a curved line. Of the colors, he attributed white to the good principle, and black to the evil one.

The Jewish Kabbalists believed that, before the creation of the world, all space was filled with the Infinite Intellectual Light, which afterwards withdrew itself to an equal distance from a central point in space, and afterwards by its emanation produced future worlds. The first emanation of this surrounding light into the abyss of darkness produced what they called the "Adam Kadmon," the first man, or the first production of the divine energy.

In the Bhagvat Geeta, (one of the religious books of the Brahmans,) it is said: "Light and darkness are esteemed the world's eternal ways; he who walketh in the former path returneth not,—that is, he goeth immediately to bliss; whilst he who walketh in the latter cometh back again upon the earth."

In fact, in all the ancient systems, this reverence for light, as an emblematic representation of the Eternal Principle of

Good, is predominant. In the mysteries, the candidate passed, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated sacellum, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the divine truth which had been the object of all his labors.

Lights, Fixed. According to the old rituals of the last century, every Lodge room was furnished, or supposed to be furnished, with three windows, situated in the east, west, and south. They were called the *Fixed Lights*, and their uses were said to be "to light the men to, at, and from their work." The *symbolic lights* of modern Masonry were not substituted for them, because both were used at the same time; but the explanation now given as to the absence of a light in the north, which is now applied to the symbolic lights, was formerly referred to the fixed lights.

Light, to Bring to. A technical expression in Masonry meaning to initiate; as, "He was brought to light in such a Lodge," that is, he was initiated in it.

Ligure. לשם. The first stone in the third row of the high priest's breastplate. Commentators have been divided in opinion as to the nature of this stone; but it is now supposed by the best authorities to have been the rubellite, which is a red variety of the tourmaline. The ligure in the breastplate was referred to the tribe of Dan.

Lily. The plant so frequently mentioned in the Old Testament under the name of lily, as an emblem of purity and peace, was the lotus lily of Egypt and India. It occupied a conspicuous place among the ornaments of the Temple furniture. The brim of the molten sea was wrought with flowers of the lotus; the chapiters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says, "Almost every one in this procession holds in his hand a figure like the lotus. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India present it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bass-relief. We also find it in the sacred vestments and architecture of the tabernacle and Temple of the Israelites. The lily which is mentioned by our Saviour, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art, was a different flower; probably a species of *lilium*. This is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times. 'It is the symbol of divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susanna is defined *Susa*, which signified the lily flower, the chief city of the Persians, bearing that name for excellency. Hence, the lily's three leaves in the arms of France meaneth Piety, Justice, and Charity.' So far, the general impression of a peculiar regard to this beautiful and flagrant flower; but the early Persians attached to it a peculiar sanctity." We must not, however, forget the difference between the lotus of the Old Testament and the lily of the New. The former is a Masonic plant; the latter is scarcely referred to. Nevertheless, through the ignorance of the early translators as to sacred plants, the lotus is constantly used for the lily; and hence the same error has crept into the Masonic rituals. See *Lotus*.

Lily Work. The lily work which is described as a part of the ornamentation of the two pillars in the porch of Solomon's Temple is said to be, from the whiteness of the plant, symbolic of purity and peace. Properly, it is lotus work. See *Lily*, *Lotus*, and *Pillars of the Porch*.

Limbs. See *Qualifications, Physical*.

Lindner, Friederich Wilhelm. A professor of philosophy in Leipsic, who published in 1818–1819 an attack on Freemasonry under the title of *Mac Benac; Er lebet im Sohne; oder das Positive der Freimaurerei*. This work contains some good ideas, although taken from an adverse point of view; but, as Lenning has observed, these bear little fruit because of the fanatical spirit of knight errantry with which he attacks the Institution.

Line. One of the working-tools of a Past Master, and presented to the Master of a Lodge at his installation. See *Plumb Line*.

Linear Triad. Oliver says that the Linear Triad is a figure which appears in some old Royal Arch floor-cloths. It bore a reference to the sojourners, who represented the three stones on which prayers and thanksgivings were offered on the discovery of the lost Word; thereby affording an example that it is our duty in every undertaking to offer up our prayers and thanksgivings to the God of our salvation.

Lines, Parallel. See *Parallel Lines*.

Lingam. The lingam and the youi of the Indian mysteries were the same as

the phallus and cteis of the Grecian. See *Phallus.*

Link. A degree formerly conferred in England, in connection with the Mark degree, under the title of the "Mark and Link or Wrestle." It is now obsolete.

Linnecar, Richard. The author of the celebrated Masonic anthem beginning

> "Let there be Light! th' Almighty spoke;
> Refulgent beams from chaos broke,
> T' illume the rising earth."

Little is known of his personal history except that he was the Coroner of Wakefield, England, and for many years the Master of the Lodge of Unanimity, No. 238, in that town. He was a zealous and studious Mason. In 1789 he published, at Leeds, a volume of plays, poems, and miscellaneous writings, among which was an essay entitled *Strictures on Freemasonry*, and the anthem already referred to. He appears to have been a man of respectable abilities.

Lion's Paw. A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the "Lion of the tribe of Judah."

Literature of Masonry. Freemasonry has its literature, which has been rapidly developed in the last few decades of the present century, far more than in any precedings ones. This literature is not to be found in the working of its degrees, in the institution of its Lodges, in the diffusion of its charities, or in the extension of its fraternal ties. Of all these, although necessary and important ingredients of the Order, its literature is wholly independent. This is connected with its ethics as a science of moral, social, and religious philosophy; with its history and archæology, as springing up out of the past times; with its biography as the field in which men of intellect have delighted to labor; and with its bibliography as the record of the results of that labor. It is connected, too, incidentally, with many other arts and sciences. Mythology affords an ample field for discussion in the effort to collate the analogies of classic myths and symbols with its own. Philology submits its laws for application to the origin of its mystic words, all of which are connected with its history. It has, in fine, its science and its philosophy, its poetry and romance. No one who has not studied the literature of Masonry can even dream of its beauty and extent; no one who has studied it can have failed to receive the reward that it bestows.

Litigation. See *Lawsuits.*

Livery. The word *livery* is supposed to be derived from the clothing *delivered* by masters to their servants. The trading companies or gilds of England began about the time of Edward I. to wear a suit of clothing of a form, color, and material peculiar to each company, which was called its livery, and also its clothing. To be admitted into the membership and privileges of the company was called "to have the clothing." The Grocers' Company, for instance, were ordered "to be *clothed* once a year in a suit of livery;" and there is an order in the reign of Henry V. to purchase cloth "for the *clothing* of the brethren of the brewers' craft." There can be no doubt that the usage of speaking of a Mason's clothing, or of his being clothed, is derived from the custom of the gilds. A Mason's clothing, "black dress and white gloves and apron," is, in fact, his livery. See *Clothing.*

Livre d'Or. French. The *Book of Gold*, which see.

Local Laws. See *Laws of Masonry.*

Locke's Letter. The letter of John Locke which is said to have accompanied the Leland MS., and which contains his comments on it. See *Leland Manuscript.*

Lodge. There are three definitions which, in the technical language of Masonry, apply to the word *Lodge.*

1. It is a place in which Freemasons meet. In this sense the words more generally used are *Lodge Room*, which see.

2. It is the assembly or organized body of Freemasons duly congregated for labor or for business. These two distinctions are precisely the same as those to be found in the word "church," which is expressive both of the building in which a congregation meets to worship and the congregation of worshippers themselves. This second definition is what distinguishes a meeting of symbolic Masons, who constitute a Lodge, from one of Royal Arch Masons, whose meeting would be called a Chapter, or of Cryptic Masons, whose assembly would be a Council.

The word appears in French as *loge;* German, *loge;* Spanish, *logia;* Portuguese, *loja;* and Italian, *loggia.* This is irrefragible evidence that the word was, with the Institution, derived by the continent of Europe from England.

The derivation of the word is, I think, plain. Ragon says that it comes from the Sanscrit *loga*, signifying the world. There would, at first sight, seem to be a connection between this etymology and the symbolic meaning of a Lodge, which represents the world; but yet it is evidently far-fetched, since we have a much simpler root immediately at hand. Mr. Hope says, speaking of the Freemasons of the Middle Ages, (and Wren had previously said the

same thing,) that wherever they were engaged to work, they "set themselves to building temporary huts, for their habitation, around the spot where the work was to be carried on." These huts the German Masons called *hutten;* the English, *lodges,* which is from the Anglo-Saxon, *logian,* to dwell. Lodge, therefore, meant the dwelling-place or lodging of the Masons; and this is undoubtedly the origin of the modern use of the word. To corroborate this, we find Du Cange (*Gloss.*) defining the Mediæval Latin, *logia* or *logium,* as "a house or habitation." He refers to the Italian, *loggia,* and quotes Lambertus Ardensis as saying that "*logia* is a place next to the house, where persons were accustomed to hold pleasant conversation." Hence Lambertus thinks that it comes from the Greek, *logos,* a discourse. Du Cange asserts that there is no doubt that in the Middle Ages *logia* or *logium* was commonly used for an apartment or dwelling connected with the main building. Thus, the smallest apartments occupied by the cardinals when meeting in conclave were called *logiæ* or Lodges. All of which sustains the idea that the Lodges of the old Operative Masons were small dwellings attached, or at least contiguous, to the main edifice on which they were at work.

In the Old Constitutions, the word is not generally met with. The meeting of the Craft is there usually called *the Assembly.* But there are instances of its employment in those documents. Thus in the *Lodge of Antiquity MS.* whose date is 1786, and still earlier in the *York MS.* No. 1, dated about 1600, it is said, "no Fellow within the Lodge or without shall misanswer," etc. There is also abundant documentary evidence to show that the word Lodge was, long before the eighteenth century, applied to their meeting by the Freemasons of England and Scotland.

Before the restoration of the Grand Lodge of England in 1717, Preston tells us that any number of brethren might assemble at any place for the performance of work, and, when so assembled, were authorized to receive into the Order brothers and fellows, and to practise the rites of Masonry. The ancient charges were the only standard for the regulation of their conduct. The Master of the Lodge was elected *pro tempore,* and his authority terminated with the dissolution of the meeting over which he had presided, unless the Lodge was permanently established at any particular place. To the general assembly of the Craft, held once or twice a year, all the brethren indiscriminately were amenable, and to that power alone. But on the formation of Grand Lodges, this inherent right of assembling was voluntarily surrendered by the brethren and the Lodges, and vested in the Grand Lodge. And from this time Warrants of Constitution date their existence. The first Warrant granted by the Grand Lodge of England, after its reorganization, is dated 1718.

The mode of bringing a Lodge into existence under the present system in America is as follows: Seven Master Masons, being desirous of establishing a Lodge, apply by petition to the Grand Master, who will, if he thinks proper, issue his dispensation authorizing them to congregate as Masons in a Lodge, and therein to confer the three degrees of Ancient Craft Masonry. This instrument is of force during the pleasure of the Grand Master. At the next meeting of the Grand Lodge it expires, and is surrendered to the Grand Lodge, which, if there be no objection, will issue a Charter, technically called a Warrant of Constitution, whereby the body is permanently established as a Lodge, and as one of the constituents of the Grand Lodge.

The power of granting Warrants of Constitution is vested in the Grand Lodges of Scotland, Ireland, Germany, and France, as it is in America; but in England the rule is different, and there the prerogative is vested in the Grand Master.

A Lodge thus constituted consists, in the American system, of the following officers. Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, two Stewards, and a Tiler.

In the York Rite, as practised in England, the officers are, in addition to these, a Director of Ceremonies, a Chaplain, and an Inner Guard.

In a Lodge of the French Rite, the officers are still more numerous. They are Le Venerable or Worshipful Master, Premier and Second Surveillants or Senior and Junior Wardens, Orator, Treasurer, Secretary, Hospitaller or collector of alms, the Expert, combining the duties of the Senior Deacon and an examining committee, Master of Ceremonies, Architecte, who attends to the decoration of the Lodge, and superintends the financial department, Archiviste or Librarian, Keeper of the Seal, Master of the Banquets or Steward, and Guardian of the Temple or Tiler.

The officers in a Lodge of the Ancient and Accepted Scottish Rite are a Master, two Wardens, Orator, Treasurer, Secretary, Almoner, Expert, Assistant Expert, Master of Ceremonies, Almoner Steward, Tiler, and sometimes a few others as Pursuivant, and Keeper of the Seals.

In other Rites and countries the officers vary to a slight extent, but everywhere there are three officers who always are

found, and who may therefore be considered as indispensable, namely, the Master, two Wardens, and Tiler.

A Lodge thus constituted is a Lodge of Master Masons. Strictly and legally speaking, such a body as a Lodge of Entered Apprentices or of Fellow Crafts is not known under the present Masonic system. No Warrant is ever granted for an Apprentices' or Fellow Crafts' Lodge, and without a Warrant a Lodge cannot exist. The Warrant granted is always for a Masters' Lodge, and the members composing it are all Master Masons. The Lodges mentioned by Wren and Hope, to which allusion has been made, and which were congregated, in the Middle Ages, around the edifices which the Masons were constructing, were properly Fellow Crafts' Lodge, because all the members were Fellow Crafts; even the Master being merely a gradation of rank, not a degree of knowledge. So at the revival of Masonry in 1717, the Lodges were Entered Apprentices' Lodges, because in them nothing but the first degree was conferred, and nearly all the members were Entered Apprentices. But when the Grand Lodge, where only at first the Fellow Craft and Master's degree were conferred, permitted them to be conferred in the subordinate Lodges, then the degree of Master Mason was sought for by all the Craft, and became the object of every Mason's ambition. From that time the Craft became Master Masons, and the first and second degrees were considered only as preliminary steps. So it has remained to this day; and all modern Lodges, wherever Masonry has extended, are Masters' Lodge, and nothing less.

Sometimes secretaries, ignorant of these facts, will record in their minutes that "the Lodge of Master Masons was closed and a Lodge of Entered Apprentices was opened." Neither written nor unwritten law sanctions any such phraseology. If the Lodge of Master Masons is closed, there is an end of the Masonic congregation. Where is the Warrant under which a Lodge of Entered Apprentices is opened, and how can a Lodge, in which there is not, probably, a single Apprentice, but where all the officers and all the members are Master Masons, be called a Lodge of Apprentices? The ritual has wisely provided for the avoidance of such an anomaly, and, seeing that the Warrant says that the Lodge of Master Masons is empowered to make Apprentices and Fellow Crafts, it says "the Lodge was opened on the first degree." That is to say, the Lodge of Masters still retaining its character as a Masters' Lodge, without which it would lose its legality, and not venturing to open a kind of Lodge for which its members had no Warrant nor authority, simply placed itself on the points of a degree in which it was about to give instruction.

Some of the rituals speak, it is true, of Lodges composed in ancient times of Masters and Fellow Crafts or Masters and Apprentices; and the Webb lectures tell us that at the Temple of Solomon the Lodges of Entered Apprentices consisted of one Master and six Apprentices, and the Lodges of Fellow Crafts of two Masters and three Fellow Crafts. But all this is purely symbolic, and has no real existence in the practical working of the Order. No one in these days has seen a Lodge of one Master Mason and six Apprentices. The Masons working in the first degree are as much Master Masons as the same Masons are when they are working in the third. The Lodge legally is the same, though it may vary the subjects of its instruction so as to have them in the first, second, or third degree.

So important a feature in Masonry as a Lodge, the congregations of Masons for work or worship, cannot be without its appropriate symbolism. Hence a Lodge when duly opened becomes a symbol of the world. Its covering is like the world's, a sky or clouded canopy, to reach which, as the abode of those who do the will of the Grand Architect, it is furnished with the theological ladder, which reaches from earth to heaven; and it is illuminated as is the world, by the refulgent rays of the sun, symbolically represented in his rising in the east, his meridian height in the south, and his setting in the west; and lastly, its very form, a long quadrangle or oblong square, is in reference to the early tradition that such was the shape of the inhabited world.

3. The Lodge, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed by Bazaleel, according to the form prescribed by God himself, and which, after the erection of the Temple, was kept in the Holy of Holies. As that contained the table of the laws, the Lodge contains the Book of Constitutions and the Warrant of Constitution granted by the Grand Lodge. It is used only in certain ceremonies, such as the constitution and consecration of new Lodges.

Lodge, Chartered. See *Chartered Lodge.*

Lodge, Clandestine. See *Clandestine Lodge.*

Lodge, Constituted. See *Constituted Legally.*

Lodge, Dormant. See *Dormant Lodge.*

Lodge, Emergent. See *Emergent Lodge.*

Lodge, Extinct. See *Extinct Lodge.*

Lodge, Holy. See *Holy Lodge.*

Lodge Hours. Dermott says (Ahim. Rez., p. xxiii.,) "that Lodge hours, that is, the time in which it is lawful for a Lodge to work or do business, are from March 25th to September 25th, between the hours of seven and ten; and from September 25th to March 25th, between the hours of six and nine." I know not whence he derived the law; but it is certain that it has never been rigidly observed even by the "ancient Lodges," for whom his Ahiman Rezon was written.

Lodge, Just. See *Just Lodge.*

Lodge Master, English. (*Maître de Lodge Anglais.*) A degree in the nomenclature of Thory, inserted on the authority of Lemanceau.

Lodge Master, French. (*Maître de Loge Français.*) The twenty-sixth degree of the collection of the Metropolitan Chapter of France.

Lodge, Occasional. See *Occasional Lodge.*

Lodge of Instruction. These are assemblies of brethren congregated without a Warrant of Constitution, under the direction of a lecturer or skilful brother, for the purpose of improvement in Masonry, which is accomplished by the frequent rehearsal of the work and lectures of each degree. These bodies should consist exclusively of Master Masons; and though they possess no Masonic power, it is evident to every Mason that they are extremely useful as schools of preparation for the duties that are afterwards to be performed in the regular Lodge. In England, these Lodges of Instruction are attached to regularly Warranted Lodges, or are specially licensed by the Grand Master. But they have an independent set of officers, who are elected at no stated periods—sometimes for a year, sometimes for six or three months, and sometimes changed at every night of meeting. They of course have no power of initiation, but simply meet for purposes of practice in the ritual. They are, however, bound to keep a record of their transactions, subject to the inspection of the superior powers.

Lodge of St. John. The Masonic tradition is that the primitive or mother Lodge was held at Jerusalem, and dedicated to St. John, first the Baptist, then the Evangelist, and finally to both. Hence this Lodge was called "The Lodge of the Holy St. John of Jerusalem." From this Lodge all other Lodges are supposed figuratively to descend, and they therefore receive the same general name, accompanied by another local and distinctive one. In all Masonic documents the words ran formerly as follows: "From the Lodge of the holy St. John of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; and it is but a few years since it has been at all disused in this country. Hence we say that every Mason hails from such a Lodge, that is to say, from a just and legally constituted Lodge. In the earliest catechisms of the eighteenth century we find this formula. "*Q.* What Lodge are you of? *A.* The Lodge of St. John." And another question is, "How many angles in St. John's Lodge?" In one of the high degrees it is stated that Lodges receive this title "because, in the time of the Crusades, the Perfect Masons communicated a knowledge of their Mysteries to the Knights of St. John of Jerusalem," and as both were thus under the same law, the Lodges were called St. John's Lodges. But this was only one of the attempts to connect Freemasonry with the Templar system.

Lodge, Perfect. See *Perfect Lodge.*

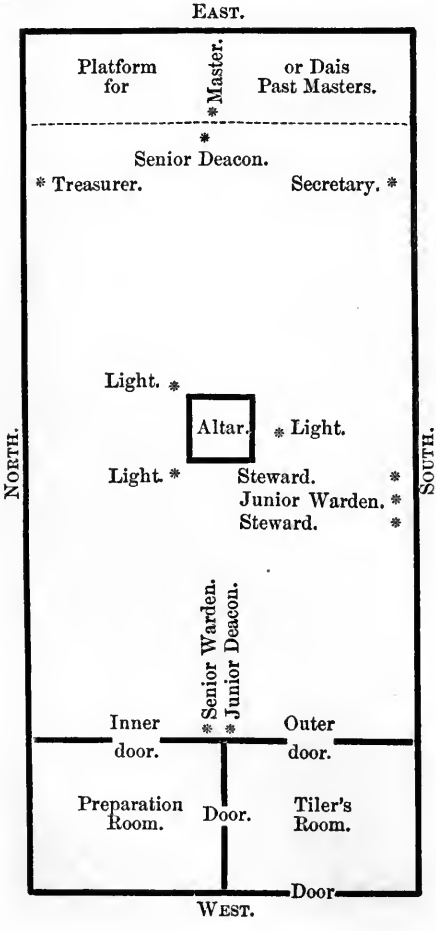
Lodge, Regular. See *Regular Lodge.*

Lodge Room. The Masons on the continent of Europe have a prescribed form or ritual of building, according to whose directions it is absolutely necessary that every hall for Masonic purposes shall be erected. No such regulation exists among the Fraternity of this country or Great Britain.. Still, the usages of the Craft, and the objects of convenience in the administration of our rites, require that certain general rules should be followed in the construction of a Lodge room. These rules, as generally observed in this country, are as follows:

A Lodge room should always, if possible, be situated due east and west. This position is not absolutely necessary; and yet it is so far so as to demand that some sacrifices should be made, if possible, to obtain so desirable a position. It should also be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper story. No Lodge should ever be held on the ground floor.

The form of a Lodge room should be that of a parallelogram or oblong square, at least one-third larger from east to west than it is from north to south. The ceiling should be lofty, to give dignity to the appearance of the hall, as well as for the purposes of health, by compensating, in some degree, for the inconvenience of closed windows, which necessarily will deteriorate the quality of the air in a very short time

in a low room. The approaches to the Lodge room from without should be angular, for, as Oliver says, "A straight entrance is unmasonic, and cannot be tolerated." There should be two entrances to the room, which should be situated in the west, and on each side of the Senior Warden's station. The one on his right hand is for the introduction of visitors and members, and leading from the Tiler's room, is called the Tiler's, or the outer door; the other, on his left, leading from the preparation room, is known as the "inner door," and sometimes called the "north-west door." The situation of these two doors, as well as the rooms with which they are connected, and which are essentially necessary in a well-constructed Lodge room, may be seen from the diagram annexed to this article, which also exhibits the seats of the officers and the arrangement of the altar and lights. For further observations, see *Halls, Masonic.*



Lodge, Royal. See *Royal Lodge.*

Lodge, Sacred. See *Sacred Lodge.*

Lodge, Symbol of the. The modern symbol or hieroglyphic of the word Lodge is the figure ▭, which undoubtedly refers to the form of the Lodge as an "oblong square." But in the old rituals of the early part of the last century we find this symbol: The cross here, as Krause (*Kunsturk*, i. 37,) suggests, refers to the "four angles" of the Lodge, as in the question: "How many angles in St. John's Lodge? *A.* Four, bordering on squares;" and the delta is the Pythagorean symbol of Divine Providence watching over the Lodge. This symbol has long since become obsolete.

Loge. The French word for Lodge.

Logic. The art of reasoning, and one of the seven liberal arts and sciences, whose uses are inculcated in the second degree. The power of right reasoning, which distinguishes the man of sane mind from the madman and the idiot, is deemed essential to the Mason, that he may comprehend both his rights and his duties. And hence the unfortunate beings just named, who are without this necessary mental quality, are denied admission into the Order. The Old Constitutions define logic to be the art "that teacheth to discern truth from falsehood."

Lombardy. At the close of the dark ages, Lombardy and the adjacent Italian states were the first which awakened to industry. New cities arose, and the kings, lords, and municipalities began to encourage the artificers of different professions. Among the arts exercised and improved in Lombardy, the art of building held a pre-eminent rank, and from that kingdom, as from a centre, Masons were dispersed over all Europe. See *Travelling Freemasons.*

London. With the city of London, the modern history of Freemasonry is intimately connected. A congress of Masons, as it may properly be called, was convened there by the four old Lodges, at the Apple-Tree Tavern, in February, 1717. Its results were the formation of the Grand Lodge of England, and a modification of the Masonic system, whence the Freemasonry of the present day has descended. Anderson, in his second edition of the Book of Constitutions, (1738,) gives the account of this, as it is now called, *Revival of Masonry*, which see.

Lost Word. The mythical history of Freemasonry informs us that there once existed a WORD of surpassing value, and claiming a profound veneration; that this Word was known to but few; that it was at length lost; and that a temporary sub-

stitute for it was adopted. But as the very philosophy of Masonry teaches us that there can be no death without a resurrection, — no decay without a subsequent restoration, — on the same principle it follows that the loss of the Word must suppose its eventual recovery.

Now, this it is, precisely, that constitutes the myth of the Lost Word and the search for it. No matter what was the word, no matter how it was lost, nor why a substitute was provided, nor when nor where it was recovered. These are all points of subsidiary importance, necessary, it is true, for knowing the legendary history, but not necessary for understanding the symbolism. The only term of the myth that is to be regarded in the study of its interpretation, is the abstract idea of a word lost and afterwards recovered.

The WORD, therefore, I conceive to be the symbol of *Divine Truth;* and all its modifications — the loss, the substitution, and the recovery — are but component parts of the mythical symbol which represents a search after truth. In a general sense, the *Word* itself being then the symbol of *Divine Truth*, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the plains of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the Spurious Freemasonry of Antiquity.

But there is a special or individual, as well as a general interpretation, and in this special or individual interpretation the Word, with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries.

Lotus. The lotus plant, so celebrated in the religions of Egypt and Asia, is a species of Nymphæa, or water-lily, which grows abundantly on the banks of streams in warm climates. Although more familiarly known as the lotus of the Nile, it was not indigenous to Egypt, but was probably introduced into that country from the East, among whose people it was everywhere consecrated as a sacred symbol. The Brahmanical deities were almost always represented as either decorated with its flowers, or holding it as a sceptre, or seated on it as a throne. Coleman says, (*Mythol. Hindus*, p. 388,) that to the Hindu poets the lotus was what the rose was to the Persians. Floating on the water it is the emblem of the world, and the type also of the mountain Meru, the residence of the gods. Among the Egyptians, the lotus was the symbol of Osiris and Isis. It was esteemed a sacred ornament by the priests, and was placed as a coronet upon the heads of many of the gods. It was also much used in the sacred architecture of the Egyptians, being placed as an entablature upon the columns of their temples. Thence it was introduced by Solomon into Jewish architecture, being found, under the name of "lily work," as a part of the ornaments of the two pillars at the porch of the Temple. See *Lily* and *Pillars of the Porch.*

Louisiana. Masonry was introduced into Louisiana in 1793 by the organization of Perfect Union Lodge, under a Charter issued by the Grand Lodge of South Carolina. A second Lodge was established by the Mother Lodge of Marseilles, in France; and three others were subsequently chartered by the Grand Lodge of Pennsylvania. These five Lodges instituted a Grand Lodge on July 11, 1812, and Francis du Bourg was elected the first Grand Master. A difference of nationality and of Masonic rites have been a fertile source of controversy in Louisiana, the results of which it would be tedious to follow in detail. In 1848, there were two Grand Lodges, which were united in 1850 to constitute the present Grand Lodge.

The Grand Chapter of Louisiana was instituted on 5th March, 1813; a Grand Council of Royal and Select Masters on 16th February, 1856; and a Grand Commandery of Knights Templars on 4th February, 1864. The Ancient and Accepted Scottish Rite has always held a prominent position in the Masonry of Louisiana, and it has a Grand Consistory and many subordinate bodies of the Rite in active and successful operation. The obedience of the Grand Consistory is to the Supreme Council for the Southern Jurisdiction.

Louveteau. See *Lewis.*

Lowen. In the Landsdowne Manuscript we meet with this charge: "that a Master or Fellow make not a mouldstone square, nor rule to no *Lowen*, nor sett no *Lowen* worke within the Lodge." The London *Freemason's Magazine*, and Brother Hughan, also, say, "this no doubt is a mistake for '*Cowan.*'" I was at one time inclined to think so myself. But subsequent investigations have led me to change my opinion. I can find *Cowan* only in one manuscript, namely, the Scottish one of William Schaw. In the MS. Constitutions from the York Archives, first published by Brother Hughan, we have in the parallel passage "*Rough Mason.*" This gives us the idea intended to be conveyed by the word, whatever it was. It pointed to a handi-

craftsman of an inferior character and standing. For "*Rough Mason*," we have in the Alnwick MS. "*Layer*" and "*Rough Layer*." In the Harleian and Edinburgh-Kilwinning MSS. we find "*Layer;*" in the Sloane MS. it is "*Lyer;*" and in the Dowland MS., which I have already said seems almost identical in origin with the Landsdowne, in the exactly parallel passage we have "*Layer*" twice, just as "*Lowen*" is twice used here. *Layer* is as easily corrupted into Lowen as *Cowan* would be, in copying the abbreviated writing of these Old Records, and indeed more easily, since it is more likely that small letters should be mistaken and changed than capitals.

Low Twelve. In Masonic language midnight is so called. The reference is to the sun, which is then below the earth. Low twelve in Masonic symbolism is an unpropitious hour.

Loyalty. Notwithstanding the calumnies of Barruel, Robison, and a host of other anti-Masonic writers who assert that Masonry is ever engaged in efforts to uproot the governments within which it may exist, there is nothing more evident than that Freemasonry is a loyal institution, and that it inculcates, in all its public instructions, obedience to government. Thus, in the Prestonian charge given in the last century to the Entered Apprentice, and continued to this day in the same words in English Lodges, we find the following words:

"In the State, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live, yielding obedience to the laws which afford you protection, but never forgetting the attachment you owe to the place of your nativity, or the allegiance due to the sovereign or protectors of that spot."

The charge given in American Lodges is of the same import, and varies but slightly in its language.

"In the State, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

The charge given in French Lodges, though somewhat differing in form from both of these, is couched in the same spirit and teaches the same lesson. It is to this effect:

"Obedience to the laws and submission to the authorities are among the most imperious duties of the Mason, and he is forbidden at all times from engaging in plots and conspiracies."

Hence it is evident that the true Mason must be a true patriot.

Luchet, Jean Pierre Louis, Marquis de. A French historical writer, born at Saintes in 1740, and died in 1791. He was the writer of many works of but little reputation, but is principally distinguished in Masonic literature as the author of an attack upon Illuminism under the title of *Essai sur la Secte des Illuminés*. It first appeared anonymously in 1789. Four editions of it were published. The third and fourth with augmentations and revisions, which were attributed to Mirabeau, were printed with the outer title of *Histoire secret de la Cour de Berlin* (*par Mirabeau.*) This work was published, it is known, without his consent, and was burned by the common executioner in consequence of its libellous character. Luchet's essay has become very scarce, and is now valued rather on account of its rarity than for its intrinsic excellence.

Luminaries. The first five officers in a French Lodge, namely, the Master, two Wardens, Orator, and Secretary, are called *luminaires* or luminaries, because it is by them that light is dispensed to the Lodge.

Lustration. A religious rite practised by the ancients, and which was performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the Ancient Mysteries. The ceremony is practised with the same symbolic import in some of the high degrees of Masonry. So strong was the idea of a connection between lustration and initiation, that in the low Latin of the Middle Ages *lustrare* meant to initiate. Thus Du Cange (*Glossarium*) cites the expression "lustrare religione Christianorum" as signifying "to initiate into the Christian religion."

Lux. Latin for *light*, which see. Freemasonry anciently received, among other names, that of "Lux," because it is that sublime doctrine of truth by which the pathway of him who has attained it is to be illumined in the pilgrimage of life. Among the Rosicrucians, light was the knowledge of the philosopher's stone; and Mosheim says that in chemical language the cross was an emblem of light, because it contains within its figure the forms of the three figures of which LVX, or light, is composed.

Lux e tenebris. *Light out of darkness.* A motto very commonly used in the

caption of Masonic documents as expressive of the object of Masonry, and of what the true Mason supposes himself to have attained. It has a recondite meaning. In the primeval ages and in the early mythology, darkness preceded light. "In the thought," says Cox, "of these early ages, the sun was the child of night or darkness," (*Aryan Myth.*, i. 43.) So *lux* being truth or Masonry, and *tenebræ*, or darkness, the symbol of initiation, *lux e tenebris* is Masonic truth proceeding from initiation.

Lux Fiat et Lux Fit. Latin. "Let there be light, and there was light." A motto sometimes prefixed to Masonic documents.

L. V. C. Letters inscribed on the rings of profession, worn by the Knights of Baron von Hund's Templar system. They are the initials of the sentence *Labor Viris Convenit. Labor is suitable for men.* It was also engraved on their seals.

Lyons, Congress of. A Masonic congress was convoked in 1778, at the city of Lyons, France, by the Lodge of Chevaliers Bienfaisants. It was opened on the 26th November, and continued in session until the 27th December, under the presidency of M. Villermoz. Its ostensible object was to procure a reformation in Masonry by the abjuration of the Templar theory; but it wasted its time in the correction of rituals and in Masonic intrigues, and does not appear to have been either sagacious in its methods, or successful in its results. Even its abjuration of the Strict Observance doctrine that Templarism was the true origin of Freemasonry, is said to have been insincere, and forced upon it by the injunctions of the political authorities, who were opposed to the propagation of any system which might tend to restore the Order of Knights Templars.

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M.

Maacha. In the tenth degree of the Scottish Rite we are informed that certain traitors fled to "Maacha king of Cheth," by whom they were delivered up to King Solomon on his sending for them. In 1 Kings ii. 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to "Achish, son of Maacha king of Gath." There can be little doubt that the carelessness of the early copyists of the ritual led to the double error of putting *Cheth* for *Gath* and of supposing that Maacha was its king instead of its king's father. The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his *Thuileur*, makes him King of Tyre, and calls him Mahakah.

Mac. Masonic writers have generally given to this word the meaning of "is smitten," deriving it probably from the Hebrew verb נָכָה, *nacha*, to smite. Others, again, think it is the word מַק, *mak*, rottenness, and suppose that it means "*he is rotten.*" Both derivations are, I think, incorrect.

Mac is a constituent part of the word *macbenac*, which is the substitute Master's word in the French Rite, and which is interpreted by the French ritualists as meaning "he lives in the son." But such a derivation can find no support in any known Hebrew root. Another interpretation must be sought. I think there is evidence, circumstantial at least, to show that the word was, if not an invention of the Ancient or Dermott Masons, at least adopted by them in distinction from the one used by the Moderns, and which latter is the word now in use in this country. I am disposed to attribute the introduction of the word into Masonry to the adherents of the house of Stuart, who sought in every way to make the institution of Freemasonry a political instrument in their schemes for the restoration of their exiled monarch. Thus the old phrase, "the widow's son," was applied by them to James the Second, who was the son of Henrietta Maria, the widow of Charles the First. So, instead of the old Master's word which had hitherto been used, they invented *macbenac* out of the Gaelic, which to them was, on account of their Highland supporters, almost a sacred language in the place of Hebrew. Now, in Gælic, *Mac* is *son*, and *benach* is *blessed*, from the active verb *beannaich*, *to bless*. The latest dictionary published by the Highland Society gives this example: "Benach De Righ Albane, Alexander, Mac Alexander," etc., *i. e.*, Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of those distortions to which ety-

mologists so often recur, that *macbenac* means in Gælic "the *blessed son*." This word the Stuart Masons applied to their idol, the Pretender, the son of Charles I.

Macbenac. 1. A significant word in the third degree according to the French Rite and some other rituals. See *Mac.*

2. In the Order of Beneficent Knights of the Holy City, the recipiendary, or novice, is called *Macbenac.*

Maccabees. A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters י. כ. ב. מ., M. C. B. I., — which were inscribed upon their banners, — being the initials of the Hebrew sentence, "Mi Camocha, Baalim, Iehovah," *Who is like unto thee among the gods, O Jehovah.* The Hebrew sentence has been appropriated in some of the high Scottish degrees as a significant word.

Macerio. Du Cange gives this as one of the Middle Age Latin words for *mason*, deriving it from *maceria*, a wall; but *maceria* was a corruption of *materia*, materials for building. The word is now never employed.

Macio. Du Cange (*Gloss.*) defines Macio, Mattio, or Machio, on the authority of Isidore, as Maçon, latomus, a mason, a constructor of walls, from *machinis*, the machines on which they stood to work on account of the height of the walls. He gives *Maço* also.

Maçon. The French for Mason, supposed to be derived from *maison*, a house.

Maçonetus. Low Latin, signifying a mason, and found in documents of the fourteenth century.

Maçonne. A French word signifying a female Mason, that is to say, the degrees of the Rite of Adoption. It is a very convenient word. The formation of the English language would permit the use of the equivalent word *Masoness*, if custom would sanction it.

Maçonne Egyptienne. The third degree in Cagliostro's Rite of Adoption.

Maçonner. Du Cange gives citations from documents of the fourteenth century, where this word is used as signifying *to build.*

Maczo. Latin of the Middle Ages for a *mason.* Du Cange quotes a Computum of the year 1324, in which it is said that the work was done "per manum Petri, maczonis de Lagnicio."

Made. A technical word signifying initiated into Masonry. See *Make.*

Madman. Madmen are specially designated in the oral law as disqualified for initiation. See *Qualifications.*

Magazine. The earliest Masonic magazine was published in Germany. It was the *Freimaurerzeitung*, issued for a short time at Berlin, in 1783. But the *Journal für Freimaurer*, which appeared the next year at Vienna, had a more protracted existence. In England, the first work of this kind was *The Freemason's Magazine or General and Complete Library*, begun in 1793, and continued for several years. In France, the earliest Masonic magazine of which I can find any notice was *Hermes*, the first number of which appeared in 1808. Of American Masonic magazines the earliest is the *Freemason's Magazine and General Miscellany*, published at Philadelphia in 1811. Since then more than sixty Masonic journals have been established in the United States, of which about twenty still exist. The oldest living periodical devoted to Masonry is the *Freemason's Monthly Magazine*, published by Charles W. Moore, at Boston. It was established in the year 1842.

Magi. The ancient Greek historians so term the hereditary priests among the Persians and Medians. The word is derived from *mog* or *mag*, signifying priest in the Pehlevi language. The Illuminati first introduced the word into Masonry, and employed it in the nomenclature of their degrees to signify men of superior wisdom.

Magic. The idea that any connection exists between Freemasonry and magic is to be attributed to the French writers, especially to Ragon, who gives many pages of his *Masonic Orthodoxy* to the subject of Masonic magic; and still more to Louis Constance, who has written three large volumes on the *History of Magic*, on the *Ritual and Dogma of the Higher Magic*, and on the *Key of the Grand Mysteries*, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic. Ragon designates this sort of Masonry by the name of "Occult Masonry." But he loosely confounds magic with the magism of the ancient Persians, the mediæval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man, the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the sentences of Zoroaster, in the hymns of Orpheus, in the invocations of the Hierophants, and in the symbols of Pythagoras; and it is reproduced in the philosophy of Agrippa and of Cardan, and is recognized under the name of *Magic* in the marvellous results of magnetism. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Masonry refer

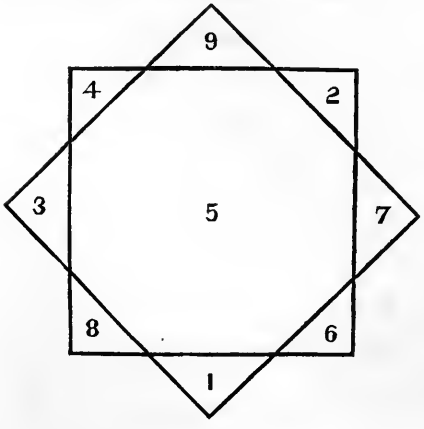
almost altogether to the supposed power of mystical names or words, which they say is common to both Masonry and magic. It is certain that onomatology, or the science of names, forms a very interesting part of the investigations of the higher Masonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the higher degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason.

Magicians, Society of the. A society founded at Florence, which became a division of the Brothers of Rose Croix. They wore in their Chapters the habit of members of the Inquisition.

Magic Squares. A magic square is a series of numbers arranged in an equal number of cells constituting a square figure, the enumeration of all of whose columns, vertically, horizontally, and diagonally, will give the same sum. The Oriental philosophers, and especially the Jewish Talmudists, have indulged in many fanciful speculations in reference to these magic squares, many of which were considered as talismans. The following figure of nine squares, containing the nine digits so arranged as to make fifteen when counted in every way, was of peculiar import:

4	9	2
3	5	7
8	1	6

There was no talisman more sacred than this among the Orientalists, when arranged in the following figure:



Thus arranged, they called it by the name of the planet Saturn, ZaHaL, because the sum of the 9 digits in the square was equal to 45, (1+2+3+4+5+6+7+8+9,) which is the numerical value of the letters in the word ZaHaL, in the Arabic alphabet. The Talmudists also esteemed it as a sacred talisman, because 15 is the numerical value of the letters of the word יה, JaH, which is one of the forms of the Tetragrammaton.

The Hermetic philosophers called these magic squares "tables of the planets," and attributed to them many occult virtues. The table of Saturn consisted of 9 squares, and has just been given. The table of Jupiter consisted of 16 squares of numbers, whose total value is 136, and the sum of them added, horizontally, perpendicularly, and diagonally, is always 34; thus:

4	14	15	1
5	7	6	12
9	11	10	8
16	2	3	13

So the table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of 81. These magic squares and their values have been used in the symbolism of numbers in some of the high degrees of Masonry.

Magister Cœmentariorum. A title applied in the Middle Ages to one who presided over the building of edifices = Master of the Masons.

Magister Hospitalis. See *Master of the Hospital.*

Magister Lapidum. Du Cange defines this as Master Mason; and he cites the statutes of Marseilles as saying: "Tres Magistros Lapidis bonos et legales," *i. e.*, three good and lawful Master Masons "shall be selected to decide on all questions about water in the city."

Magister Militiæ Christi. See *Master of the Chivalry of Christ.*

Magister Perrerius. A name given in the Middle Ages to a Mason; literally, a Master of Stones, from the French *pierre*, a stone.

Magister Templi. See *Master of the Temple.*

Magistri Comacini. See *Como.*

Magnanimous. The title applied in modern usage to the Order of Knights Templars.

Magnetic Masonry. This is a form of Freemasonry which, although long ago practised by Cagliostro as a species of charlatanism, was first introduced to notice as a philosophic system by Ragon in his treatise on *Maçonnerie Occulte*. "The occult sciences," says this writer, "reveal to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and, in short, the decree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he says: "A Masonic society which should establish in its bosom a *magnetic academy* would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt that the Masonic investigator has a right to search everywhere for the means of moral, intellectual, and religious perfection; and if he can find anything in magnetism which would aid him in the search, it is his duty and wisest policy to avail himself of it. But, nevertheless, *Magnetic Masonry*, as a special *régime*, will hardly ever be adopted by the Fraternity.

Magus. 1. The fourteenth degree, and the first of the Greater Mysteries of the system of Illuminism. 2. The ninth and last degree of the German Rose Croix. It is the singular of *Magi*, which see.

Mah. The Hebrew interrogative pronoun מָה, signifying *what?* It is a component part of a significant word in Masonry. The combination *mahhah*, literally "what! the," is equivalent, according to the Hebrew method of ellipsis, to the question, "What! is this the ——?"

Maher-Shalal-Hash-Baz. Hebrew. מַהֵר שָׁלָל חָשׁ בַּז. Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterwards to be the name of his son. They signify, "make haste to the prey, fall upon the spoil," and were prognostic of the sudden attack of the Assyrians. They may be said, in their Masonic use, to be symbolic of the readiness for action which should distinguish a warrior, and are therefore of significant use in the system of Masonic Templarism.

Maier, Michael. A celebrated Rosicrucian and interpreter and defender of Rosicrucianism. He was born at Resinsburg, in Holstein, in 1568, and died at Magdeburg in 1620. He is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are *Atlanta Fugiens*, 1618; *Septimana Philosophica*, 1620; *De Fraternitate Rosæ Crucis*, 1618; and *Lusus Serius*, 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his writings has refuted the calumny and warmly defended the society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

Maine. Until the year 1820, the District of Maine composed a part of the political territory of the State of Massachusetts, and its Lodges were under the obedience of the Grand Lodge of Massachusetts. In that year, a political division having taken place, and Maine having been erected into an independent State, the Masons of Maine took the preliminary steps towards an independent Masonic organization, in obedience to the universally recognized law that political territory makes Masonic territory, and that changes of political jurisdiction are followed by corresponding changes of Masonic jurisdiction. A memorial was addressed to the Grand Lodge of Massachusetts praying for its consent to the organization of an independent Grand Lodge and a just division of the charity and other funds. A favorable response having been received, a convention was held at Portland on June 1, 1820, consisting of delegates from twenty-four Lodges, when the Grand Lodge of Maine was organized, and William King elected Grand Master.

The Grand Royal Arch Chapter was organized in 1821, the Grand Council of Royal Arch Masons in 1855, and the Grand Commandery in 1852.

Maître Maçon. The name of the third degree in French.

Maîtresse Agissante. Acting Mistress. The title of the presiding officer of a female Lodge in the Egyptian Rite of Cagliostro.

Maîtresse Maçon. The third degree of the French Rite of Adoption. We have no equivalent word in English. It signifies a Mistress in Masonry.

Maîtrise. This expressive word wants an equivalent in English. The French use la Maîtrise to designate the third or Master's degree.

Major. The sixth degree of the German Rose Croix.

Major Illuminate. (*Illuminatus Major.*) The eighth degree of the Illuminati of Bavaria.

Majority. Elections in Masonic

bodies are as a general rule decided by a majority of the votes cast. A plurality vote is not admissible unless it has been provided for by a special by-law.

Make. "To make Masons" is a very ancient term; used in the oldest charges extant as synonymous with the verb to initiate or receive into the Fraternity. It is found in the Landsdowne MS., whose date is 1560. "These be all the charges . . . . read at the making of a Mason."

Malach. מלאך. An angel. A significant word in the high degrees. Lenning gives it improperly as *Meleac.*

Malachi or *Malachias.* The last of the prophets. A significant word in the thirty-second degree of the Scottish Rite.

Mallet. One of the working-tools of a Mark Master, having the same emblematic meaning as the common gavel in the Entered Apprentice's degree. It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of vice, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The mallet or setting maul is also an emblem of the third degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the common gavel.

The French Masons, to whom the word *gavel* is unknown, uniformly use *maillet,* or mallet, in its stead, and confound its symbolic use, as the implement of the presiding officer, with the mallet of the English and American Mark Master.

Malta. Anciently, *Melita.* A small island in the Mediterranean Sea, which, although occupying only about 170 sq. miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British government, but was occupied from 1530 to 1798 by the Knights Hospitallers, then called Knights of Malta, upon whom it was conferred in the former year by Charles the Fifth.

Malta, Cross of. See *Cross of Malta.*

Malta, Knight of. See *Knight of Malta.*

Maltese Cross. See *Cross of Malta.*

Man. 1. Man has been called the microcosm, or little world, in contradistinction to the macrocosm, or great world, by some fanciful writers on metaphysics, by reason of a supposed correspondence between the different parts and qualities of his nature and those of the universe. But in Masonic symbolism the idea is borrowed from Christ and the Apostles, who repeatedly refer to man as a symbol of the Temple.

2. A man was inscribed on the standard of the tribe of Reuben, and is borne on the Royal Arch banners as appropriate to the Grand Master of the second veil. It was also the charge in the third quarter of the arms of the Athol Grand Lodge.

3. Der Mann, or the man, is the second degree of the German Union.

4. To be "a man, not a woman," is one of the qualifications for Masonic initiation. It is the first, and therefore the most important, qualification mentioned in the ritual.

Mandate. That which is commanded. The Benedictine editors of Du Cange define *mandatum* as "breve aut edictum regium," *i. e.,* a royal brief or edict, and *mandamentum* as "literæ quibus magistratus aliquid mandat," *i. e.,* letters in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called mandates, and implicit obedience to them is of Masonic obligation. There is an appeal, yet not a suspensive one, from the mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

Mangourit, Michel Ange Bernard de. A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of *Sublimes Elus de la Vérité,* or Sublime Elects of Truth, and at Paris the androgynous society of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of *Cours de Philosophie Maçonnique,* in 500 pp., 4to. He also delivered a great many lectures and discourses before different Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

Manna, Pot of. Among the articles laid up in the ark of the covenant by Aaron was a pot of manna. In the substitute ark, commemorated in the Royal Arch degree, there was, of course, a representation of it. Manna has been considered as a symbol of life; not the transitory, but the enduring one of a future world. Hence the Pot of Manna, Aaron's rod that budded anew, and the Book of the Law, which teaches Divine Truth, all found together, are appropriately considered as the symbols of that eternal life which it is the design of the Royal Arch degree to teach.

Manningham, Thomas. [illegible] Dr.

Thomas Manningham was a physician, of London, of much repute in the last century. He took an active interest in the concerns of Freemasonry, having been appointed Deputy Grand Master, in the year 1752, by Lord Carysfort. He was the author of the prayer now so well known to the Fraternity, which was presented by him to the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manningham (Oliver says with the assistance of Anderson, which I doubt, as Anderson died in 1746,) is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first change; and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

"Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and hath promised that where two or three are gathered together in thy name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the name and for the sake of Jesus Christ our Lord and Saviour, Amen."

Dr. Manningham rendered other important services to Masonry by his advocacy of healthy reforms and his determined opposition to the schismatic efforts of the "Ancient Masons." He died February 3, 1794. The fourth edition of the Book of Constitutions speaks of him in exalted terms as "distinguished for his affection and zeal for Masonry."

Mantle. A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the decisive mark of military rank, being confined to the cavalry. In the Mediæval ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as an insignia of knighthood, and was worn by the knight as the most august and noble decoration that he could have, when he was not dressed in his armor. The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore mantles of other colors. Thus the Knights Templars were clothed with a white mantle having a red cross on the breast, and the Knights Hospitallers a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a mark of rank on state occasions by peers, and by some magistrates as a token of official rank.

Mantle of Honor. The mantle worn by a knight was called the Mantle of Honor. This mantle was presented to a knight whenever he was made by the king.

Manual. Relating to the hand, from the Latin *manus*, a hand. See the Masonic use of the word in the next two articles.

Manual Point of Entrance. Masons are, in a peculiar manner, reminded, by the hand, of the necessity of a prudent and careful observance of all their pledges and duties, and hence this organ suggests certain symbolic instructions in relation to the virtue of prudence.

Manual Sign. In the early English lectures this term is applied to what is now called the Manual Point of Entrance.

Manuscripts. Anderson tells us, in the second edition of his Constitutions, that in the year 1717 Grand Master Payne "desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated;" but in consequence of a jealous supposition that it would be wrong to commit anything to print which related to Masonry, an act of Masonic vandalism was perpetrated. For Anderson further informs us that in 1720, "at some private Lodges, several very valuable manuscripts (for they had nothing yet in print), concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, (particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands."

The recent labors of Masonic scholars in England, among whom William James Hughan, of Truro, Cornwall, deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of these heretofore unpub-

lished treasures of the Craft than were probably accessible to Anderson and his contemporaries. See *Records, Old.*

Marcheshvan. מרחשון. The second month of the Jewish civil year. It begins with the new moon in November, and corresponds, therefore, to a part of that month and of December.

Mark. The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in the form of a keystone. On the obverse or front surface, the device or "mark" selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. S. T. K. S. On the reverse or posterior surface, the name of the owner, the name of his chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The "mark" consists of the device and surrounding inscription on the obverse. The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters חצבאשאמיש, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the chapter is situated, and the wearer's mark in the centre. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

It is not requisite that the device or mark should be of a strictly Masonic character, although Masonic emblems are frequently selected in preference to other subjects. As soon as adopted it should be drawn or described in a book kept by the Chapter for that purpose, and it is then said to be "recorded in the Book of Marks," after which time it can never be changed by the possessor for any other, or altered in the slightest degree, but remains as his "mark" to the day of his death.

This mark is not a mere ornamental appendage of the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A mark thus presented, for the purpose of obtaining a favor, is said to be *pledged;* though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor, or the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall "pledge his mark a second time until he has redeemed it from its previous pledge." By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levying contributions on their hospitable brethren. Marks or pledges of this kind were of frequent use among the ancients, under the name of *tessera hospitalis* and "arrhabo." The nature of the *tessera hospitalis*, or, as the Greeks called it, *συμβολον*, cannot be better described than in the words of the Scholiast on the *Media of Euripides*, v. 613, where Jason promises Medea, on her parting from him, to send her the symbols of hospitality which should procure her a kind reception in foreign countries. It was the custom, says the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if, at any future period he required assistance, on exhibiting the broken pieces of the die to each other, the friendship was renewed. Plautus, in one of his comedies, gives us an exemplification of the manner in which these *tesseræ* or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Pœnulus is introduced, inquiring for Agorastocles, with whose family he had formerly exchanged the *tessera.*

Ag. Siquidem Antidimarchi quæris adoptatitium.
Ego sum ipsus quem tu quæris.
Pœn. Hem! quid ego audio?
Ag. Antidamæ me gnatum esse.
Pœn. Si ita est, tesseram
Conferre si vis hospitalem, eccam, attuli.
Ag. Agedum huc ostende; est par probe; nam habeo domum.
Pœn. O mi hospes, salve multum; nam mihi tuus pater,
Pater tuus ergo hospes, Antidamas fuit:
Hæc mihi hospitalis tessera cum illo fuit.
Pœnul., act. v., s. c. 2, *ver.* 85.
Ag. Antidimarchus' adopted son,
If you do seek, I am the very man.
Pœn. How! do I hear aright?
Ag. I am the son
Of old Antidamus.
Pœn. If so, I pray you
Compare with me the hospitable die
I've brought this with me.
Ag. Prithee, let me see it.
It is, indeed, the very counterpart
Of mine at home.
Pœn. All hail, my welcome guest,
Your father was my guest, Antidamus.
Your father was my honored guest, and then
This hospitable die with me he parted.

These *tesseræ*, thus used, like the Mark Master's mark, for the purposes of perpetuating friendship and rendering its union

more sacred, were constructed in the following manner: they took a small piece of bone, ivory, or stone, generally of a square or cubical form, and dividing it into equal parts, each wrote his own name, or some other inscription, upon one of the pieces; they then made a mutual exchange, and, lest falling into other hands it should give occasion to imposture, the pledge was preserved with the greatest secrecy, and no one knew the name inscribed upon it except the possessor.

The primitive Christians seem to have adopted a similar practice, and the *tessera* was carried by them in their travels, as a means of introduction to their fellow Christians. A favorite inscription with them were the letters Π. Υ. Α. Π., being the initials of Πατηρ, Υιος, Αγιον Πνευμα, or Father, Son, and Holy Ghost. The use of these *tesseræ*, in the place of written certificates, continued, says Dr. Harris, (*Diss. on the Tess. Hosp.*,) until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charge.

The "arrhabo" was a similar keepsake, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Israelites. For it is derived from the Hebrew *arabon*, a pledge.

With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii. 17. "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." That is, to borrow the interpretation of Harris, "To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honors of which none else can know the value or the extent."

Mark Man. According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow Craft Lodges, at the building of the Temple. They distributed the marks to the workmen, and made the first inspection of the work, which was afterwards to be approved by the overseers. As a degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the degree of Mark Master. In Scotland, in 1778, it was given to Fellow Crafts, while the Mark Master was restricted to Master Masons. It is not recognized in the present regulations of the Supreme Grand Chapter of Scotland. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System.

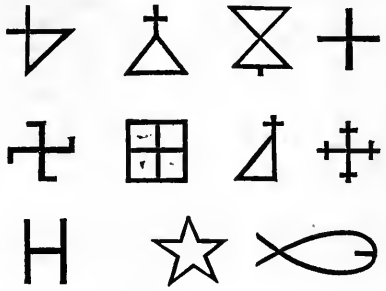
Mark Master. The fourth degree of the American Rite. The traditions of the degree make it of great historical importance, since by them we are informed that by its influence each Operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow Craft, the fourth degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true — not unfinished and imperfect, not sinful and defective — but such as the Great Overseer and Judge of heaven and earth, will see fit to approve as a worthy oblation from his creatures. If the Fellow Craft's degree is devoted to the inculcation of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honor and the profit of others. And it holds forth to the desponding the encouraging thought, that although our motives may sometimes be misinterpreted by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and malicious, there is one, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the second and fourth degrees of Masonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable who received from his master this approving language — "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord."

In this country, the Mark Master's is the first degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working-tools are the Mallet and Indenting Chisel, (which see.) The symbolic

color is purple. The Mark Master's degree is now given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1856, and is a jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Guard or Time Keeper, and two Stewards. Master Masons are eligible for initiation. Bro. Hughan says that the degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American degree.

Mark of the Craft, Regular. In the Mark degree there is a certain stone which is said, in the ritual, not to have upon it *the regular mark of the Craft*. This expression is derived from the following tradition of the degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every mason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed "the regular mark of the Craft." Of the three stones used in the Mark degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known, and was not, therefore, called "regular."

Marks of the Craft. In former times, Operative Masons, the "Steinmetzen" of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Mr. Godwin has observed in his *History in Ruins*, it is curious to see that these marks are of the same character, in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols. Specimens taken from different buildings supply such forms as follow.



The last of these is the well-known *vesica piscis*, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalpha. A writer in the *London Times* (August 13th, 1835,) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practised by the builders of ancient times. Thus Ainsworth, in his *Travels*, (ii. 167,) tells us, in his description of the ruins of Al-Hadhr in Mesopotamia, that "every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character which is for the most part either a Chaldean letter or numeral." M. Didron, who reported a series of observations on the subject of these Masons' marks to the *Comité Historique des Arts et Monumens*, of Paris, believes that he can discover in them references to distinct schools or Lodges of Masons. He divides them into two classes: those of the overseers, and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters; those of the second, are of the nature of symbols, such as shoes, trowels, mallets, etc.

A correspondent of the *Freemason's Quarterly Review* states that similar marks are to be found on the stones which compose the walls of the fortress of Allahabad, which was erected in 1542, in the East Indies. "The walls," says this writer, "are composed of large oblong blocks of red granite, and are almost everywhere covered by Masonic emblems, which evince something more than mere ornament. They are not confined to one particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked, and numbered in the quarry previous to the erection of the building."

In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication, on this subject, to the London Society of

Antiquaries, Mr. Godwin states, "that, in his opinion, these marks, if collected and compared, might assist in connecting the various bands of operatives, who, under the protection of the Church — mystically united — spread themselves over Europe during the Middle Ages, and are known as Freemasons." Mr. Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line, slightly indented, consisting chiefly of crosses, known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc.

The same writer observes that, in a conversation, in September, 1844, with a Mason at work on the Canterbury Cathedral, he "found that many Masons (*all* who were Freemasons) had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather."

Marrow in the Bone. An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate signification in the place to which it is applied, but was once religiously believed in by many Masons, who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent portion of the Craft.

Marseilles, Mother Lodge of. A Lodge was established in 1748, at Marseilles, in France, Thory says, by a travelling Mason, under the name of St. Jean d'Ecosse. It afterwards assumed the name of Mother Lodge of Marseilles, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges in France and in the colonies; among others for one at New Orleans, in Louisiana.

Marshal. An officer common to several Masonic bodies, whose duty is to regulate processions and other public solemnities. In Grand bodies he is called a Grand Marshal. In the American Royal Arch System, the Captain of the Host acts on public occasions as the Marshal. The Marshal's ensign of office is a baton or short rod. The office of Marshal in State affairs is very ancient. It was found in the court of the Byzantine emperors, and was introduced into England from France at the period of the conquest. His badge of office was at first a rod or verge, which was afterwards abbreviated to the baton, for, as an old writer has observed, (Thinne,) "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to see quiet and order observed among the people."

Martel. Charles Martel, who died in 741, although not actually king, reigned over France under the title of Mayor of the Palace. Rebold (*Hist. Gen.*, p. 69,) says that "at the request of the Anglo-Saxon kings, he sent workmen and Masters into England." The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft. "There was one of the Royal line of France called *Charles Marshall*, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that BY THE GRACE OF GOD he was elect to be the *King* of France, and when he was in his Estate, he helped to make those Masons that were now, and sett them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeare to yeare to hold their Assembly when they would, and Cherished them right well, and thus came this Noble Craft into France."

Martha. The fourth degree of the Eastern Star; a Rite of American Adoptive Masonry.

Martinism. The Rite of Martinism, called also the Rectified Rite, was instituted at Lyons, by the Marquis de St. Martin, a disciple of Martinez Paschalis, of whose Rite it was pretended to be a reform. Martinism was divided into two classes, called Temples, in which were the following degrees.

I. Temple. 1. Apprentice. 2. Fellow Craft. 3. Master Mason. 4. Past Master. 5. Elect. 6. Grand Architect. 7. Mason of the Secret.

II. Temple. 8. Prince of Jerusalem. 9. Knight of Palestine. 10. Kadosh.

The degrees of Martinism abounded in the reveries of the Mystics. See *Saint Martin.*

Martin, Louis Claude de St. See *Saint Martin.*

Martyr. A title bestowed by the Templars on their last Grand Master, James de Molay. If, as Du Cange says, the Church sometimes gives the title of martyr to men of illustrious sanctity, who have suffered death not for the confession of the name of Christ, but for some other cause, being slain by impious men, then De Molay, as the innocent victim of the malignant schemes of an atrocious pope and king, was clearly entitled to the appellation.

Martyrs, Four Crowned. See *Four Crowned Martyrs.*

Maryland. Freemasonry was introduced into Maryland, in 1750, by the Provincial Grand Lodge of Massachusetts, which issued a Charter for the establishment of a Lodge at Annapolis. Five other Lodges were subsequently chartered by the

Provincial Grand Lodge of Pennsylvania, and one in 1765, at Joppa, by the Grand Lodge of England. On the 31st of July, 1783, these five Lodges held a convention at Talbot Court-House, and informally organized a Grand Lodge. But as the Lodge at Annapolis had taken no part in this movement, another convention of all the Lodges was held at Baltimore on the 17th of April, 1787, and the Grand Lodge of Maryland was duly organized, John Coates being elected the Grand Master. The Grand Chapter was established in 1812.

Mason Crowned. (*Maçon Couronne.*) A degree in the nomenclature of Fustier.

Mason, Derivation of the Word. The search for the etymology or derivation of the word *Mason* has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the *European Magazine*, for February, 1792, who signs his name as "George Drake," lieutenant of marines, attempts to trace the Masons to the Druids, and derives *Mason* from *May's on*, *May's* being in reference to *May-day*, the great festival of the Druids, and *on* meaning *men*, as in the French *on dit*, for *homme dit*. According to this, *May's on* therefore means the *Men of May*. But this idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on *The Way to Things in Words*, and on *The Real Secret of Freemasons*.

Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of *Mason* "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects," looks for the root in the Greek tongue. Thus he thinks that *Mason* may come from Μαω Σαον, *Mao Soon*, "I seek salvation," or from Μυστης, *Mystes*, "an initiate;" and that *Masonry* is only a corruption of Μεσουρανεω, *Mesouraneo*, "I am in the midst of heaven;" or from Μαζορουθ, *Mazourouth*, a constellation mentioned by Job, or from Μυστηριον, *Mysterion*, "a mystery."

Lessing says, in his *Ernst und Falk*, that *Masa* in the Anglo-Saxon signifies a *table*, and that *Masonry*, consequently, is *a society of the table*.

Nicolai thinks he finds the root in the Low Latin word of the Middle Ages *Massonya*, or *Masonia*, which signifies an exclusive society or club, such as that of the round-table.

Coming down to later times, we find Bro. C. W. Moore, in his *Boston Magazine*, of May, 1844, deriving *Mason* from Λιθοτομος, *Lithotomos*, "a Stone-cutter." But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get *Mason* etymologically out of *Lithotomos*.

Bro. Giles F. Yates sought for the derivation of *Mason* in the Greek word Μαζονες, *Mazones*, a festival of Dionysus, and he thought that this was another proof of the lineal descent of the Masonic order from the Dionysiac Artificers.

The late William S. Rockwell, who was accustomed to find all his Masonry in the Egyptian mysteries, and who was a thorough student of the Egyptian hieroglyphic system, derives the word *Mason* from a combination of two phonetic signs, the one being MAI, and signifying "to love," and the other being SON, which means "a brother." Hence, he says, "this combination, MAISON, expresses exactly in sound our word MASON, and signifies literally *loving brother*, that is, *philadelphus*, *brother of an association*, and thus corresponds also in sense."

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that *alphina* came from *equus*, but that, in so coming, it had very considerably changed its route.

What, then, is the true derivation of the word *Mason?* Let us see what the orthœpists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish *masa* means *mortar*, is inclined to derive *Mason*, as denoting one that works in mortar, from the root of *mass*, which of course gave birth to the Spanish word.

In Low or Mediæval Latin, *Mason* was *machio* or *macio*, and this Du Cange derives from the Latin *maceria*, "a long wall." Others find a derivation in *machinæ*, because the builders stood upon machines to raise their walls. But Richardson takes a common sense view of the subject. He says, "It appears to be obviously the same word as *maison*, a house or *mansion*, applied to the person who builds, instead of the thing built. The French *Maissoner* is to build houses; *Masonner*, to build of stone. The word *Mason* is applied by usage to a builder in stone, and *Masonry* to work in stone."

Carpenter gives *Massom*, used in 1225, for a building of stone, and *Massonus*, used in 1304, for a *Mason*; and the Benedictine editors of Du Cange define *Massoneria* "a building, the French Maçonnerie, and *Massonerius*," as Latomus or a Mason, both words in manuscripts of 1385.

As a practical question, we are compelled to reject all those fanciful derivations which connect the Masons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word *Mason* in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from a society or association of practical and operative builders. We need no better root than the Mediæval Latin *Maçonner*, to build, or *Maçonetus*, a builder.

Masoney. Lessing, in his *Ernst und Falk*, gives this word as signifying in English *Masonry*. He is in error. There is no such English word.

Mason Hermetic. (*Maçon Hermétique.*) A degree in the Archives of the Mother Lodge of the Eclectic Philosophic Rite.

Masonic Hall. See *Hall, Masonic.*

Mason, Illustrious and Sublime Grand Master. (*Maçon Illustre et Sublime Grand Maître.*) A degree in the manuscript collection of Peuvret.

Mason of the Secret. (*Maçon du Secret.*) 1. The sixth degree of the Rite of Tschoudy. 2. The seventh degree of the Rite of Saint Martin.

Mason, Operative. See *Operative Mason.*

Mason, Perfect. (*Maçon Parfait.*) The twenty-seventh degree of the collection of the Metropolitan Chapter of France.

Mason Philosopher. (*Maçon Philosophe.*) A degree in the manuscript collection of Peuvret.

Mason, Practical. The French so call an Operative Mason, *Maçon de Pratique.*

Masonry. Although Masonry is of two kinds, Operative and Speculative, yet Masonic writers frequently employ the word *Masonry* as synonymous with *Freemasonry.*

Masonry, Operative. See *Operative Masonry.*

Masonry, Origin of. See *Origin of Masonry.*

Masonry, Speculative. See *Speculative Masonry.*

Masons, Company of. One of the ninety-one livery companies of London, but not one of the twelve greater ones. Their arms are azure, on a chevron, between three castles argent, a pair of compasses somewhat extended of the 1st; crest, a castle of the 2d; and motto, "The Lord is all our trust." These were granted by Clarencieux, King of arms, in 1477, but they were not incorporated until Charles II. gave them a charter in 1677. They are not to be confounded with the Fraternity of Freemasons, but originally there was some connection between the two. At their hall in Basinghall Street, Ashmole says that in 1682 he was "admitted into the fellowship of Freemasons."

Mason, Scottish Master. (*Maçon Ecossais Maître.*) Also called Perfect Elect, *Elu parfait.* A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Masons, Emperor of all the. (*Maçons, Empereur de tous les.*) A degree cited in the nomenclature of Fustier.

Mason, Speculative. See *Speculative Mason.*

Mason, Stone. See *Stonemasons.*

Mason Sublime. (*Maçon sublime.*) A degree in the manuscript collection of Peuvret.

Mason, Sublime Operative. (*Maçon Sublime Pratique.*) A degree in the manuscript collection of Peuvret.

Mason's Wife and Daughter. A degree frequently conferred in the United States on the wives, daughters, sisters, and mothers of Masons, to secure to them, by investing them with a peculiar mode of recognition, the aid and assistance of the Fraternity. It may be conferred by any Master Mason, and the requirement is that the recipient shall be the wife, unmarried daughter, unmarried sister, or widowed mother of a Master Mason. It is sometimes called the Holy Virgin, and has been by some deemed of so much importance that a Manual of it, with the title of *The Ladies' Masonry, or Hieroglyphic Monitor*, was published at Louisville, Kentucky, in 1851, by Past Grand Master William Leigh, of Alabama.

Mason, True. (*Maçon Vrai.*) A degree composed by Pernetty. It is the only one of the high hermetic degrees of the Rite of Avignon, and it became the first degree of the same system after it was transplanted to Montpellier. See *Academy of True Masons.*

Masoretic Points. The Hebrew alphabet is without vowels, which were traditionally supplied by the reader from oral instruction, and hence the true ancient sounds of the words have been lost. But about the eighth and ninth centuries a school of Rabbins, called Masorites, invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These *Masoretic points* are never used by the Jews in their rolls of the law, and in all investigations into the derivation and meaning of Hebrew names, Masonic scholars and other etymologists always reject them.

Massachusetts. Freemasonry was introduced into Massachusetts, in 1733, by a Deputation granted to Henry Price as Grand Master of North America, dated April 30th, 1733. Price, on July 30th of the same year, organized the "St. John's

Grand Lodge," which immediately granted a Warrant to "St. John's Lodge" in Boston. On Nov. 30th, 1752, the Grand Lodge of Scotland granted a Warrant to "St. Andrew's Lodge;" and thus the dissensions of the *Ancients* and *Moderns* began in Massachusetts. On Dec. 27th, 1769, St. Andrew's Lodge, with the assistance of three travelling Lodges in the British army, organized the Grand Lodge of Massachusetts, and elected Joseph Warren Grand Master. In 1792, the two Grand Lodges united and formed the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts," and elected John Cutler Grand Master.

The Grand Chapter of Massachusetts was organized June 12th, 1798, and the Grand Council of Royal and Select Masters in 1826. The Grand Commandery, which exercises jurisdiction over both Massachusetts and Rhode Island, was established May 6th, 1805. In 1807 it extended its jurisdiction, and called itself "The United States Grand Encampment." In 1816, it united with other Encampments at a convention in Philadelphia, where a General Grand Encampment of the United States was formed; and in 1819, at the meeting of that body, the representatives of the "Grand Encampment of Massachusetts and Rhode Island" are recorded as being present. And from that time it has retained that title, only changing it, in 1859, to "Grand Commandery," in compliance with the new Constitution of the Grand Encampment of the United States.

Massonus. Used in the thirteenth and fourteenth centuries, according to Carpenter, (*Gloss.*,) for Mason.

Master, Absolute Sovereign Grand. (*Souverain Grand Maître absolu.*) The ninetieth and last degree of the Rite of Mizraim.

Master ad Vitam. In the French Masonry of the earlier part of the last century, the Masters of Lodges were not elected annually, but held their office for life. Hence they were called *Masters ad Vitam*, or Masters for life.

Master, Ancient. (*Maître Ancien.*) The fourth degree of the Rite of Martinism. This would more properly be translated Past Master, for it has the same position in the *régime* of St. Martin that the Past Master has in the English system.

Master Architect, Grand. See *Grand Master Architect.*

Master Architect, Perfect. (*Maître Architecte Parfait.*) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite, and in some other collections.

Master Architect, Prussian. (*Maître Architecte Prussien.*) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Master, Blue. A name sometimes given, in the Scottish Rite, to Master Masons of the third degree, in contradistinction to some of the higher degrees, and in reference to the color of their collar.

Master Builder. Taking the word *master* in the sense of one possessed of the highest degree of skill and knowledge, the epithet "Master Builder" is sometimes used by Masons as an epithet of the Grand Architect of the Universe. Urquhart (*Pillars of Hercules*, ii. 67,) derives it from the ancient Hebrews, who, he says, "used *algabil*, the Master Builder, as an epithet of God."

Master, Cohen. (*Maître Coën.*) A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Master, Crowned. (*Maître Couronne.*) A degree in the collection of the Lodge of Saint Louis des Amis-Réunis at Calais.

Master, Egyptian. (*Maître Egyptien.*) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Master, Elect. See *Elect Master.*

Master, English. (*Maître Anglais.*) The eighth degree of the Rite of Mizraim.

Master, English Perfect. (*Maître Parfait Anglais.*) A degree in the collection of Le Rouge.

Master, Four Times Venerable. (*Maître quatre fois Vénérable.*) A degree introduced into Berlin by the Marquis de Bernez.

Master, Grand. See *Grand Master.*

Master Hermetic. (*Maître Hermétique.*) A degree in the collection of Lemanceau.

Master, Illustrious. (*Maître Illustre.*) A degree in the collection of Lemanceau.

Master, Illustrious Symbolic. (*Maître Symbolique Illustre.*) A degree in the nomenclature of Fustier.

Master in Israel. See *Intendant of the Building.*

Master in Perfect Architecture. (*Maître en la Parfaite Architecture.*) A degree in the nomenclature of Fustier.

Master in the Chair. (*Meister im Stuhl.*) The name given in Germany to the presiding officer of a Lodge. It is the same as the Worshipful Master in English.

Master, Irish. (*Maître Irlandais.*) The seventh degree of the Rite of Mizraim. Ramsay gave this name at first to the degree which he subsequently called

Maître Ecossais or Scottish Master. It is still the seventh degree of the Rite of Mizraim.

Master, Kabbalistic. (*Maître Cabalistique.*) A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Master, Little Elect. (*Petit Maître élu.*) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Master Mason. In all the Rites of Masonry, no matter how variant may be their organization in the high degrees, the Master Mason constitutes the third degree. In form this degree is also everywhere substantially the same, because its legend is an essential part of it; and, as on that legend the degree must be founded, there can nowhere be any important variation, because the tradition has at all times been the same.

The Master Mason's degree was originally called the summit of Ancient Craft Masonry; and so it must have been before the disseverance from it of the Royal Arch, by which I mean not the ritual, but the symbolism of Arch Masonry. But under its present organization the degree is actually incomplete, because it needs a complement that is only to be supplied in a higher one. Hence its symbolism is necessarily restricted, in its mutilated form, to the first Temple and the present life, although it gives the assurance of a future one.

As the whole system of Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life, each degree is appropriated to a certain portion of that pilgrimage. If, then, the first degree is a representation of youth, the time to learn, and the second of manhood or the time to work, the third is symbolic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over — the opportunity to learn has passed away — the spiritual temple that we all have been striving to erect in our hearts, is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshments of heaven. Hence, this is, by far, the most solemn and sacred of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the sublime degree. As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow Craft, he is directed to continue his investigations in the science of the Institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as a Master Mason, he is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity.

It was the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. "The ceremonies and the lecture," says Dr. Crucefix, "beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour, by the prospect of eternal bliss."

Masonic historians have found much difficulty in settling the question as to the time of the invention and composition of the degree. The theory that at the building of the Temple of Jerusalem the Craft were divided into three or even more degrees, being only a symbolic myth, must be discarded in any historical discussion of the subject. The real question at issue is whether the Master Mason's degree, as a degree, was in existence among the Operative Freemasons before the eighteenth century, or whether we owe it to the Revivalists of 1717. Bro. Wm. J. Hughan, in a very able article on this subject, published in 1873, in the *Voice of Masonry*, says that "so far the evidence respecting its history goes no farther back than the early part of the last century." The evidence, however, is all of a negative character. There is none that the degree existed in the seventeenth century or earlier, and there is none that it did not. All the old manuscripts speak of Masters and Fellows, but these might have been and probably were only titles of rank. The Sloane MS., No. 3329, speaks, it is true, of modes of recognition peculiar to Masters and Fellows, and also of a Lodge consisting of Masters, Fellows, and Appren-

tices. But even if we give to this MS. its earliest date, that which is assigned to it by Findel, near the end of the seventeenth century, it will not necessarily follow that these Masters, Fellows, and Apprentices had each a separate and distinct degree. Indeed, it refers only to one Lodge, which was, however, constituted by three different ranks; and it records but one oath, so that it is possible that there was only one common form of initiation.

The first positive historical evidence that we have of the existence of a Master's degree is to be found in the General Regulations compiled by Payne in 1720. It is there declared that Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge. The degree was then in existence. But this record would not militate against the theory advanced by some that Desaguliers was its author in 1717. Dermott asserts that the degree, as we now have it, was the work of Desaguliers and seven others, who, being Fellow Crafts, but not knowing the Master's part, boldly invented it, that they might organize a Grand Lodge. He intimates that the true Master's degree existed before that time, and was in possession of the Ancients. But Dermott's testimony is absolutely worth nothing, because he was a violent partisan, and because his statements are irreconcilable with other facts. If the Ancients were in possession of the degree which had existed before 1717, and the Moderns were not, where did the former get it, since they sprang out of the latter?

Documentary evidence is yet wanting to settle the precise time of the composition of the third degree as we now have it. But it would not be prudent to oppose too positively the theory that it must be traced to the second decade of the eighteenth century. The proofs, as they arise day by day, from the resurrection of old manuscripts, seem to incline that way.

But the legend, I think, is of much older date. It may have made a part of the general initiation; but I have no doubt that, like the similar one of the Compagnons de la Tour in France, it existed among the Operative Gilds of the Middle Ages as an esoteric narrative. Such a legend all the histories of the Ancient Mysteries prove to us belongs to the spirit of initiation. There would have been no initiation worth preservation without it.

Master, Most High and Puissant. (*Maître très haut et très puissant.*) The sixty-second degree of the Rite of Mizraim.

Master, Most Wise. The title of a presiding officer of a Chapter of Rose Croix, usually abbreviated as Most Wise.

Master, Mystic. (*Maître Mystique.*) A degree in the collection of Pyron.

Master of all Symbolic Lodges, Grand. See *Grand Master of all Symbolic Lodges.*

Master of a Lodge. See *Worshipful Master.*

Master of Cavalry. An officer in a Council of Knights of the Red Cross, whose duties are, in some respects, similar to those of a Junior Deacon in a symbolic Lodge. The two offices of Master of Cavalry and Master of Infantry were first appointed by Constantine the Great.

Master of Ceremonies. An officer found in many of the Lodges of England and the Continent. In English Lodges the office is almost a nominal one, without any duties, but in the continental Lodges he acts as the conductor of the candidate. Oliver says that the title should be properly, Director of Ceremonies, and he objects to Master of Ceremonies as "unmasonic."

Master of Dispatches. The Secretary of a Council of Knights of the Red Cross. The *Magister Epistolarum* was the officer under the Empire who conducted the correspondence of the Emperor.

Master of Finances. The Treasurer of a Council of Knights of the Red Cross.

Master of Hamburg, Perfect. (*Maître parfait de Hamburg.*) A degree in the nomenclature of Fustier.

Master of Infantry. The Treasurer of a Council of Knights of the Red Cross. See *Master of Cavalry.*

Master of Lodges. (*Maître des Loges.*) The sixty-first degree of the Rite of Mizraim.

Master of Masters, Grand. (*Grand Maître des Maîtres.*) The fifty-ninth degree of the Metropolitan Chapter of France.

Master of Paracelsus. (*Maître de Paracelse.*) A degree in the collection of Pyron.

Master of Secrets, Perfect. (*Maître parfait des Secrets.*) A degree in the manuscript collection of Peuvret.

Master of St. Andrew. The fifth degree of the Swedish Rite; the same as the Grand Elu Ecossais of the Clermont system.

Master of the Chivalry of Christ. So St. Bernard addresses Hugh de Payens, Grand Master of the Templars. "Hugoni Militi Christi et Magistro Militiæ Christi, Bernardus Clercevallus," etc.

Master of the Hermetic Secrets, Grand. (*Maître des Secrets Hermétique, Grand.*) A degree in the manuscript collection of Peuvret.

Master of the Hospital. "Sacri

Domus Hospitalis Sancto Joannis Hierosolymitani Magister," or Master of the Sacred House of the Hospital of St. John of Jerusalem, was the official title of the chief of the Order of Knights of Malta; more briefly, "Magister Hospitalis," or Master of the Hospital. Late in their history, the more imposing title of "Magnus Magister," or Grand Master, was sometimes assumed; but the humbler designation was still maintained. On the tomb of Zacosta, who died in 1467, we find "Magnus Magister;" but twenty-three years after, D'Aubusson signs himself "Magister Hospitalis Hierosolymitani."

Master of the Key to Masonry, Grand. (*Grand Maître de la Clef de la Maçonnerie.*) The twenty-first degree of the Chapter of the Emperors of the East and West.

Master of the Legitimate Lodges, Grand. (*Maître des Loges légitimes.*) A degree in the Archives of the Mother Lodge of the Eclectic Philosophic Rite.

Master of the Palace. An officer in a Council of Knights of the Red Cross, whose duties are peculiar to the degree.

Master of the Sages. The fourth degree of the Initiated Knights and Brothers of Asia.

Master of the Seven Kabbalistic Secrets, Illustrious. (*Maître Illustre des sept Secrets Cabalistiques.*) A degree in the manuscript collection of Peuvret.

Master of the Temple. Originally the official title of the Grand Master of the Templars. After the dissolution of the Order in England, the same title was incorrectly given to the *custos* or guardian of the Temple Church at London, and the error is continued to the present day.

Master of the Work. The chief builder or architect of a cathedral or other important edifice in the Middle Ages was called the *Master of the work;* thus, Jost Dotzinger was, in the fifteenth century, called the Master of the work at the cathedral of Strasburg. In the Middle Ages the "Magister operis" was one to whom the public works was intrusted. Such an officer existed in the monasteries. He was also called *operarius* and *magister operarum.* Du Cange says that kings had their *operarii, magistri operarum* or masters of the works. It is these Masters of the works whom Anderson has constantly called Grand Masters. Thus, when he says (second edit. 69,) that "King John made Peter de Cole-Church Grand Master of the Masons in rebuilding London bridge," he should have said that he was appointed *operarius* or Master of the works. The use of the correct title would have made Anderson's history more valuable.

Master, Past. See *Past Master.*

Master, Perfect. See *Perfect Master.*

Master, Perfect Architect. The twenty-seventh degree of the Rite of Mizraim.

Master, Perfect Irish. See *Perfect Irish Master.*

Master Philosopher by the Number 3. (*Maître philosophe par le Nombre* 3.) A degree in the manuscript collection of Peuvret.

Master Philosopher by the Number 9. (*Maître philosophe par le Nombre* 9.) A degree in the manuscript collection of Peuvret.

Master Philosopher Hermetic. (*Maître philosophe Hermétique.*) A degree in the collection of Peuvret.

Master, Private. (*Maître Particulier.*) The nineteenth degree of the Metropolitan Chapter of France.

Master Provost and Judge. (*Maître Prevôt et Juge.*) The eighth degree of the Metropolitan Chapter of France.

Master, Puissant Irish. See *Puissant Irish Master.*

Master, Pythagorean. (*Maître Pythagoricien.*) Thory says that this is the third and last degree of the Masonic system instituted according to the doctrine of Pythagoras.

Master, Royal. See *Royal Master.*

Master, Secret. See *Secret Master.*

Master, Select. See *Select Master.*

Master, Supreme Elect. (*Maître suprême Elu.*) A degree in the Archives of the Philosophic Scottish Rite.

Master Theosophist. (*Maître Théosophie.*) The third degree of the Rite of Swedenborg.

Master through Curiosity. (*Maître par Curiosité.*) 1. The sixth degree of the Rite of Mizraim; 2. The sixth degree of the collection of the Metropolitan Chapter of France. It is a modification of the Intimate Secretary of the Scottish Rite.

Master to the Number 15. (*Maître au Nombre* 15.) A degree in the manuscript collection of Peuvret.

Master, True. (*Vrai Maître.*) A degree of the Chapter of Clermont.

Master, Worshipful. See *Worshipful Master.*

Materials of the Temple. Masonic tradition tells us that the trees out of which the timbers were made for the Temple were felled and prepared in the forest of Lebanon, and that the stones were hewn, cut, and squared in the quarries of Tyre. But both the Book of Kings and Josephus concur in the statement that Hiram of Tyre furnished only cedar and fir-trees for the Temple. The stones were most probably

(and the explorations of modern travellers confirm the opinion) taken from the quarries which abound in and around Jerusalem. The tradition, therefore, which derives these stones from the quarries of Tyre, is incorrect.

Maters. In the Cooke MS., (line 825,) —and it is the only Old Constitution in which it occurs,—we find the word *maters:* "Hit is seyd in ye art of Masonry y^t^ no man scholde make ende so well of worke begonne bi another to ye profite of his lorde as he began hit for to end hit bi his *maters* or to whom he scheweth his *maters,*" where, evidently, *maters* is a corruption of the Latin *matrix,* a mould; this latter being the word used in all the other Old Constitutions in the same connection. See *Mould Stone.*

Matriculation Book. In the Rite of Strict Observance, the register which contained the lists of the Provinces, Lodges, and members of the Rite was called the Matriculation Book. The term was borrowed from the usage of the Middle Ages, where *matricula* meant "a catalogue." It was applied by the ecclesiastical writers of that period to lists of the clergy, and also of the poor, who were to be provided for by the churches, whence we have *matricula clericorum* and *matricula pauperum.*

Mature Age. The Charges of 1722 prescribe that a candidate for initiation must be of "mature and discreet age;" but the usage of the Craft has differed in various countries as to the time when maturity of age is supposed to have arrived. In the Regulations of 1663, it is set down at twenty-one years; and this continues to be the construction of maturity in all English Lodges both in Great Britain and this country. France and Switzerland have adopted the same period. At Frankfort-on-the-Main it is fixed at twenty, and in Prussia and Hanover at twenty-five. The Grand Lodge of Hamburg has decreed that the age of Masonic maturity shall be that which is determined by the laws of the land to be the age of legal majority

Maul. See *Setting Maul.*

Medals. A medal is defined to be a piece of metal in the shape of a coin, bearing figures or devices and mottoes, struck and distributed in memory of some person or event. When Freemasonry was in its operative stage, no medals were issued. The medals of the Operative Masons were the monuments which they erected in the form of massive buildings, adorned with all the beauties of architectural art. But it was not long after its transformation into a Speculative Order before it began to issue medals. The earliest Masonic medal of which we have an authentic account is that known as the "Freemason's ducat," which was struck at Brunswick in 1743. The number have since so greatly increased, that it would be impossible to give even a catalogue of them. They are struck every year by Lodges to commemorate some distinguished member or some remarkable event in the annals of the Lodge. Many Lodges in Europe have cabinets of medals, of which the Lodge Minerva of the Three Palms at Leipsic is especially valuable. In America no Lodge has made such a collection, except Pythagoras Lodge at New York.

Mediterranean Pass. A side degree sometimes conferred in this country on Royal Arch Masons. It has no lecture or legend, and should not be confounded, as it sometimes is, with the very different degree of Knight of the Mediterranean Pass. It is, however, now nearly obsolete.

Meeting of a Chapter. See *Convocation.*

Meeting of a Lodge. See *Communication.*

Meet on the Level. In the Prestonian lectures as practised in the beginning of this century, it was said that Masons met on the square and hoped to part on the level. In the American system of Webb a change was made, and we were instructed that they *meet on the level and part on the square.* And in 1842 the Baltimore Convention made a still further change, by adding that *they act by the plumb;* and this formula is now, although quite modern, generally adopted by the Lodges in this country.

Meister. The German for Master.

Meister im Stuhl. (*Master in the Chair.*) The Germans so call the Master of a Lodge.

Melancthon, Philip. The name of this celebrated reformer is signed to the Charter of Cologne as the representative of Dantzic. The evidence of his connection with Freemasonry depends entirely on the authenticity of that document.

Melchizedek. King of Salem, and a priest of the Most High God, of whom all that we know is to be found in the passages of Scripture read at the conferring of the degree of High Priesthood. Some theologians have supposed him to have been Shem, the son of Noah. The sacrifice of offering bread and wine is first attributed to Melchizedek; and hence, looking to the similar Mithraic sacrifice, Higgins is inclined to believe that he professed the religion of Mithras. He abandoned the sacrifice of slaughtered animals, and, to quote the words of St. Jerome, "offered bread and wine as a type of Christ." Hence, in the New Testament, Christ is represented as a priest after the order of

Melchizedek. In Masonry, Melchizedek is connected with the order or degree of High Priesthood, and some of the high degrees.

Melchizedek, Degree of. The sixth degree of the Order of Brothers of Asia.

Melech. Properly, *Malach*, a messenger, and hence an angel, because the angels were supposed to be the messengers of God. In the ritual of one of the high degrees we meet with the sentence *hamelech Gebalim*, which has been variously translated. The French ritualists handle Hebrew words with but little attention to Hebrew grammar, and hence they translate this sentence as "Jabulum est un bon Maçon." The former American ritualists gave it as meaning "Guibulum is a good man." Guibulum is undoubtedly used as a proper name, and is a corrupt derivation from the Hebrew Masonic *Giblim*, which means stone-squarers or masons, and *melach* for *malach* means a messenger, one sent to accomplish a certain task. Bros. Pike and Rockwell make the first word *hamalek*, the king or chief. If the words were reversed, we should have the Hebrew vocative, "O! Gibulum the messenger." As it is, Bro. Pike makes it vocative, and interprets it, "Oh! thou glory of the Builders." I am inclined to think that the inventor of the degree meant simply to say that Gibulum was a messenger, or one who had been sent to make a discovery, but that he did not perfectly express the idea according to the Hebrew idiom, or that his expression has since been corrupted by the copyists.

Melesino, Rite of. This is a Rite scarcely known out of Russia, where it was founded about the year 1765, by Melesino, a very learned man and Mason, a Greek by birth, but high in the military service of Russia. It consisted of seven degrees, viz.: 1. Apprentice. 2. Fellow Craft. 3. Master Mason. 4. The Mystic Arch. 5. Scottish Master and Knight. 6. The Philosopher. 7. The Priest or High Priest of the Templars. The four higher degrees abounded in novel traditions and myths unknown to any of the other Rites, and undoubtedly invented by the founder. The whole Rite was a mixture of Kabbalism, magic, gnosticism, and the hermetic philosophy mixed in almost inextricable confusion. The seventh or final degree was distinctly Rosicrucian, and the religion of the Rite was Christian, recognizing and teaching the belief in the Messiah and the dogma of the Trinity.

Melita. The ancient name of the island of Malta.

Member, Honorary. See *Honorary Member.*

Member, Life. See *Life Member.*

Member of a Lodge. As soon as permanent Lodges became a part of the Masonic organization, it seems to have been required that every Mason should belong to one, and this is explicitly stated in the charges approved in 1722. See *Affiliation.*

Membership, Right of. The first right which a Mason acquires, after the reception of the third degree, is that of claiming membership in the Lodge in which he has been initiated. The very fact of his having received that degree makes him at once an inchoate member of the Lodge—that is to say, no further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon signifying his submission to the regulations of the Society, by affixing his signature to the book of by-laws, is constituted, by virtue of that act, a full member of the Lodge, and entitled to all the rights and prerogatives accruing to that position.

Memphis, Rite of. In 1839, two French Masons, named respectively Marconis and Moullet, but of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterwards at Brussels, a new Rite which they called the "Rite of Memphis," and which consisted of ninety-one degrees. Subsequently, another degree was added to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Mizraim; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moullet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of degrees, extending to the thirty-fifth degree, is an assumption of the thirty-three degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention of their founders.

The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Masonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, "went to sleep."

In the year 1862, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give to it a new life. The Grand College of Rites was consulted on the subject, and the Council of the Order having made a favorable decree, the Rite of Memphis was admitted, in November, 1862, among those Masonic systems which acknowledge obe-

dience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position, however, the only one which, in France, preserves a Masonic system from the reputation of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into "obedience" to the Grand Orient, that body has taken complete and undivided possession of it, and laid its high degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Rite.

This, then, is the present position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of Rites which are placed "under its obedience;" that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic Rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three degrees of Ancient Craft Masonry. These three degrees, of course, are given in symbolic Lodges. In 1862, when Marconis surrendered the Rite into the hands of the ruling powers of French Masonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority. Had they been in active operation, they would not have been recognized by the French Masons; they would have been looked upon as clandestine, and there would have been no affiliation with them, because the Grand Orient recognizes no Masonic bodies as legal which do not in return recognize it as the head of French Masonry.

But when Marconis surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that body permitted these Lodges to be resuscitated and reopened only on the conditions that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three degrees and never confer any degree higher than that of Master Mason; the members of these Lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Mason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be *visé* or approved and regularized, but only as far as the degree of Master Mason; no Mason of the Rite of Memphis was to be permitted to claim any higher degree, and if he attempted to assume any such title of a higher degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular Lodges.

Such is now the condition of the Rite of Memphis in France. It has been absorbed into the Grand Orient; Marconis, its founder and head, has surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practise its ritual, but only so far as to give the degrees of Apprentice, Fellow Craft, and Master Mason. Its "Sages of the Pyramids," its "Grand Architects of the Mysterious City," its "Sovereign Princes of the Magi of the Sanctuary of Memphis," with its "Sanctuary," its "Mystical Temple," its "Liturgical College," its "Grand Consistory," and its "Supreme Tribunal," exist no longer except in the diplomas and charters which have been quietly laid away on the shelves of the Secretariat of the Grand Orient. To attempt to propagate the Rite is now in France a high Masonic offence. The Grand Orient alone has the power, and there is no likelihood that it will ever exercise it. Some circumstances which have recently occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was holden in Paris on the 26th of August last, by the Council of the Order, a body which, something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called "The Disciples of Truth," which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that body. This communication stated that certain brethren of that Lodge had been invested by one Carence with the degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the "Grand Orient of Egypt," and signed by Bro. Marconis as Grand Hierophant. The commission of the Council of the Order, to whom the subject was referred, reported that the conferring of these degrees was null and void;

that neither Carence nor Marconis had any commission, authority, or power to confer degrees of the Memphis Rite or to organize bodies; and that Marconis had, by oath, solemnly divested himself of all right to claim the title of Grand Hierophant of the Rite; which oath, originally taken in May, 1862, had at several subsequent times, namely, in September, 1863, March, 1864, September, 1865, and March, 1866, been renewed. As a matter of clemency, the Council determined not, for the present at least, to prefer charges against Marconis and Carence before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be apprised that there was no power outside of the Grand Orient which could confer the high degrees of any Rite.

An attempt having been made, in 1872, to establish the Rite in England, Bro. Montague, the Secretary General of the Supreme Council, wrote to Bro. Thevenot, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements, from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it.

"Neither in 1866, nor at any other period, has the Grand Orient of France recognized 'the Ancient and Primitive Rite of Masonry,' concerning which you inquire, and which has been recently introduced in Lancashire.

"At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France annexed and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite, which were received under its jurisdiction, should confer only the three symbolic degrees of Apprentice, Fellow Craft, and Master, according to its special rituals, and refused to recognize any other degree, or any other title, belonging to such Rite.

"At the period when this treaty was negotiated with the Supreme Chief of this Rite by Bro. Marconis de Nègre, Bro. H. J. Seymour was at Paris, and seen by us, but no power was conferred on him by the Grand Orient of France concerning this Rite; and, what is more, the Grand Orient of France does not give, and has never given, to any single person the right to make Masons or to create Lodges.

"Afterwards, and in consequence of the bad faith of Bro. Marconis de Nègre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Bro. Harry J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and even the name of this Sovereign Sanctuary appeared in our Calendar for 1867. But when the Grand Orient of France learned that this power went beyond the three symbolic degrees, and that its confidence had been deceived, the Grand Orient broke off all connection with this power, and personally with Bro. Harry J. Seymour; and, in fact, since that period, neither the name of Bro. Harry J. Seymour, as Grand Master, nor the Masonic power which he founded, have any longer appeared in the Masonic Calendar of the Grand Orient.

"Your letter leads me to believe that Bro. Harry J. Seymour is endeavoring, I do not know with what object, to introduce a new Rite into England, in that country of the primitive and only true Masonry, one of the most respectable that I know of. I consider this event as a misfortune.

"The Grand Orient of France has made the strongest efforts to destroy the Rite of Memphis; it has succeeded. The Lodges of the Rite, which it at first received within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely desire that it may be the same in the United Kingdom, and you will ever find me ready to second your efforts.

"Referring to this letter, I have, very illustrious brother, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts its founding Lodges in countries where a regular Masonic power already exists; and if it cannot found Lodges *à fortiori*, it cannot grant charters to establish Grand Masonic Powers: in other terms, the Grand Orient of France never has given to Bro. Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, or to make Masons. Bro. Harry J. Seymour may perfectly well have the signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a diploma, as a fraternal *visé*; but certainly *he has neither a charter nor a power*. I also beg you to make every effort to obtain the textual copy of the documents of which Bro. Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness."

Menatzchim. In 2 Chron. ii. 18, it is said that at the building of the Temple there were "three thousand and six hundred overseers to set the people awork." The word translated "overseers" is, in the original, מְנַצְּחִים, MeNaTZCHIM. Anderson, in his catalogue of workmen at the Temple, calls these Menatzchim "expert Master Masons;" and so they have been considered in all subsequent rituals.

Mental Qualifications. See *Qualifications.*

Menu. In the Indian mythology, Menu is the son of Brahma, and the founder of the Hindu religion. Thirteen other Menus are said to exist, seven of whom have already reigned on earth. But it is the first one whose instructions constitute the whole civil and religious polity of the Hindus. The code attributed to him by the Brahmans has been translated by Sir William Jones, with the title of *The Institutes of Menu.*

Mercy. The point of a Knight Templar's sword is said to be characterized by the quality of "mercy unrestrained;" which reminds us of the Shakspearian expression —"the quality of mercy is not strained." In the days of chivalry, mercy to the conquered foe was an indispensable quality of a knight. An act of cruelty in battle was considered infamous, for whatever was contrary to the laws of generous warfare was also contrary to the laws of chivalry.

Mercy, Prince of. See *Prince of Mercy.*

Mercy-Seat. The lid or cover of the ark of the covenant was called the Mercy-seat or the Propitiatory, because on the day of the atonement the High Priest poured on it the blood of the sacrifice for the sins of the people.

Meridian Sun. The sun in the south is represented in Masonry by the Junior Warden, for this reason; when the sun has arrived at the zenith, at which time he is in the south, the splendor of his beams entitle him to the appellation which he receives in the ritual as "the beauty and glory of the day." Hence, as the Pillar of Beauty which supports the Lodge is referred to the Junior Warden, that officer is said to represent "the sun in the south at High Twelve," at which hour the Craft are called by him to refreshment, and therefore is he also placed in the South that he may the better observe the time and mark the progress of the shadow over the dial-plate as it crosses the meridian line.

Merit. The Old Charges say, "all preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit." See *Preferment.*

Mesmer, Friedrich Anton. A German physician who was born in Suabia, 1734, and, after a life a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him *Mesmerism.* He visited Paris, and became there in some degree intermixed with the Masonic charlatanism of Cagliostro, who used the magnetic operations of Mesmer's new science in his initiations. See *Mesmeric Masonry.*

Mesmeric Masonry. In the year 1782, Mesmer established in Paris a society which he called "the Order of Universal Harmony." It was based on the principles of animal magnetism or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have, I scarcely known why, dignified this Order by the title of "Mesmeric Masonry."

Mesopolyte. The fourth degree of the German Union of XXII.

Mesouraneo. A Greek word, *μεσουρανεω*, signifying, *I am in the centre of heaven.* Hutchinson fancifully derives from it the word Masonry, which he says is a corruption of the Greek, and refers to the constellation Magaroth mentioned by Job; but he fails to give a satisfactory reason for his etymology. Nevertheless, Oliver favors it.

Metals. In the divestiture of metals as a preliminary to initiation, we are symbolically taught that Masonry regards no man on account of his wealth. The Talmudical treatise "Beracoth," with a like spirit of symbolism, directs in the Temple service that no man shall go into the mountain of the house, that is, into the Holy Temple, "with money tied up in his purse."

Metal Tools. We are told in Scripture that the Temple was "built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." (1 Kings vi. 7.) Masonry has adopted this as a symbol of the peace and harmony which should reign in a Lodge, itself a type of the world. But Clarke, in his commentary on the place, suggests that it was intended to teach us that the Temple was a type of the kingdom of God, and that the souls of men are to be prepared *here* for *that* place of blessedness. *There* is no repentance, tears, nor prayers: the stones must be all squared, and fitted *here* for their place in the New Jerusalem; and, being *living stones*, must be built up a holy temple for the habitation of God.

Metropolitan Chapter of France. There existed in France, towards the end of the last century, a body calling itself the Grand Chapter General of France. It was formed out of the *débris* of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Pirlet. In 1786, it united with the schismatic Grand Orient, and then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript cahiers of degrees, most of them being mere Masonic curiosities.

Mexico. The precise date of the first appearance of organized Masonry in Mexico is unknown, but there is evidence that it existed there prior to the establishment of the Republic in 1824. It was introduced by the civil and military officers of the monarchy, and was principally confined to Europeans and their immediate descendants. The working was in the Scottish Rite, which was propagated with much circumspection and reserve. In 1825, Joel R. Poinsett, who had been sent to Mexico as resident Minister by the United States, disseminated among the Mexicans who were his friends an attachment for York Masonry; so that in the same year authority was obtained from the Grand Lodge of New York for the establishment of three Lodges in the city of Mexico. The Grand Lodge was organized, and Jose Ignacio Esteva elected the first Grand Master.

Soon afterwards a Grand Chapter was established, and Masonry extended with such rapidity that, by the end of the year 1826, there were more than twenty-five Lodges in the country, there being one at least in the capital of each of the States which composed the federation. Politics seem, however, from the first, to have intruded into the Masonic temples, and this at length excited the suspicions of the government, by whom all secret societies were prescribed. Masonry continued to be practised for a few years in secret, but gradually disappeared.

But Masonry is again in a prosperous condition, and between twenty and thirty Lodges are now in operation under the obedience of the Supreme Council of Mexico, which was established in 1860, by authority of the Supreme Council at Charleston, S. C.

Michael. מיכאל. *Who is like unto God.* The chief of the seven archangels. He is the leader of the celestial host, as Lucifer is of the infernal spirits, and the especial protector of Israel. He is prominently referred to in the twenty-eighth degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun.

Michigan. On September 7th, 1794, Thomas Ainslie, Deputy Grand Master of the Athol Grand Lodge of Canada, granted a Warrant for the organization of Zion Lodge, No. 10, at Detroit; and this appears to have been the date of the introduction of Masonry into that province. This Lodge probably ceased to exist about 1805, and a dispensation for its revival was issued in 1807 by De Witt Clinton, Grand Master of New York. Other Lodges were subsequently established, and on July 31st, 1826, a Grand Lodge was organized by them and Lewis Cass elected Grand Master. In consequence of the political pressure of the anti-Masonic party at that time, the Grand Lodge suspended its labors in 1829, and remained in a dormant condition until 1840, when, at a general meeting of the Masons of the State, it was resolved that the old Grand officers who were still alive should, on the principle that their prerogatives had never ceased but only been in abeyance, grant dispensations for the revival of the Lodges and the renewal of labor. But this course having been objected to as irregular by most of the Grand Lodges of the United States, a constitutional number of Lodges met in June, 1841, and organized the Grand Lodge, electing Gen. Lewis Cass Grand Master.

The Grand Chapter was organized in 1848, the Grand Council in 1858, and the Grand Commandery in 1857.

Microcosm. See *Man*.

Middle Ages. These are supposed by the best historians to extend from the year 400 B. C. to the end of the fifteenth century, the last important event being the doubling of the Cape of Good Hope in 1497. This period of twelve centuries is one of great importance to the Masonic student, because it embraces within its scope events intimately connected with the history of the Order, such as the diffusion throughout Europe of the Roman Colleges of Artificers, the establishment of the architectural school of Como, the rise of the gilds, the organizations of the building corporations of Germany, and the company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to the modern Institution.

Middle Chamber. There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the authorized version a *middle chamber* was really the middle story of those three. The Hebrew word is יָצִיעַ, *yatsang*. They are thus described in 1 Kings vi. 5, 6, 8. "And against the wall of the house he built chambers round about, against the walls of the house round about, both of the

temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the *middle chamber* was in the right side of the house: and they went up with *winding stairs* into the middle chamber, and out of the middle into the third."

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbolism of the *Winding Stairs*, which see.

Miles. 1. In pure Latin, *miles* means a soldier; but in Mediæval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called Miles Templarius, and a Knight Banneret, Miles Bannerettus. The pure Latin word *eques*, which signified a knight in Rome, was never used in that sense in the Middle Ages. See *Knighthood*.

2. The seventh degree of the Rite of African Architects.

Military Lodges. Lodges established in an army. They are of an early date, having long existed in the British army. In America, the first Lodge of this kind of which we have any record was one the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1738, to Abraham Savage, to be used in the expedition against Canada. A similar one was granted by the same authority, in 1756, to Richard Gridley, for the expedition against Crown Point. In both of these instances the Warrants were of a general character, and might rather be considered as deputations, as they authorized Savage and Gridley to congregate Masons into one or more Lodges. In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Col. Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a "Movable Lodge." In the civil war in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly, with much opposition in many jurisdictions. In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer. They cannot make Masons of any but military men who have attained some rank in the army above that of a private soldier, although the latter may by dispensation be admitted as Serving Brethren; and they are strictly enjoined not to interfere with the Masonic jurisdiction of any country in which they may be stationed. Military Lodges also exist on the continent of Europe. We find one at Berlin, in Prussia, as far back as 1775, under the name of the "Military Lodge of the Blazing Star," of which Wadzeck, the Masonic writer, was the orator.

Militia. In Mediæval Latin, this word signifies chivalry or the body of knighthood. Hence *Militia Templi*, a title sometimes given to Knights Templars, does not signify, as it has sometimes been improperly translated, the *army of the Temple*, but the *chivalry of the Temple*.

Minerval. The third degree of the Illuminati of Bavaria.

Minister of State. An officer in the Supreme Councils, Grand Consistories, and some of the high degrees of the Ancient and Accepted Scottish Rite.

Minnesota. Masonry was introduced into this State in 1849 by the constitution in the city of St. Paul of a Lodge under a Warrant issued by the Grand Lodge of Ohio. Two other Lodges were subsequently constituted by the Grand Lodges of Wisconsin and Illinois. A convention of delegates from these Lodges was held at St. Paul, and a Grand Lodge organized on Feb. 12, 1853. A. E. Ames was elected Grand Master. The Grand Chapter was organized Dec. 17, 1859, and the Grand Commandery was organized in 1866.

Minor. The fifth degree of the German Rose Croix.

Minor, Illuminate. (*Illuminatus Minor.*) The fourth degree of the Illuminati of Bavaria.

Minute Book. The records of a Lodge are kept by the Secretary in a journal, which is called the Minute Book. The French call it *Planche tracée*, and the Minutes a *Morceau d'Architecture*.

Minutes. The records of a Lodge are called its minutes. The minutes of the proceedings of the Lodge should always be read just before closing, that any alterations or amendments may be proposed by the brethren; and again immediately after opening at the next communication, that they may be confirmed. But the minutes

of a regular communication are not to be read at a succeeding extra one, because, as the proceedings of a regular communication cannot be discussed at an extra, it would be unnecessary to read them, for, if incorrect, they could not be amended until the next regular communication.

Misconduct. The Constitution of the Grand Lodge of England provides that "if any brother behave in such a manner as to disturb the harmony of the Lodge, he shall be thrice formally admonished by the Master; and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular Lodge, or the case may be reported to higher Masonic authority." A similar rule prevails wherever Masonry exists. Every Lodge may exercise instant discipline over any member or visitor who violates the rules of order and propriety, or disturbs the harmony of the Lodge, by extrusion from the room.

Miserable Scald Masons. See *Scald Miserables.*

Mishna. See *Talmud.*

Mississippi. Masonry was introduced into this State at least as far back as 1801, in which year the Grand Lodge of Kentucky chartered a Lodge at Natchez, which became extinct in 1814. The Grand Lodge of Kentucky subsequently granted charters to two other Lodges in 1812 and 1815. Two Lodges were also constituted by the Grand Lodge of Tennessee. The delegates of three of these Lodges met in convention at the city of Natchez in July and August, 1818, and on the 25th of the latter month organized the Grand Lodge of Mississippi, Henry Tooley being elected Grand Master. The Grand Chapter was organized at Vicksburg, May 18, 1846; the Grand Council of R. and S. Master Jan. 19, 1856; and the Grand Commandery Jan. 22, 1857. Scottish Masonry was introduced into the State in 1815 by the establishment of a Grand Council of Princes of Jerusalem under the obedience of the Southern Supreme Council.

Missouri. Masonry was introduced into this State in 1807 by the constitution of a Lodge in the town of St. Genevieve, under a charter granted by the Grand Lodge of Pennsylvania, which body granted a charter for another Lodge in 1809. Several charters were subsequently granted by the Grand Lodge of Tennessee. In 1821 there appear to have been but three Lodges in the State. Delegates from these organized, April 23, 1821, a Grand Lodge at St. Louis and elected Thomas F. Riddick Grand Master. The Grand Chapter was organized May 18, 1846, and the Grand Commandery May 22, 1860.

Mistletoe. A sacred plant among the Druids. It was to them a symbol of immortality, and hence an analogue of the Masonic Acacia. "The mistletoe," says Vallancey, in his *Grammar of the Irish Language*, "was sacred to the Druids, because not only its berries but its leaves also grow in clusters of three united to one stock. The Christian Irish hold the shamrock (clover, trefoil) sacred, in like manner, because of the three leaves united to one stalk."

Mithras, Mysteries of. There are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian god Mithras. Instituted, as it is supposed, by Zeradusht or Zoroaster, as an initiation into the principles of the religion which he had founded among the ancient Persians, they in time extended into Europe, and lasted so long that traces of them have been found in the fourth century. "With their penances," says Mr. King, (*Gnostics*, p. 47,) "and tests of the courage of the candidate for admission, they have been maintained by a constant tradition through the secret societies of the Middle Ages and the Rosicrucians down to the modern faint reflex of the latter — the Freemasons."

Of the identity of Mithras with other deities there have been various opinions. Herodotus says he was the Assyrian Venus and the Arabian Alitta; Porphyry calls him the Demiurgos, and Lord of Generation; the Greeks identified him with Phœbus; and Higgins supposed that he was generally considered the same as Osiris. But to the Persians, who first practised his mysteries, he was a sun god, and worshipped as the god of Light. He was represented as a young man covered with a Phrygian turban, and clothed in a mantle and tunic. He presses with his knee upon a bull, one of whose horns he holds in his right hand, while with the right he plunges a dagger into his neck, while a dog standing near laps up the dripping blood.

This symbol has been thus interpreted. His piercing the throat with his dagger signifies the penetration of the solar rays into the bosom of the earth, by which action all nature is nourished; the last idea being expressed by the dog licking up the blood as it flows from the wound. But it will be seen hereafter that this last symbol admits of another interpretation.

The mysteries of Mithras were always celebrated in caves. They were divided into seven stages or degrees, (Suidas says twelve,) and consisted of the most rigorous proofs of fortitude and courage. Nonnus the Greek poet says, in his *Dionysiaca*, that

these proofs were eighty in number, gradually increasing in severity. No one, says Gregory Nazianzen, could be initiated into the mysteries of Mithras unless he had passed through all the trials, and proved himself passionless and pure. The aspirant at first underwent the purifications by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword, which he was to refuse, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armor, for the seven stages of initiation through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Hurried through this apartment, in the second cavern he was again shrouded in darkness, and for a time in fearful silence, until it was broken by awful peals of thunder, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire the aspirant with terror. He was conducted through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood; was subjected to a rigorous fast; exposed to all the horrors of a dreary desert; and finally, if we may trust the authority of Nicætas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern or Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words. He received also the appropriate investiture, which, says Maurice, (*Ind. Antiq.*, V., ch. i.,) consisted of the Kara or conical cap, and *candys* or loose tunic of Mithras, on which was depicted the celestial constellations, the zone, or belt, containing a representation of the figures of the zodiac, the pastoral staff or crozier, alluding to the influence of the sun in the labors of agriculture, and the golden serpent, which was placed in his bosom as an emblem of his having been regenerated and made a disciple of Mithras, because the serpent, by casting its skin annually, was considered in these mysteries as a symbol of regeneration.

He was instructed in the secret doctrines of the rites of Mithras, of which the history of the creation, already recited, formed a part. The mysteries of Mithras passed from Persia into Europe, and were introduced into Rome in the time of Pompey. Here they flourished, with various success, until the year 378, when they were proscribed by a decree of the Senate, and the sacred cave, in which they had been celebrated, was destroyed by the Prætorian prefect.

The Mithraic monuments that are still extant in the museums of Europe evidently show that the immortality of the soul was one of the doctrines taught in the Mithraic initiation. The candidate was at one time made to personate a corpse, whose restoration to life dramatically represented the resurrection. Figures of this corpse are found in several of the monuments and talismans. There is circumstantial evidence that there was a Mithraic death in the initiation, just as there was a Carbiric death in the mysteries of Samothrace, and a Dionysiac in those of Eleusis. Commodus, the Roman emperor, had been initiated into the Mithraic mysteries at Rome, and is said to have taken great pleasure in the ceremonies. Lampridius, in his *Lives of the Emperors*, records, as one of the mad freaks of Commodus, that during the Mithraic ceremonies, where "a certain thing was to be done for the sake of inspiring terror, he polluted the rites by a *real murder;*" an expression which evidently shows that a scenic representation of a fictitious murder formed a part of the ceremony of initiation. The dog swallowing the blood of the bull was also considered as a symbol of the resurrection.

It is in the still existing talismans and gems that we find the most interesting memorials of the old Mithraic initiation. One of these is thus described by Mr. C. W. King, in his valuable work on the *Gnostics and their Remains*, (London, 1864:)

"There is a talisman which, from its frequent repetition, would seem to be a badge of some particular degree amongst the initiated, perhaps of the first admission. A man blindfolded, with hands tied behind his back, is bound to a pillar, on which stands a gryphon holding a wheel; the latter a most ancient emblem of the sun. Probably it was in this manner that the

candidate was tested by the appearance of imminent death when the *bandage was suddenly removed from his eyes.*"

As Mithras was considered as synonymous with the sun, a great deal of solar symbolism clustered around his name, his doctrines, and his initiation. Thus, ΜΕΙΘΡΑΣ was found, by the numerical value of the letters in the Greek alphabet, to be equal to 365, the number of days in a solar year; and the decrease of the solar influence in the winter, and its revivification in the summer, was made a symbol of the resurrection from death to life.

Mitre. The head covering of the high priest of the Jews was called מִצְנֶפֶת, *metznephet*, which, coming from the verb NAPHAT, to *roll around*, signified something rolled around the head, a turban; and this was really the form of the Jewish mitre. It is described by Leusden, in his *Philologus Hebræo-Mixtus*, as being made of dark linen twisted in many folds around the head. Many writers contend that the mitre was peculiar to the high priest; but Josephus and the Mishna assert that it was worn by all the priests, that of the high priest being distinguished from the rest by the golden band, or holy crown, which was attached to its lower rim and fastened around the forehead, and on which was inscribed the words קדש ליהוה, KADOSH L'YEHOVAH, *Holiness to Jehovah*, or, as it is commonly translated, *Holiness to the Lord*. The mitre is worn by the High Priest of a Royal Arch Chapter, because he represents the Jewish high priest; but the form is inaccurate. The vestment, as usually made, is a representation rather of the modern Episcopal than of the Jewish mitre.

The modern mitre—which is but an imitation of the Phrygian cap, and peculiar to bishops of the Christian Church, and which should therefore be worn by the Prelate of a Commandery of Knights Templars, who is supposed to hold Episcopal rank—differs in form from the Jewish vestment. It is a conical cap, divided in the middle so as to come to two points or horns, one in front and one behind, which, Durandus says, are symbolic of the two laws of the Old and New Testament.

Mizraim. Often by Masonic writers improperly spelled *Misraim*. It is the ancient Hebrew name of Egypt, and was adopted as the name of a Rite to indicate the hypothesis that it was derived from the old Egyptian initiation.

Mizraim, Rite of. This Rite originated, says Clavel, at Milan, in the year 1805, in consequence of several brethren having been refused admission into the Supreme Council of the Ancient and Accepted Rite, which had just been established in that city. One Lechangeur has the credit of organizing the Rite and selecting the statutes by which it was to be governed. It consisted at first of only eighty-seven degrees, to which three others were subsequently added. Sixty-six of the ninety degrees thus formed are said to have been taken from the Ancient and Accepted Rite, while the remaining twenty-four were either borrowed from other systems or were the invention of Lechangeur and his colleagues, Joly and Bedarride. The system of Mizraim spread over Italy, and in 1814 was introduced into France. Dissensions in the Rite soon took place, and an attempt was unsuccessfully made to obtain the recognition of the Grand Orient of France. This having been refused, the Supreme Council was dissolved in 1817; but the Lodges of the Rite still continued to confer the degrees, although, according to the constitution of French Masonry, their non-recognition by the Grand Orient had the effect of making them illegal. But eventually the Rite ceased altogether to exist as an active and independent system, and its place in Masonic history seems only to be preserved by two massive volumes on the subject, written by Mark Bedarride, the most intelligent and indefatigable of its founders, who published at Paris, in 1835, a history of the Rite, under the title of "De l'Ordre de Misraim."

The Rite of Mizraim consisted of 90 degrees, divided into 4 series and 17 classes. Some of these degrees are entirely original, but many of them are borrowed from the Scottish Rite.

For the gratification of the curious inspector, the following list of these degrees is subjoined. The titles are translated as literally as possible from the French.

I. SERIES—SYMBOLIC.

1st Class: 1, Apprentice; 2, Fellow Craft; 3, Master. *2d Class:* 4, Secret Master; 5, Perfect Master; 6, Master through Curiosity; 7, Provost and Judge or Irish Master; 8, English Master. *3d Class:* 9, Elect of Nine; 10, Elect of the Unknown; 11, Elect of Fifteen; 12, Perfect Elect; 13, Illustrious Elect. *4th Class:* 14, Scottish Trinitarian; 15, Scottish Fellow Craft; 16, Scottish Master; 17, Scottish panisière; 18, Master Ecossais; 19, Ecossais of the three J. J. J.; 20, Ecossais of the Sacred Vault of James VI.; 21, Ecossais of St. Andrew. *5th Class:* 22, Little Architect; 23, Grand Architect;

24, Architecture; 25, Apprentice Perfect Architect; 26, Fellow Craft Perfect Architect; 27, Master Perfect Architect; 28, Perfect Architect; 29, Sublime Ecossais; 30, Sublime Ecossais of Heroden. *6th Class:* 31, Grand Royal Arch; 32, Grand Axe; 33, Sublime Knight of Election, chief of the first symbolic series.

II. Series—Philosophic.

7th Class: 34, Knight of the Sublime Election; 35, Prussian Knight; 36, Knight of the Temple; 37, Knight of the Eagle; 38, Knight of the Black Eagle; 39, Knight of the Red Eagle; 40, White Knight of the East; 41, Knight of the East. *8th Class:* 42, Commander of the East; 43, Grand Commander of the East; 44, Architecture of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem. *9th Class:* 46, Sovereign Prince Rose Croix of Kilwinning and Heroden; 47, Knight of the West; 48, Sublime Philosopher; 49, Chaos the first, discreet; 50, Chaos the second, wise; 51, Knight of the Sun. *10th Class:* 52, Supreme Commander of the Stars; 53, Sublime Philosopher; 54, First degree of the Key of Masonry, Minor; 55, Second degree, Washer; 56, Third degree, Bellows-blower; 57, Fourth degree, Caster; 58, True Mason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Grand Master of Symbolic Lodges; 62, Most High and Most Powerful Grand Priest Sacrificer; 63, Knight of Palestine; 64, Grand Knight of the White and Black Eagle; 65, Grand Elect Knight Kadosh; 66, Grand Inquiring Commander, Chief of the Second Series.

III. Series—Mystical.

11th Class: 67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight Chanuka, called Hynaroth; 70, Most Wise Israelitish Prince. *12th Class:* 71, Sovereign Princes Talmudim; 72, Sovereign Prince Zadkim; 73, Grand Haram. *13th Class:* 74, Sovereign Princes Haram; 75, Sovereign Princes Hasidim; 77, Grand Inspector Intendant, Regulator General of the Order, Chief of the Third Series.

IV. Series—Kabbalistic.

15th and *16th Classes:* 78, 79, 80, 81, 82, 83, 84, 85, 86, degrees whose names are concealed from all but the possessors. *17th Class:* 87, Sovereign Grand Princes, constituted Grand Masters, and legitimate representatives of the order for the First Series; 88, Ditto for the Second Series; 89, Ditto for the Third Series; 90, Absolute Sovereign Grand Master, Supreme Power of the Order, and Chief of the Fourth Series.

The chiefs of this Rite demanded the privilege—which, of course, was never conceded to them—of directing and controlling all the other Rites of Freemasonry, as their common source. Its friends claimed for it an eminently philosophical character. The organization of the Rite is, however, too complicated and diffuse to have ever been practically convenient. Many of its degrees were founded upon, or borrowed from, the Egyptian rites, and its ritual is a very close imitation of the ancient system of initiation.

The legend of the third degree in this Rite is abolished. HAB is said to have returned to his family, after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend, substituted by the Rite of Mizraim for that admitted by all the other rites, is carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors Hagava, Hakina, and Haremda.

Lenning calls the Rite of Mizraim "one of the latest of the monstrous visionary schemes introduced into Freemasonry;" and Ragon characterizes it as a "fantastical connection of various rites and degrees."

Moabon. This word is found in some of the high degrees according to the French ritual, where it is explained as expressing "the satisfaction we feel in seeing the crime and the criminal punished." There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master's Word.

Mock Masons. A name given, says Noorthouck, to the unfaithful brethren and profanes who, in 1747, got up a procession in ridicule of that made at the Grand Feast. See *Scald Miserable.*

Modern Rite. (*Rite Moderne.*) See *French Rite.*

Moderns. The Masons who seceded in 1738 from the legal Grand Lodge of England, which had been organized in 1717, called the Masons who remained faithful in their allegiance to that body *Moderns,* while for themselves they assumed the title of *Ancients.* See *Ancients.*

Molart, William. In Preston's *Illustrations* (p. 151) is the following statement: "The Latin Register of William Molart, prior of Canterbury, in manuscript, p. 88, entitled *Liberatio generalis Domini Gulielmi Prioris Ecclesiæ Christi Cantuariensis, erga Festum Natalis Domini* 1429, informs us that in the year 1429, during the minority of this prince, [Henry VI.,] a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley,

the archbishop; at which were present Thomas Stapylton, the Master; John Morris, with fifteen fellow-crafts, and three entered apprentices; all of whom are particularly named."

The fact of the existence of such a Register rests entirely upon the testimony of Preston. If authentic, it supplies an important point of Masonic history in reference to the organization of the Craft at that period.

Molay, James de. The twenty-second and last Grand Master of the Templars at the destruction of the Order in the fourteenth century. He was born about the year 1240, at Besançon, in Burgundy, being descended from a noble family. He was received into the Order of Knights Templars in 1265, by Imbert de Peraudo, Preceptor of France, in the Chapel of the Temple at Beaune. He immediately proceeded to Palestine, and greatly distinguished himself in the wars against the infidels, under the Grand Mastership of William de Beaujeu. In 1298, while absent from the Holy Land, he was unanimously elected Grand Master upon the death of Theobald Gaudinius. In 1305, he was summoned to France by Pope Clement V., upon the pretence of a desire, on the part of the Pontiff, to effect a coalition between the Templars and the Hospitallers. He was received by Philip the Fair, the treacherous King of France, with the most distinguished honors, and even selected by him as the god-father of one of his children. In April, 1307, he repaired, accompanied by three of his knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily exculpated the Order from the charges which had been preferred against it. But both pope and king were guilty of the most infamous deceit.

On the 12th of September, 1307, the order was issued for the arrest of the Templars, and De Molay endured an imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order. But he was firm and loyal, and on the 11th of March, 1314, he was publicly burnt in front of the Cathedral of Nôtre Dame, in Paris. When about to die, he solemnly affirmed the innocence of the Order, and, it is said, summoned Pope Clement to appear before the judgment-seat of God in forty days and the King of France within a year, and both, it is well known, died within the periods specified.

Monad. The monad in the Pythagorean system of numbers was unity or the number one. See *Numbers* and *One*.

Monitor. Those manuals published for the convenience of Lodges, and containing the charges, general regulations, emblems, and account of the public ceremonies of the Order, are called Monitors. The amount of ritualistic information contained in these works has gradually increased: thus the monitorial instructions in Preston's *Illustrations*, the earliest Monitor in the English language, are far more scanty than those contained in Monitors of the present day. As a general rule, it may be said that American works of this class give more instruction than English ones, but that the French and German manuals are more communicative than either.

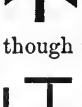
Of the English and American manuals published for monitorial instruction, the first was by Preston, in 1772. This has been succeeded by the following authors: Webb, 1797; Dalcho, 1807; Cole, 1817; Hardie, 1818; Cross, 1819; Tannehill, 1824; Parmele, 1825; Charles W. Moore, 1840; Cornelius Moore, 1846; Dove, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickels, 1866.

Monitorial Instruction. The instruction contained in Monitors is called *monitorial*, to distinguish it from esoteric instruction, which is not permitted to be written, and can be obtained only in the precincts of the Lodge.

Monitorial Sign. A sign given in the English system, but not recognized in this country. Oliver says of it that it "reminds us of the weakness of human nature, unable of itself to resist the power of Darkness, unless aided by that Light which is from above."

Monitor, Secret. See *Secret Monitor*.

Monogram. An abbreviation of a name by means of a cipher composed of two or more letters intertwined with each other. The Constantinian monogram of Christ is often used by Knights Templars. The Triple Tau, or Royal Arch badge, is also a monogram; although there is a difference of opinion as to its real meaning, some supposing that it is a monogram of Templum Hierosolymæ or the Temple of Jerusalem, others of Hiram of Tyre, and others, again, bestowing on it different significations.



Montana. April 27, 1863, the Grand Lodge of Nebraska granted a Warrant for a Lodge at Bannack, in Montana; but in consequence of the removal of the petitioners, the Lodge was never organized. Three other Lodges were subsequently established by Warrants from the Grand Lodges of Kansas and Colorado. On January 24, 1866, three Lodges met in convention at

Virginia City, and organized the Grand Lodge of Montana, John J. Hull being elected Grand Master.

Royal Arch Masonry and Templarism were introduced, the one by the General Grand Chapter, and the other by the Grand Encampment of the United States.

Montfauçon, Prior of. One of the two traitors on whose false accusations was based the persecution of the Templars. See *Squin de Flexian.*

Months, Hebrew. Masons of the Ancient and Accepted Scottish Rite use in their documents the Hebrew months of the civil year. Hebrew months commence with the full moon; and as the civil year began about the time of the autumnal equinox, the first Hebrew month must have begun with the new moon in September, which is also used by Scottish Masons as the beginning of their year. Annexed is a table of the Hebrew months, and their correspondence with our own calendar.

תשרי	Tisri,	Sept. and Oct.
חשון	Khesvan,	Oct. and Nov.
כסלי	Kisleu,	Nov. and Dec.
טבת	Tebeth,	Dec. and Jan.
שבת	Schebet,	Jan. and Feb.
אדר	Adar,	Feb. and March.
ניסן	Nisan,	March and April.
אייר	Ijar,	April and May.
סיון	Sivan,	May and June.
תמוז	Tamuz,	June and July.
אב	Ab,	July and Aug.
אלול	Elul,	August and Sept.

As the Jews computed time by the appearance of the moon, it is evident that there soon would be a confusion as to the keeping of these feasts, if some method had not been taken to correct it; since the lunar year is only 354 days, 8 hours, and 48 minutes, and the solar year is 365 days, 6 hours, 15 minutes, and 20 seconds. Accordingly, they intercalated a month after their 12th month, Adar, whenever they found that the 15th day of the following month, Abib, would fall before the vernal equinox. This intercalated month was named ואדר, Ve-adar, or "the second Adar," and was inserted every second or third year, as they saw occasion; so that the difference between the lunar and solar year could never, in this way, be more than a month.

Months, Masonic. In the French Rite the old calendar is retained, and the year begins with the month of March, the months being designated numerically and not by their usual names. Thus we find in French Masonic documents such dates as this: "Le 10me jour du 3me mois Maçonnique," that is, the 10th day of the 3d Masonic month, or the 10th of May.

Montpellier, Hermetic Rite of. The Hermetic Rite of Pernetty, which had been established at Avignon in 1770, was in 1778 transported to Montpellier, in France, by a Past Master, and some of the members of the Lodge of Persecuted Virtue in the former place, who laid the foundations of the *Academy of True Masons*, (which see.) Hence the degrees given in that Academy constituted what is known as the Hermetic Rite of Montpellier.

Monument. It is impossible to say exactly at what period the idea of a monument in the third degree was first introduced into the symbolism of Freemasonry. The early expositions of the eighteenth century, although they refer to a funeral, make no allusion to a monument. The monument adopted in the American system, and for which we are indebted, it is said, to the inventive genius of Cross, consists of a weeping virgin, holding in one hand a sprig of acacia and in the other an urn; before her is a broken column, on which rests a copy of the Book of Constitutions, while Time behind her is attempting to disentangle the ringlets of her hair. The explanation of these symbols will be found in their proper places in this work. Oliver, in his *Landmarks*, (ii. 146,) cites this monument without any reference to its American origin. Early in the last century the Master's monument was introduced into the French system, but its form was entirely different from the one adopted in this country. It is described as an obelisk, on which is inscribed a golden triangle, in the centre of which the Tetragrammaton is engraved. On the top of the obelisk is sometimes seen an urn pierced by a sword. In the Scottish Rite an entire degree has been consecrated to the subject of the Hiramic monument. Altogether, the monument is simply the symbolic expression of the idea that veneration should always be paid to the memory of departed worth.

Moon. The adoption of the moon in the Masonic system as a symbol is analogous to, but could hardly be derived from, the employment of the same symbol in the ancient religions. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Ashtoroth the moon; the Greeks adored her as Diana, and Hecate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the *ho epi bomos*, or officer nearest the altar, represented the moon. In short, moon-worship was as widely disseminated

as sun-worship. Masons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power from him, who, as the third and the greatest light, the master of heaven and earth, controls them both.

Moore, James. He was, in 1808, the Senior Grand Warden of the Grand Lodge of Kentucky, and in conjunction with Carey L. Clarke compiled, by order of that body, the *Masonic Constitutions or Illustrations of Masonry*, Lexington, 1808, pp. 191, 12mo. This was the first Masonic work published in the Western States. With the exception of the Constitution of the Grand Lodge, it is little more than a compilation taken from Anderson, Preston, and Webb. It was adopted by the Grand Lodge of Kentucky as its official Book of Constitutions.

Mopses. In 1736 Pope Clement XII. issued a bull, condemning and forbidding the practice of the rites of Freemasonry. Several brethren in the Catholic States of Germany, unwilling to renounce the Order, and yet fearful of offending the ecclesiastical authority, formed at Vienna, September 22, 1738, under the name of *Mopses*, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word *mops*, signifying a young mastiff, and was indicative of the mutual fidelity and attachment of the brethren, these virtues being characteristic of that noble animal. The alarm made for entrance was to imitate the barking of a dog.

In 1776, the Mopses became an androgynous Order, and admitted females to all the offices, except that of Grand Master, which was held for life. There was, however, a Grand Mistress, and the male and female heads of the Order alternately assumed, for six months each, the supreme authority. With the revival of the spirit of Masonry, which had been in some degree paralyzed by the attacks of the church, the society of Mopses ceased to exist.

Morality. In the American system it is one of the three precious jewels of a Master Mason.

Morality of Freemasonry. No one who reads our ancient Charges can fail to see that Freemasonry is a strictly moral Institution, and that the principles which it inculcates inevitably tend to make the brother who obeys their dictates a more virtuous man. Hence the English lectures very properly define Freemasonry to be "a science of morality."

Moral Law. "A Mason," say the old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturæ*, or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind." (Grove: *System of Moral Philosophy*, vol. ii., p. 122. London, 1749.) This is the "moral law," to which the old Charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality.

Moravian Brethren. The religious sect of Moravian Brethren, which was founded in Upper Lusatia, about 1722, by Count Zinzendorf, is said at one time to have formed a society of religious Freemasons. For an account of which, see *Mustard Seed, Order of.*

Morgan, William. Born in Culpepper County, in Virginia, in 1775. He published in 1826 a pretended *Exposition of Masonry*, which attracted at the time more attention than it deserved. Morgan soon after disappeared, and the Masons were charged by some enemies of the Order with having removed him by foul means. What was the real fate of Morgan has never been ascertained. There are various myths of his disappearance, and subsequent residence in other countries. They may or may not be true, but it is certain that there is no evidence of his death that would be admitted in a Court of Probate. He was a man of questionable character and dissolute habits, and his enmity to Masonry is said to have originated from the refusal of the Masons of Le Roy to admit him to membership in their Lodge and Chapter.

Moriah, Mount. An eminence situated in the south-eastern part of Jerusalem. In the time of David it must have been cultivated, for it is called "the threshing-floor of Ornan the Jebusite," from whom

that monarch purchased it for the purpose of placing there an altar. Solomon subsequently erected there his magnificent Temple. Mount Moriah was always profoundly venerated by the Jews, among whom there is an early tradition that on it Abraham was directed to offer up his son. The truth of this tradition has, it is true, been recently denied by some Biblical writers, but it has been as strenuously maintained by others. The Masons, however, have always accepted it, and to them, as the site of the Temple, it is especially sacred, and, combining with this the Abrahamic legend, they have given to Mount Moriah the appellation of the ground-floor of the Lodge, and assign it as the place where what are called "the three grand offerings were made."

Morin, Stephen. The founder of the Scottish Rite in America. On the 27th of August, 1761, the "Deputies General of the Royal Art, Grand Wardens, and officers of the Grand and Sovereign Lodge of St. John of Jerusalem established at Paris," (so reads the document itself) granted a Patent to Stephen Morin, by which he was empowered "to multiply the sublime degrees of High Perfection, and to create Inspectors in all places where the sublime degrees are not established." This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West. Others say by the Grand Lodge. Dalcho says by the Grand Consistory of Princes of the Royal Secret at Paris. Brother Albert Pike, who has very elaborately investigated the question says that the authority of Morin was "a joint authority" of the two then contending Grand Lodges of France and the Grand Council, which is, I suppose, what Dalcho and the Supreme Council of Charleston call the Grand Consistory. From the Grand Lodge he received the power to establish a symbolic Lodge, and from the Grand Council or Consistory the power to confer the higher degrees.

Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in St. Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South Carolina, and through him the Sublime degrees were disseminated among the Masons of the United States. (See *Scottish Rite.*) After appointing several Deputies and establishing some Bodies in the West India Islands, Morin is lost sight of. We know not anything of his subsequent history, or of the time or place of his death. Ragon, Thory, and Clavel say that Morin was a Jew; but as these writers have *judaized* all the founders of the Scottish Rite in America, we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergyman, who died in 1700, and his son Henry, who became a Catholic, and died in 1728.

Moritz, Carl Philipp. A Privy Councillor, Professor, and Member of the Academy of Sciences in Berlin, was born at Hameln on the 15th of September, 1757, and died 26th of June, 1793. Gädicke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his *Contributions to the Philosophy of Life and the Diary of a Freemason*, Berlin, 1793, and a *Book of Masonic Songs.*

Morphey. The name of one of the twelve Inspectors in the eleventh degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than *Jakinai* for *Shekinah*, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the higher degrees sprung up at Arras, and other places where Masonry was patronized by the Pretender. This word Morphey may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

Mortality, Symbol of. The ancient Egyptians introduced a skeleton at their feasts, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or deaths' heads did not make their appearance in Grecian art, as symbols of mortality, until later times, and on monuments of no artistic importance. In the earliest periods of ancient art, the Greeks and Romans employed more pleasing representations, such as the flower plucked from its stem, or the inverted torch. The moderns have, however, had recourse to more offensive symbolization. In their hatchments or funeral achievements the heralds employ a *death's head and*

crossed bones, to denote that the deceased person is the last of his family. The Masons have adopted the same symbol, and in all the degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed bones, are used for that purpose.

Mortar, Untempered. See *Untempered Mortar*.

Mosaic Pavement. Mosaic work consists properly of many little stones of different colors united together in patterns to imitate a painting. It was much practised among the Romans, who called it *musivum opus*, whence the Italians get their *musaico*, the French their *mosaique*, and we our *mosaic*. The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a Mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of St. John, (xix. 13,) "when Pilate, therefore, heard that saying, he brought Jesus forth, and sat him down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." The word here translated Pavement is in the original *Lithostroton*, the very word used by Pliny to denote a Mosaic pavement. The Greek word, as well as its Latin equivalent, is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a Mosaic pavement.

There was, therefore, a part of the Temple which was decorated with a Mosaic pavement. The Talmud informs us that there was such a pavement in the conclave where the Grand Sanhedrim held its sessions.

By a little torsion of historical accuracy, the Masons have asserted that the ground-floor of the Temple was a Mosaic pavement, and hence, as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern.

The Mosaic pavement is an old symbol of the Order. It is met with in the earliest rituals of the last century. It is classed among the ornaments of the Lodge in combination with the indented tessel and the blazing star. Its party-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

Mosaic Symbolism. In the religion of Moses, more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underlying principle of symbolism. Long before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawgiver, and the very name of God was constructed in a symbolical form, to indicate his eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details, would almost seem puerile were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorations, but that by them the people, in looking upon the fringe, might "remember all the commandments of the Lord and do them." Well, therefore, has a modern writer remarked, that in the symbolism of the Mosaic worship it is only ignorance that can find the details trifling or the prescriptions minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea. To the Mason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaism. Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Masons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle; and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Mason is to be a temple of the Grand Architect. The Papal Church, from which we get all ecclesiastical symbolism, borrowed its symbology from the ancient Romans. Hence most of the high degrees of Masonry which partake of a Christian character are marked by Roman symbolism transmuted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness.

If we inquire whence the Jewish lawgiver derived the symbolic system which he introduced into his religion, the history of his life will readily answer the question. Philo-Judæus says that "Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals." The sacred historian tells us that he was "learned in all the wisdom of the Egyptians;" and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osarsiph, and that there he was taught the whole range of literature and science, which it was customary to impart to the priesthood of Egypt. When, then, at the head of his people, he passed away from the servitude of Egyptian taskmasters, and began in the wilderness to establish his new religion, it is not strange that he should have given a holy use to the symbols whose meaning he had learned in his ecclesiastical education on the banks of the Nile.

Thus is it that we find in the Mosaic symbolism so many identities with the Egyptian ritual. Thus the Ark of the Covenant, the Breast-plate of the High Priest, the Mitre, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on "Masonry considered as the result of the Egyptian, Jewish, and Christian Religions," says on the subject: "Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own."

Moses, מֹשֶׁה, which means *drawn out;* but the true derivation is from two Egyptian words, *μο, mo,* and *ουκε, oushes,* signifying *saved from the water.* The lawgiver of the Jews, and referred to in some of the higher degrees, especially in the twenty-fifth degree, or Knight of the Brazen Serpent in the Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose ritual is framed on the Mosaic symbolism.

Mossdorf, Friedrich. An eminent German Mason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Masonry. He was a warm supporter of Fessler's Masonic reforms, and made several contributions to the Freyberg *Freimaurerischen Taschenbuche* in defence of Fessler's system. He became intimately connected with the learned Krause, the author of *The Three Most Ancient Records of the Masonic Fraternity,* and wrote and published in 1809 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodge. Mossdorf then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Lenning's *Encyclopädie der Freimaurerei.* He is the author also of several other works of great value.

Most Excellent. The title given to a Royal Arch Chapter, and to its presiding officer, the High Priest; also to the presiding officer of a Lodge of Most Excellent Masters.

Most Excellent Master. The sixth degree in the York Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer under the title of Most Excellent. Its officers are the same as those in a symbolic Lodge. I have, however, seen some rituals in which the Junior Warden is omitted. This degree is peculiarly American, it being practised in no other country. It was the invention of Webb, who organized the capitular system of Masonry as it exists in this country, and established the system of lectures which is the foundation of all subsequent systems taught in America.

Most Puissant. The title of the presiding officer of a Grand Council of Royal and Select Masters.

Most Worshipful. The title given to a Grand Lodge and to its presiding officer the Grand Master.

Mot de Sémestre. Half yearly word. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Mason obtains this word only from the Venerable of his own Lodge. It was instituted October 28th, 1773, when the Duke of Chartres was elected Grand Master.

Mother Council. The Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, which was organized in 1801, at Charleston, is called the "Mother Council of the World," because from it have issued directly or indirectly all the other Supreme Councils of the Rite which are now in existence, or have existed since its organization.

Mother Lodge. In the last century certain Lodges in France and Germany assumed an independent position, and issued Charters for the constitution of Daughter

Lodges claiming the prerogatives of Grand Lodges. Thus we find the Mother Lodge of Marseilles, in France, which constituted many Lodges. In Scotland the Lodge of Kilwinning took the title of Mother Lodge, and issued Charters until it was merged in the Grand Lodge of Scotland. The system is altogether irregular, and has no sanction in the present laws of the Fraternity.

Motion. A motion when made by a member cannot be brought before the Lodge for deliberation unless it is seconded by another member. Motions are of two kinds, principal and subsidiary; a principal motion is one that presents an independent proposition for discussion. Subsidiary motions are those which are intended to affect the principal motion—such as to amend it, to lay it on the table, to postpone it definitely or indefinitely, or to reconsider it, all of which are governed by the parliamentary law under certain modifications to suit the spirit and genius of the Masonic organization. See the author's *Treatise on Parliamentary Law as applied to Masonic Bodies.*

Motto. In imitation of the sentences appended to the coats of arms and seals of the gilds and other societies, the Masons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry we have as mottoes the sentences, *Ordo ab Chao,* and *Lux e tenebris;* in Capitular Masonry, *Holiness to the Lord;* in Templar Masonry, *In hoc signo vinces;* in Scottish Masonry, *Ne plus ultra* is the motto of the thirtieth degree, and *Spes meo in deo est* of the thirty-second; while the thirty-third has for its motto *Deus meumque Jus.* All of these will be found with their signification and origin in their appropriate places.

Mould. This word is very common in the Old Constitutions, where it is forbidden that a Freemason should give a mould to a rough Mason, whereby, of course, he would be imparting to him the secrets of the Craft. Thus, in the Harleian MS.: "Alsoe that no Mason shall make any mould, square, or rule to any Rough Mason; alsoe that no Mason, within the Lodge or without, sett or lay any mould stones without moulds of his own making." We find the word in *Piers Ploughman's Vision:*

> "If eny Mason there do makede a molde
> With alle here wyse castes."

Parker (*Gloss. Architect.*, p. 313,) thus defines it: "The model or pattern used by workmen, especially by Masons, as a guide in working mouldings and ornaments. It consists of a thin board or plate of metal, cut to represent the exact section of the mouldings to be worked from it." In the Cooke MS. the word *maters* is used, which is evidently a corruption of the Latin *matrix.*

Mould Stone. In the quotation from the Harleian MS. in the preceding article, the expression *mould stones* occurs, as it does in other Constitutions and in many old contracts. It means, probably, large and peaked stones for those parts of the building which were to have mouldings cut upon them, as window and door-jambs.

Mount Calvary. See *Calvary.*

Mount Moriah. See *Moriah.*

Mount Sinai. See *Sinai.*

Mourning. The mourning color has been various in different times and countries. Thus, the Chinese mourn in white; the Turks in blue or in violet; the Egyptians in yellow; the Ethiopians in gray. In all the degrees and rites of Masonry, with a single exception, black is the symbol of grief, and therefore the mourning color. But in the highest degrees of the Scottish Rite the mourning color, like that used by the former kings of France, is violet.

Mouth to Ear. The Mason is taught, by an expressive symbol, to whisper good counsel in his brother's ear, and to warn him of approaching danger. "It is a rare thing," says Bacon, "except it be from a perfect and entire friend, to have counsel given that is not bowed and crooked to some ends which he hath that giveth it." And hence it is an admirable lesson, which Masonry here teaches us, to use the lips and the tongue only in the service of a brother.

Movable Jewels. See *Jewels of a Lodge.*

Muenter, Friederich. Born in 1761, and died in 1830. He was Professor of Theology in the University of Copenhagen, and afterwards Bishop of Seeland. He was the author of a treatise *On the Symbols and Art Representations of the Early Christians.* In 1794 he published his *Statute Book of the Order of Knights Templars,* "Statutenbuch des Ordens der Templeherren;" a work which is one of the most valuable contributions that we have to the history of Templarism.

Munkhouse, D. D., Rev. Richard. The author of *A Discourse in Praise of Freemasonry,* 8vo, Lond., 1805; *An Exhortation to the Practice of those Specific Virtues which ought to prevail in the Masonic Character, with Historical Notes,* 8vo, Lond., 1805; and *Occasional Discourses on Various Subjects, with Copious Annotations,* 3 vols., 8vo, Lond., 1805. This last work contains many

discourses on Masonic subjects. Dr. Munkhouse was an ardent admirer and defender of Freemasonry, into which he was initiated in the Phœnix Lodge of Sunderland. On his removal to Wakefield, where he was rector of St. John the Baptist's Church, he united with the Lodge of Unanimity, under the Mastership of Richard Linnecar, to whose virtues and Masonic knowledge he has paid a high tribute. Dr. Munkhouse died in the early part of this century.

Murr, Christoph Gottlieb Von. A distinguished historical and archæological writer, who was born at Nuremberg, in 1733, and died April 8, 1811. In 1760 he published an *Essay on the History of the Greek Tragic Poets;* in 1777–82, six volumes of *Antiquities of Herculanœum*, and several other historical works. In 1803 he published an essay *On the True Origin of the Orders of Rosicrucianism and Freemasonry, with an Appendix on the History of the Order of Templars.* In this work, Murr attempts to trace Freemasonry to the times of Oliver Cromwell, and maintains that it and Rosicrucianism had an identical origin, and the same history until the year 1633, when they separated.

Muscus Domus. In the early rituals of the last century, the tradition is given, that certain Fellow Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, *Muscus Domus, Deo gratias*, which was interpreted, "Thanks be to God, our Master has a mossy house." Whence a Mason's grave came to be called *Muscus Domus.* But both the tradition and its application have become obsolete in the modern rituals.

Music. One of the seven liberal arts and sciences, whose beauties are inculcated in the Fellow Craft's degree. Music is recommended to the attention of Masons, because as the "concord of sweet sounds" elevates the generous sentiments of the soul, so should the concord of good feeling reign among the brethren, that by the union of friendship and brotherly love the boisterous passions may be lulled, and harmony exist throughout the Craft.

Mustard Seed, Order of. (*Der Orden vom Senfkorn.*) This association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of St. Mark's Gospel in which Christ compares the kingdom of heaven to a mustard seed. The brethren wore a ring, on which was inscribed *Keiner von uns lebt ihm selber, i. e.*, "No one of us lives for himself." The jewel of the Order was a cross of gold surmounted by a mustard plant in full bloom, with the motto, *Quod fuit ante nihil, i. e.*, "What was before nothing." It was suspended from a green ribbon. The professed object of the association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been obsolete.

Myrtle. The sacred plant of the Eleusinian mysteries, and analogous in its symbolism to the acacia of the Masons.

Mystagogue. The one who presided at the Ancient Mysteries, and explained the sacred things to the candidate. He was also called the hierophant. The word, which is Greek, signifies literally one who makes or conducts an initiate.

Mysteries, Ancient. Each of the Pagan gods, says Warburton, (*Div. Leg.*, I., ii. 4,) had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called *Initiation.* This secret worship was termed the *Mysteries.* And this is supported by Strabo, (lib. x., cap. 3,) who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly and sometimes in mysterious privacy. Noel (*Dict. de la Fable*) thus defines them: Secret ceremonies which were practised in honor of certain gods, and whose secret was known to the initiates alone, who were admitted only after long and painful trials, which it was more than their life was worth to reveal.

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster.

The most important of these mysteries were the Osiric in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

In all these mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero,

or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probations varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which should be withheld from popular approach those sublime truths which it was supposed could only be intrusted to those who had been previously prepared for their reception. Whence these doctrines were originally derived it would be impossible to say; but I am disposed to accept Creuzer's hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived religious, physical, and historical knowledge, under the veil of symbols.

By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Oliver, (*Hist. Init.*, p. 2,) "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse, by contumelious language or unholy mirth." And doubtless the prevention of this intrusion, and the preservation of these sublime truths, was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that "the mysteries were at first the retreats of sense and virtue, till time corrupted them in most of the gods."

The Abbé Robin in a learned work on this subject entitled *Récherches sur les Initiations Anciens et Modernes*, (Paris, 1870,) places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These recluse students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmans, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton deduces from the ancient writers — from Cicero and Porphyry, from Origen and Celsus, and from others — what was the true object of the mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods. "Thrice happy they," says Sophocles, "who descended to the shades below after having beheld these rites; for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates declares that "those who have been initiated in the mysteries, entertain better hopes both as to the end of life and the whole of futurity."

Others of the ancients have given us the

same testimony as to their esoteric character." "All the mysteries," says Plutarch, "refer to a future life and to the state of the soul after death." In another place, addressing his wife, he says, "We have been instructed, in the religious rites of Dionysus, that the soul is immortal, and that there is a future state of existence." Cicero tells us that, in the mysteries of Ceres at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity. And, finally, Plato informs us that the hymns of Musæus, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked.

These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar.

I must not pass unnoticed Faber's notion of their arkite origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the mysteries. "The initiations," he says, (*Orig. Pag. Idol.*, II., iv. 5,) "into the mysteries scenically represented the mythic descent into Hades and the return from thence to the light of day, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, or descent of the great father, at their commencement; and his invention, or revival, or return from Hades, at their conclusion."

Döllinger (*Gent. and Jew.*, i. 126,) says, speaking of the mysteries, "the whole was a drama, the prelude to which consisted in purifications, sacrifices, and injunctions with regard to the behavior to be observed. The adventures of certain deities, their sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again — all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes. These representations, tacked on to a nocturnal solemnity, brilliantly got up, particularly at Athens, with all the resources of art and sensual beauty, and accompanied with dancing and song, were eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternately conflicting sentiments of terror, and calm, sorrow, and fear, and hope. They worked upon them, now by agitating, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several dispositions inclined them more to reflection and observation, or to a resigned credulity."

Bunsen (*God in History*, II., B. iv., ch. 6,) gives the most recent and the most philosophic idea of the character of the mysteries. They did, he says, "indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Nature symbolism referring to the Zodiac formed a mere framework for the doctrines relating to the soul and to the ethical theory of the universe. So, likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers (the seasons of the year), one of whom is continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were ethical. A sort of confession was demanded of the candidates before admission, and at the close of the service the victorious God (Dionysus) was displayed as the Lord of the spirit. Still less, however, did theorems of natural philosophy form the subject-matter of the Eleusinian mysteries, of which, on the contrary, psychical conceptions were the beginning and the end. The predominating idea of these conceptions was that of the soul as a divine, vital force, held captive here on earth and sorely tired; but the initiated were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torments after death for the wicked and unjust."

The esoteric character of the mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death, and we have at least one instance in Livy of the infliction of the penalty. The ancient writers were therefore extremely reluctant to approach the subject, and Lobeck gives in his *Aglaophamus* (vol. i., app. 131, 151; ii. 12, 87,) several examples of the cautious manner in which they shrunk from divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbid, says Horace, (L. iii., Od. 2,) that man who would divulge

the sacred rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connection seems necessarily implied, there are five principal theories. The first is that embraced and taught by Dr. Oliver, namely, that they are but deviations from that common source, both of them and of Freemasonry, the patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coeval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason, and though the visible symbols were retained in the mysteries of the Pagan world, their true interpretation was lost.

There is a second theory which, leaving the origin of the mysteries to be sought in the patriarchal doctrines, where Oliver has placed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the Architect of Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity Hiram, in all probability, had, it is necessarily suggested, been admitted. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy, which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution.

A third theory has been advanced by the Abbé Robin, in which he connects Freemasonry indirectly with the mysteries, through the intervention of the Crusaders. In the work already cited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the institution of Freemasonry.

A fourth theory, and this has been recently advanced by the Rev. Mr. King in his treatise *On the Gnostics*, is that as some of them, especially those of Mithras, were extended beyond the advent of Christianity, and even to the very commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the third degree, and the legends of the Eleusinian, the Cabiric, the Dionysian, the Adonic, and all the other mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation. And this is not because the Masonic rites are a lineal succession from the Ancient Mysteries, but because there has been at all times a proneness of the human heart to nourish this belief in a future life, and the proneness of the human mind to clothe this belief in a symbolic dress. And if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the mysteries, were, we may well suppose, imbued with something of their organization.

I conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proofs of irreproachable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately, and even with avidity, admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiations were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreaties of a monarch. At length these abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration by night, excepting, however, from these edicts, the initiations at Eleusis. But finally Theodosius, by a general edict of proscription, ordered the whole of the Pagan mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.

Clavel, however, says that they did not entirely cease until the era of the restoration of learning, and that during a part of

the Middle Ages the mysteries of Diana, under the name of the "Courses of Diana," and those of Pan, under that of the "Sabbats," were practised in country places. But these were really only certain superstitious rites connected with the belief in witchcraft. The mysteries of Mithras, which, continually attacked by the Fathers of the Church, lived until the beginning of the fifth century, were, I think, the last of the old mysteries which had once exercised so much influence over the Pagan world and the Pagan religions.

Mystery. From the Greek *μυστηριον, a secret,* something to be concealed. The gilds or companies of the Middle Ages, out of which we trace the Masonic organization, were called *mysteries,* because they had trade-secrets, the preservation of which was a primary ordination of these fraternities. "Mystery" and "Craft" came thus to be synonymous words. In this secondary sense we speak of the "Mystery of the Stonemasons" as equivalent to the "Craft of the Stonemasons." But the Mystery of Freemasonry refers rather to the primary meaning of the word as immediately derived from the Greek.

Mystes. (From the Greek *μύω, to shut the eyes.*) One who had been initiated into the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an Epopt, or one who saw.

The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Epopts only was accorded the privilege of admission to the adytum or sanctuary. A female initiate was called a Mystis.

Mystical. A word applied to any language, symbol, or ritual which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to be applied to the inner, esoteric doctrines of their schools. In this sense we speak of the mystical doctrines of Speculative Masonry. Suidas derives the word from the Greek *μύω, to close,* and especially *to close the lips.* Hence the mystical is that about which the mouth should be closed.

Mysticism. A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. "Mysticism," says Vaughan, (*Hours with the Mystics,* i. 19,) "presents itself in all its phases as more or less the religion of internal as opposed to external revelation — of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged." The Pantheism of some of the ancient philosophers and of the modern Spinozaists, the Speculations of the Neoplatonists, the Anabaptism of Munster, the system of Jacob Behmen, the Quietism of Madame Guyon, the doctrines of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words, *mystik* and *mysticismus,* — the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that "ein Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen," *i. e.,* "a Freemason must be equally distant from Mysticism and Atheism." Gädicke (*Freimaurer-Lexicon*) thus expresses the German sentiment: "Etwas *mystisch* sollte wohl jeder Mensch seyn, aber man hüte sich vor grobem Mysticismus," *i. e.,* "Every man ought to be somewhat *mystical,* but should guard against coarse *mysticism.*"

Mystic Tie. That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called "Brethren of the mystic tie."

Myth. The word *myth,* from the Greek *μῦθος, a story,* in its original acceptation, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself. This definition, which is substantially derived from Mr. Grote, (*Hist. of Greece,* vol. i., ch. xvi., p. 479,) may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those

fables of the Pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words *myth* and *legend* are synonymous.

From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Müller, (*Science of Lang.*, 2d Ser., p. 578:) "Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers."

A fertile source of instruction in Masonry is to be found in its traditions and mythical legends; not only those which are incorporated into its ritual and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge lectures, have been orally transmitted as portions of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution — everything in and about it is symbolic — and nothing more eminently so than its traditions. Although some of them — as, for instance, the legend of the third degree — have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths or legends and traditions of Freemasonry will become interesting and instructive. See *Legend.*

Myth, Historical. A historical myth is a myth that has a known and recognized foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between the historical myth and the mythical history, the distinction cannot always be preserved, because we are not always able to determine whether there is a preponderance of truth or of fiction in the legend or narrative under examination.

Mythical History. A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the legend of the third degree have such a foundation in fact that they constitute a mythical history, while other portions, added evidently for the purposes of symbolism, are simply a historical myth.

Mythology. Literally, the science of myths; and this is a very appropriate definition, for mythology is the science which treats of the religion of the ancient Pagans, which was almost altogether founded on myths, or popular traditions and legendary tales; and hence Keightly (*Mythol. of Ancient Greece and Italy*, p. 2,) says that "mythology may be regarded as the repository of the early religion of the people." Its interest to a Masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythological mysteries throw upon the ancient organization of Speculative Masonry.

Myth Philosophical. This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The legend of Euclid is clearly a philosophical myth.

N.

Naamah. The daughter of Lamech. To her the "Legend of the Craft" attributes the invention of the art of weaving, and she is united with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the flood.

Nabaim. See *Schools of the Prophets.*

Naked. In Scriptural symbology, *nakedness* denoted sin, and *clothing*, protection. But the symbolism of Masonry on this subject is different. There, to be "neither naked nor clothed" is to make no claim through worldly wealth or honors to preferment in Masonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is received as a recommendation for admission.

Name of God. A reverential allusion to the name of God, in some especial and peculiar form, is to be found in the doctrines and ceremonies of almost all nations. This *unutterable name* was respected by the Jews under the sacred form of the word Jehovah. Among the Druids, the three letters I. O. W. constituted the name of Deity. They were never pronounced, says Giraldus Cambrensis, but another and less sacred name was substituted for them. Each letter was a name in itself. The first is the Word, at the utterance of which in the beginning the world burst into existence; the second is the Word, whose sound still continues, and by which all things remain in existence; the third is the Word, by the utterance of which all things will be consummated in happiness, forever approaching to the immediate presence of the Deity. The analogy between this and the past, present, and future significations contained in the Jewish Tetragrammaton, will be evident.

Among the Mohammedans there is a science called ISM ALLAH, or the science of the name of God. "They pretend," says Niebuhr, "that God is the lock of this science, and Mohammed the key; that, consequently, none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."

In the chapter of the Koran entitled *Araaf*, it is written: "God has many excellent names. Invoke him by these names, and separate yourselves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of ALLAH, make one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them ALLAH is the *Ism al adhem*, the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton. This, they say, is the name that was engraven on the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder.

Among the Hindus there was the same veneration of the name of God, as is evinced in their treatment of the mystical name AUM. The "Institutes of Menu" continually refer to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable AUM, thence called *aishara*, since it is a symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities. The old Aryans, the founders of our race, called their chief god DYAUS, and in the Vedas we have the invocation to *Dyaus Pitar*, which is the same as the Greek Ζεν πάτηρ, and the Latin, *Jupiter*, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father which art in heaven."

There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity by a name. There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifice?" Now, says Bunsen, (*God in History*, i. 302,) "the Brahmanic expositors must needs find in every hymn the name of a god who is invoked in it, and so, in this case, they have actually invented a grammatical divinity, the god *Who*." What more pregnant testimony could we have of the tendency of man to seek a knowledge

of the Divine nature in the expression of a name?

The Assyrians worshipped *Assur*, or *Asarac*, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "to Asarac, the Great Lord, the King of all the great gods."

Of the veneration of the Egyptians for the name of their supreme god, we have a striking evidence in the writings of Herodotus, the Father of History, as he has been called, who during a visit to Egypt was initiated into the Osirian mysteries. Speaking of these initiations, he says, (B. ii., c. 171,) "the Egyptians represent by night *his sufferings, whose name I refrain from mentioning.*" It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that Holy Name.

At Byblos the Phœnicians worshipped *Eliun*, the Most High God. From him was descended *El*, whom Philo identifies with Saturn, and to whom he traces the Hebrew *Elohim*. Of this EL, Max Müller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babylonians in Babylonia, Phœnicians in Sidon and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth.

In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who are worshipped as subordinate deities; but the ineffable name is TIEN, compounded of the two signs for *great* and *one*, and which the Imperial Dictionary tells us signifies "the Great One — He that dwells on high, and regulates all below."

Drummond (*Origines*) says that ABAUR was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew אב אור, and signifies "The Father of Light."

The Scandinavians had twelve subordinate gods, but their chief or supreme deity was *Al-Fathr*, or the *All Father*.

Even among the red men of America we find the idea of an invisible deity, whose name was to be venerated. Garcilasso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as a symbol of the Supreme Being, whom they called *Pachacamac*, a word meaning "the soul of the world," and which was so sacred that it was spoken only with extreme dread.

The Jews had, besides the Tetragrammaton or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his *More Nevochim*, (p. i., clxii.,) remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have been significant in making man approximate to a knowledge of the true essence of God. The Kabbalistical book called the *Sohar* confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two. But the Talmudists, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm them as heirs of the future as well as the present life. The twelve-lettered name, although once common, became afterwards occult; and when, on the death of Simon the First, the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea, that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed.

The following are the ten Kabbalistic names of God, corresponding to the ten Sephiroth: 1. Eheyeh; 2. Jah; 3. Jehovah; 4. El; 5. Eloah; 6. Elohim; 7. Jehovah Sabaoth; 8. Elohim Sabaoth; 9. Elhi; 10. Adonai.

Lanzi extends his list of divine names to twenty-six, which, with their signification, are as follows:

1. *At.* The Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.

2. *Ihoh.* The eternal, absolute principle of creation, and

3. *Hohi*, destruction, the male and female principle, the author and regulator of time and motion.

4. *Jah.* The Lord and Remunerator.

5. *Oh.* The severe and punisher.

6. *Jao.* The author of life.

7. *Azazel.* The author of death.

8. *Jao-Sabaoth.* God of the co-ordinations of loves and hatreds. Lord of the solstices and the equinoxes.

9. *Ehie.* The Being; the Ens.

10. *El.* The first cause. The principle or beginning of all things.

11. *Elo-hi.* The good principle.

12. *Elo-ho.* The evil principle.
13. *El-raccum.* The succoring principle.
14. *El-cannum.* The abhorring principle.
15. *Ell.* The most luminous.
16. *Il.* The omnipotent.
17. *Ellohim.* The omnipotent and beneficent.
18. *Elohim.* The most beneficent.
19. *Elo.* The Sovereign, the Excelsus.
20. *Adon.* The Lord, the dominator.
21. *Eloi.* The illuminator, the most effulgent.
22. *Adonai.* The most firm, the strongest.
23. *Elion.* The most high.
24. *Shaddai.* The most victorious.
25. *Yeshurun.* The most generous.
26. *Noil.* The most sublime.

Like the Mohammedan *Ism Allah*, Freemasonry presents us as its most important feature with this science of the names of God. But here it elevates itself above Talmudical and Rabbinical reveries, and becomes a symbol of Divine Truth. The names of God were undoubtedly intended originally to be a means of communicating the knowledge of God himself. The name was, from its construction and its literal powers, used to give some idea, however scanty, in early times, of the true nature and essence of the Deity. The ineffable name was the symbol of the unutterable sublimity and perfection of truth which emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth. Freemasonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain to that truth as the ultimate object of all its labor. The significant words of the Masonic system, which describe the names of God wherever they are found, are not intended merely as words of recognition, but as indices, pointing — like the symbolic ladder of Jacob of the first degree, or the winding stairs of the second, or the three gates of the third — the way of progress from darkness to light, from ignorance to knowledge, from the lowest to the highest conceptions of Divine Truth. And this is, after all, the real object of all Masonic science.

Names of Lodges. The precedency of Lodges does not depend on their names, but on their numbers. The rule declaring that "the precedency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727. The number of the Lodge, therefore, by which its precedency is established, is always to be given by the Grand Lodge.

In England, Lodges do not appear to have received distinctive names before the latter part of the last century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from "No. 1" to "No. 20," inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as *Lodge No.* 6, *at the Rummer Tavern*, in Queen Street; *No.* 84, *at the Black Dog*, in Castle Street; or *No.* 98, *at the Bacchus Tavern*, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Dr. Oliver so feelingly speaks in his *Book of the Lodge*, were duly appreciated; nor, as he admits, that "there were some brethren who displayed an anxiety to have the allowance increased."

In 1766 we read of four Lodges that were erased from the Register, under the similar designations of the *Globe*, Fleet Street; the *Red Cross Inn*, Southwark; *No.* 85, *at the George*, Ironmongers' Lane; and the *Mercers' Arms*, Mercers' Street. To only one of these, it will be perceived, was a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; for in 1793 we hear of the *Shakspeare Lodge*, at Stratford-on-Avon; the *Royal Brunswick*, at Sheffield; and the Lodge of *Apollo*, at Alcester. From that time it became a usage among our English brethren, from which they have never since departed.

But a better taste began to prevail at a much earlier period in Scotland, as well as in the continental and colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old charter granting the office of Hereditary Grand Masters to the Barons of Rosslyn, and whose date cannot be more recent than 1600, we find among the signatures the names of the officers of the *Lodge of Dunfermline* and the *Lodge of St. Andrew's*. Among the names in the list of the Scotch Lodges in 1736 are those of *St. Mary's Chapel, Kilwinning, Aberdeen, etc.* These names were undoubtedly borrowed from localities; but in 1763, while the English Lodges were still content with their numerical arrangement only, we find in Edinburgh such designations as *St. Luke's*, *Saint Giles's*, and *St. David's Lodges.*

The Lodges on the continent, it is true,

at first adopted the English method of borrowing a tavern sign for their appellation; whence we find the *Lodge at the Golden Lion*, in Holland, in 1734, and before that the *Lodge at Hure's Tavern*, in Paris, in 1725. But they soon abandoned this inefficient and inelegant mode of nomenclature; and accordingly, in 1739, a Lodge was organized in Switzerland under the appropriate name of *Stranger's Perfect Union*. Tasteful names, more or less significant, began thenceforth to be adopted by the continental Lodges. Among them we may meet with the *Lodge of the Three Globes*, at Berlin, in 1740; the *Minerva Lodge*, at Leipsic, in 1741; *Absalom Lodge*, at Hamburg, in 1742; *St. George's Lodge*, at the same place, in 1743; the *Lodge of the Crowned Column*, at Brunswick, in 1745; and an abundance of others, all with distinctive names, selected sometimes with much and sometimes with but little taste. But the worst of them was undoubtedly better than the *Lodge at the Goose and Gridiron*, which met in London in 1717.

In America, from the very introduction of Masonry into the continent, significant names were selected for the Lodges; and hence we have, in 1734, *St. John's Lodge*, at Boston; a *Solomon's Lodge*, in 1735, at both Charleston and Savannah; and a *Union Kilwinning*, in 1754, at the former place.

This brief historical digression will serve as an examination of the rules which should govern all founders in the choice of Lodge names. The first and most important rule is that the name of a Lodge should be technically significant; that is, it must allude to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or unmasonic localities should be rejected as unmeaning and inappropriate. Dr. Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or wahpentake, in which the Lodge is situated, or of a navigable river, which confers wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth treasuring in a Mason's mind to be deduced from bestowing such names as *New York*, *Philadelphia*, or *Baltimore*, on a Lodge. The selection of such a name shows but little originality in the chooser; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographical names, the adoption of them is one of the most common faults in American Masonic nomenclature. The examination of a very few Registers, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, are named after towns or counties; of four hundred and thirty-seven Lodges in Indiana, two hundred and fifty-one have names derived from the same source; geographical names are found in one hundred and eighty-one out of four hundred and three Lodges in Ohio, and in twenty out of thirty-eight in Oregon. But, to compensate for this, we have seventy-one Lodges in New Hampshire, and only two local geographical appellations in the list.

There are, however, some geographical names which are admissible, and, indeed, highly appropriate. These are the names of places celebrated in Masonic history. Such titles for Lodges as *Jerusalem*, *Tyre*, *Lebanon*, and *Joppa* are unexceptionable. *Patmos*, which is the name of a Lodge in Maryland, seems, as the long residence of one of the patrons of the Order, to be unobjectionable. So, too, *Bethel*, because it signifies "the house of God;" *Mount Moriah*, the site of the ancient Temple; *Calvary*, the small hill on which the sprig of acacia was found; *Mount Ararat*, where the ark of our father Noah rested; *Ophir*, whence Solomon brought the gold and precious stones with which he adorned the Temple; *Tadmor*, because it was a city built by King Solomon; and *Salem* and *Jebus*, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose "threshing-floor" the Temple was subsequently built, — are all excellent and appropriate names for Lodges. But all Scriptural names are not equally admissible. *Cabul*, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and *Babylon*, because it was the place where "language was confounded and Masonry lost," and the scene of the subsequent captivity of our ancient brethren; *Jericho*, because it was under a curse; and *Misgab* and *Tophet*, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Masonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned *St. John*, *Solomon*, *Hiram*, *King David*, *Adoniram*, *Enoch*, *Archimedes*, and *Pythagoras*. *The Widow's Son Lodge*, of which there are several instances in the United States, is an affecting

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and significant title, which can hardly be too often used.

Recourse is also to be had to the names of modern distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Masonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with *Sussex*, *Moira*, *Frederick*, *Zetland*, and *Robert Burns;* and in this country with *Washington*, *Lafayette*, *Clinton*, *Franklin*, and *Clay*. Care must, however, be taken that no name be selected except of one who was both a Mason and had distinguished himself, either by services to his country, to the world, or to the Order. Oliver says that "the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church." In this country we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakspeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the world-wide Craft. There are, for instance, *Carausius*, the first royal patron of Masonry in England; and *St. Alban*, the first Grand Master; and *Athelstan* and *Prince Edwin*, both active encouragers of the art in the same kingdom. There are *Wykeham*, *Gundulph*, *Giffard*, *Langham*, *Yevele*, (called, in the old records, the King's Freemason,) and *Chicheley*, *Jermyn*, and *Wren*, all illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the unmeaning, and oftentimes crabbed, name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are such names as *Anderson*, *Dunckerley*, *Preston*, *Hutchinson*, *Town*, *Webb*, and a host of others, who, though dead, still live by their writings in our memories.

The virtues and tenets — the inculcation and practice of which constitute an important part of the Masonic system — form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclators. Thus we everywhere find such names as *Charity*, *Concord*, *Equality*, *Faith*, *Fellowship*, *Harmony*, *Hope*, *Humility*, *Mystic Tie*, *Relief*, *Truth*, *Union*, and *Virtue*. Frequently, by a transposition of the word "Lodge" and the distinctive appellation, with the interposition of the preposition "of," a more sonorous and emphatic name is given by our English and European brethren, although the custom is but rarely followed in this country. Thus we have by this method the *Lodge of Regularity*, the *Lodge of Fidelity*, the *Lodge of Industry*, and the *Lodge of Prudent Brethren*, in England; and in France, the *Lodge of Benevolent Friends*, the *Lodge of Perfect Union*, the *Lodge of the Friends of Peace*, and the celebrated *Lodge of the Nine Sisters*.

As the names of illustrious men will sometimes stimulate the members of the Lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the brethren to their practice, lest the inconsistency of their names and their conduct should excite the ridicule of the world.

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as *Level*, *Trowel*, *Rising Star*, *Rising Sun*, *Olive Branch*, *Evergreen*, *Doric*, *Corinthian*, *Delta*, and *Corner-Stone* Lodges. *Acacia* is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but, unfortunately, through gross ignorance, it is often corrupted into *Cassia* — an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious. This principle of euphony has been too little attended to in the selection of even geographical names in this country, where names with impracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of "Srh," Lieber says, "If Homer himself were born on such an island, it could not become immortal, for the best-disposed scholar would be unable to remember the name;" and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must always be avoided in bestowing a name upon a Lodge. The word selected should be soft, vocal — not too long nor too short — and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be rejected as *She-*

boygan and *Oconomowoc* from the registry of Wisconsin, because of the uncouthness of the sound; and *Rough and Ready* and *Indian Diggings* from that of California, on account of the ludicrous associations which these names convey. Again, *Pythagoras* Lodge is preferable to *Pythagorean*, and *Archimedes* is better than *Archimedean*, because the noun is more euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "de gustibus."

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic.

No name of a Lodge should be adopted which is not, in some reputable way, connected with Masonry. Everybody will acknowledge that *Morgan* Lodge would be an anomaly, and that *Cowan* Lodge would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally as objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of *Madison*, *Jefferson*, or *Taylor*, since none of these distinguished men were Masons or patrons of the Craft?

The indiscriminate use of the names of saints unconnected with Masonry is for a similar reason objectionable. Besides our patrons St. John the Baptist and St. John the Evangelist, but three other saints can lay any claims to Masonic honors, and these are St. Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and St. Swithin, who was at the head of the Craft in the reign of Ethelwolf; and St. Benedict, who was the founder of the Masonic fraternity of Bridge Builders. But St. Mark, St. Luke, St. Andrew, all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft.

To the Indian names of Lodges there is a radical objection. It is true that their names are often very euphonious and always significant, for the red men of our continent are tasteful and ingenious in their selection of names — much more so, indeed, than the whites, who borrow from them; but their significance has nothing to do with Masonry. "The Father of the Waters" is a profoundly poetic name in the original Indian tongue, now represented by the word "Mississippi," and beautifully expresses the name of that majestic river, which pursues its long course of three thousand miles from beyond the lakes to the Gulf, receiving in its stately progress all its mighty children to its bosom; but the same name has no significance whatever when applied to a Lodge. *Mississippi*, as the name of a river, has a meaning, and an appropriate one, too; as the name of a Lodge it has none, or a wholly inappropriate one. Such names, therefore, as *Tulahoma*, *Tohepeka*, *Tuscarawas*, or *Keozanqua*, mellifluous as some of them are in sound, should be rejected, because, if they have an appropriate meaning, scarcely any one knows what it is; and it is much more probable that they have no appropriate meaning at all. The Indian names of rivers, mountains, and towns should be preserved, because they are the memorials of the original owners of the soil; but the Indians have no such claims upon Masonry.

There is, in the jurisdiction of New York, a Manhattan Lodge; now it is said that, in the aboriginal language, Manhattan means "the place where we all got drunk," and the island was so called because it was there that the savages first met the white men, and tasted to excess their "fire water." It is not difficult to decide whether a name with such a meaning is appropriate for a Lodge, one of whose cardinal principles is temperance — a principle which I have not the least doubt that the worthy members of Manhattan Lodge duly observe. There is, besides all this, an incongruity in borrowing the appellations of a great religious and scientific association from the language of savage and idolatrous tribes.

The same incongruity forbids the name of the heathen deities. The authors of the "Helvetian Code" condemn the use of such names as the *Apollo*, the *Minerva*, or the *Vesta*, "as being heathen, and furnishing ideas of idolatry and superstition." From this rule should, however, be excepted a few names of Pagan divinities, which have in philosophical language become the symbols of ideas appropriate to the Masonic system. Thus *Hermes*, as the symbol of science, or *Vesta*, as denoting the fire of Masonry, which burns undimmed upon its altars, may be tolerated; but such titles as *Venus* and *Mars*, both of which are to be found in old lists of Russian Lodges, are clearly inadmissible.

These rules and the principles on which they are founded are by no means unimportant. If the old Latin adage be true — "bonum nomen, bonum omen" — if, in every circumstance of life, a good name is found to be more propitious than a bad one, then it is essential that a new Lodge, making choice of a name by which it shall forever thereafter be known, should rather select one that is appropriate, euphonious, and expressive, than one that is unfitting,

uncouth, and meaningless. And it is useful that some rules should be established by which the members may be enabled without difficulty to make this selection. It is not meant to exaggerate the importance of names; but, while it is admitted that a good Lodge with a bad name is better than a bad Lodge with a good one, it is certain that a good Lodge with a good name is better than either.

What has been said of Lodges may with equal propriety be said, *mutatis mutandis*, of Chapters, Councils, and Commanderies.

Namur. A city of Belgium, where the Primitive Scottish Rite was first established; hence sometimes called the Rite of Namur.

Naphtali. The territory of the tribe of Naphtali adjoined, on its western border, to Phœnicia, and there must, therefore, have been frequent and easy communication between the Phœnicians and the Naphtalites, resulting sometimes in intermarriage. This will explain the fact that Hiram the Builder was the son of a widow of Naphtali and a man of Tyre.

Naples. Freemasonry must have been practised in Naples before 1751, for in that year King Charles issued an edict forbidding it in his dominions. The author of *Anti-Saint Nicaise* says that there was a Grand Lodge at Naples, in 1756, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal edict in Sept., 1775. In 1777 this edict was repealed at the instigation of the Queen, and Masonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV. renewed the edict of suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Masons of Naples met only in secret. In 1793, after the French Revolution, many Lodges were openly organized. A Supreme Council of the Scottish Rite was established on the 11th of June, 1809, of which King Joachim was elected Grand Master, and the Grand Orient of Naples on the 24th of the same month. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council according to the Scottish, caused dissensions between the two bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Supreme Council and the Grand Orient, by which the latter took the supervision of the degrees up to the eighteenth, and the former of those from the eighteenth to the thirty-third. In October, 1812, King Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both bodies became extinct in 1815, on the accession of the Bourbons.

Napoleonic Masonry. An Order under this name, called also the French Order of Noachites, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three degrees: 1. Knight; 2. Commander; 3. Grand Elect. The last degree was subdivided into three points: i. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word NAPOLEON, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the island of St. Helena, the Order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted but for a few years.

National Grand Lodge of Germany. The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of "The Grand National Mother Lodge of the Three Globes," by which appellation it is still known.

The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power is now recognized in French Masonry.

Naymus Grecus. The Sloane MS. contains the following passage: "Yt befell that their was a curious Masson that height [was called] Naymus Grecus that had byn at the making of Sallomon's Temple, and he came into France, and there he taught the science of Massonrey to men of France." Who was this "Naymus Grecus"? The writers of these old records of Masonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts: *Namas Grecious* in the Landsdowne, *Naymus Græcus* in the Sloane, *Grecus* alone in the Edinburgh-Kilwinning, and *Maynus Grecus* in the Dowland. Anderson, in the second edition of his Constitutions, (1738,) calls

him *Mimus Grecus*. Now, it would not be an altogether wild conjecture to suppose that some confused idea of Magna Græcia was floating in the minds of these unlettered Masons, especially since the Leland Manuscript records that in Magna Græcia Pythagoras established his school, and then sent Masons into France. Between *Magna Græcia* and *Maynus Grecus* the bridge is a short one, not greater than between Tubal-*cain* and *Wackan*, which we find in a German Middle Age document. The one being the name of a place and the other of a person would be no obstacle to these accommodating record writers; nor must we flinch at the anachronism of placing one of the disciples of Pythagoras at the building of the Solomonic Temple, when we remember that the same writers make Euclid and Abraham contemporaries.

Nazareth. A city of Galilee, in which our Saviour spent his childhood and much of his life, and whence he is often called, in the New Testament, the Nazarene, or Jesus of Nazareth. *Jesus Nazarenus* was a portion of the inscription on the cross. (See *I. N. R. I.*) In the Rose Croix, Nazareth is a significant word, and Jesus is designated as "our Master of Nazareth," to indicate the origin and nature of the new dogmas on which the Order of the Rosy Cross was instituted.

Nebraska. Masonry was introduced into Nebraska in Oct., 1855, by a Charter from the Grand Lodge of Illinois to Nebraska Lodge. Two other Lodges were subsequently chartered by the Grand Lodges of Missouri and Iowa. In Sept., 1857, the Grand Lodge of Nebraska was organized by a convention of delegates from these three Lodges, and R. C. Jordan was elected Grand Master. The Grand Chapter was organized March 19, 1867. The Grand Commandery of Nebraska was instituted at Omaha, December 28, 1871.

Nebuchadnezzar. About 630 years B. C. the empire and city of Babylon were conquered by Nebuchadnezzar, the king of the Chaldeans, a nomadic race, who, descending from their homes in the Caucasian mountains, had overwhelmed the countries of Southern Asia. Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations who fell beneath his victorious arms was Judea, whose king, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar, and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and, after a siege of eighteen months, reduced it. The city was levelled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon. These events are commemorated in the first section of the English and American Royal Arch system.

Nebuzaradan. A captain, or, as we would now call him, a general of Nebuchadnezzar, who commanded the Chaldean army at the siege of Jerusalem, and who executed the orders of his sovereign by the destruction of the city and Temple, and by carrying the inhabitants, except a few husbandmen, as captives to Babylon.

Negro Lodges. The subject of Lodges of colored persons, commonly called "Negro Lodges," was for many years a source of agitation in the United States, not on account, generally, of the color of the members of these Lodgos, but on account of the supposed illegality of their charters. The history of their organization was thoroughly investigated, many years ago, by Bro. Philip S. Tucker, of Vermont, and Charles W. Moore, of Massachusetts, and the result is here given, with the addition of certain facts derived from a statement made by the officers of the Lodge in 1827.

On the 20th of Sept., 1784, a Charter for a Master's Lodge was granted, although not received until 1787, to Prince Hall and others, all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of "African Lodge, No. 429," and was situated in the city of Boston. This Lodge ceased its connection with the Grand Lodge of England for many years, and about the beginning of the present century its registration was stricken from the rolls of that Grand Lodge, its legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, to whom the Charter had been granted, the Lodge, for want of some one to conduct its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years it was revived, but by whom, or under what process of Masonic law, is not stated, and information of the revival given to the Grand Lodge of England, but no reply or recognition was received from that body. After some hesitation as to what would be the proper course to pursue, they came to the conclusion, as they have themselves stated, "that, with what knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by rights to be, free and independent of other Lodges." Ac-

cordingly, on the 18th of June, 1827, they issued a protocol, in which they said: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own." They soon after assumed the name of the "Prince Hall Grand Lodge," and issued charters for the constitution of subordinates, and from it have proceeded all the Lodges of colored persons now existing in the United States.

Admitting even the legality of the English charter of 1784,—which, however, is questionable, as there was already a Masonic authority in Massachusetts upon whose prerogatives of jurisdiction such charter was an invasion,—it cannot be denied that the unrecognized self-revival of 1827, and the subsequent assumption of Grand Lodge powers, were illegal, and rendered both the Prince Hall Grand Lodge and all the Lodges which emanated from it clandestine. And this has been the unanimous opinion of all Masonic jurists in this country.

Neighbor. All the Old Constitutions have the charge that "every Mason shall keep true counsel of Lodge and Chamber," (*Sloane MS.*) This is enlarged in the Andersonian Charges of 1722 thus: "You are not to let your family, friends, and *neighbors* know the concerns of the Lodge." However loquacious a Mason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Masonry.

Nekam. נקם. But properly, according to the Masoretic pointing, NAKAM. A Hebrew word signifying *Vengeance*, and a significant word in the high degrees. See *Vengeance*.

Nekamah. נקמה. Hebrew, signifying *Vengeance*, and, like *Nakam*, a significant word in the high degrees.

Nembroth. A corruption of Nimrod, frequently used in the Old Records.

Neophyte. Greek, *νέοφυτος*, *newly planted*. In the primitive church, it signified one who had recently abandoned Judaism or Paganism and embraced Christianity; and in the Roman Church those recently admitted into its communion are still so called. Hence it has also been applied to the young disciple of any art or science. Thus Ben Jonson calls a young actor, at his first entrance "on the boards," a *neophyte player*. In Freemasonry the newly initiated and uninstructed candidate is sometimes so designated.

Neoplatonism. A philosophical school, founded at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo, Judæus, Plotinus, Porphyry, Jamblichus, Proclus, and Julian the Apostate. Much of the symbolic teaching of the higher degrees of Masonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo Judæus.

Ne plus ultra. Latin. *Nothing more beyond.* The motto adopted for the degree of Kadosh by its founders, when it was supposed to be the summit of Masonry, beyond which there was nothing more to be sought. And, although higher degrees have been since added, the motto is still retained.

Netherlands. Speculative Masonry was first introduced in the Netherlands by the opening at the Hague, in 1731, of an occasional Lodge under a Deputation granted by Lord Lovel, G. M. of England, of which Dr. Desaguliers was Master, for the purpose of conferring the first and second degrees on the Duke of Lorraine, afterwards the Emperor Francis I. He received the third degree subsequently in England. But it was not until September 30th, 1734, that a regular Lodge was opened by Brother Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Masonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England, John Cornelius Rademaker, being appointed Provincial Grand Master, and several daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an edict issued Nov. 30th, 1735. The Roman clergy actively persecuted the Masons, which seems to have produced a reaction, for in 1737 the magistrates repealed the edict of suppression, and forbade the clergy from any interference with the Order, after which Masonry flourished in the United Provinces. The Masonic innovations and controversies that had affected the rest of the continent never successfully obtruded on the Dutch Masons, who practised with great fidelity the simple rite of the Grand Lodge of England, although an attempt had been made in 1757 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three symbolic degrees, and referred the four high degrees of the French Rite to a Grand Chapter. In 1816, Prince Frederick attempted a reform in the degrees, which was, however, only partially successful. The Grand Lodge of the Netherlands, whose Orient is at the Hague, tolerates the high degrees without actually recognizing them. Most of the Lodges confine themselves to the symbolic degrees

of St. John's Masonry, while a few practise the reformed system of Prince Frederick.

Net-Work. One of the decorations of the pillars at the porch of the Temple. See *Pillars of the Porch.*

Nevada. Nevada was originally a part of California, and when separated from it in 1865, there were eight Lodges in it working under Charters from the Grand Lodge of California. These Lodges in that year held a convention at Virginia, and organized the Grand Lodge of Nevada.

Ne Varietur. Latin. *Lest it should be changed.* These words refer to the Masonic usage of requiring a brother, when he receives a certificate from a Lodge, to affix his name, in his own handwriting, in the margin, as a precautionary measure, which enables distant brethren, by a comparison of the handwriting, to recognize the true and original owner of the certificate, and to detect any impostor who may surreptitiously have obtained one.

New Brunswick. Freemasonry was introduced into this province about the middle of the last century by both the Grand Lodges of Scotland and England, and afterwards by that of Ireland. The former two bodies appointed, at a later period, Provincial Grand Masters, and in 1844 the Provincial Grand Lodge of Nova Scotia and New Brunswick was organized on the registry of Scotland. The province of New Brunswick becoming an independent portion of the Dominion of Canada, a Grand Lodge was established in September, 1867, by a majority of the Lodges of the territory, and B. Lester Peters was elected Grand Master. Capitular, Cryptic, and Templar Masonry each have bodies in the province.

New Hampshire. Freemasonry was introduced into New Hampshire in June, 1734, by the constitution of St. John's Lodge at Portsmouth, under a Charter from the Grand Lodge of Massachusetts. Several other Lodges were subsequently constituted by the same authority. In 1789 a convention of these Lodges was held at Dartmouth, and the Grand Lodge of New Hampshire organized, and John Sullivan, the President of the State, was elected Grand Master. A Grand Chapter was organized in 1819, and a Grand Commandery in 1860.

New Jersey. We do not know at what precise period Freemasonry was introduced into New Jersey. Preston says that in 1729, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. I have not been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that province, but presume that he did. On Dec. 18, 1786, a convention was held at New Brunswick, and a Grand Lodge organized, the Hon. David Brearley, Chief Justice of the State, being elected Grand Master. The Grand Chapter was organized at Burlington, Dec. 30, 1856; the Grand Council, Nov. 26, 1860; and the Grand Commandery, Feb. 14, 1860.

New York. If we exclude the Deputation of David Coxe for New Jersey, which included New York and several other provinces, the first Deputation for New York was that granted in 1737, during the Grand Mastership of the Earl of Darnley, to Richard Riggs as Provincial Grand Master; but there is no record of his having established any Lodges. In 1747 another Deputation was issued, during the Grand Mastership of Lord Byron, to Francis Goulet. In 1753, Lord Carysfort being Grand Master of England, a Deputation was issued to George Harrison. As Provincial Grand Master, he organized several Lodges. In 1760, Sir John Johnson was appointed Provincial Grand Master, and he held the office until the commencement of the Revolutionary War. During that war most, if not all, of the Lodges suspended labor. On Sept. 5, 1781, a Warrant was obtained from the Athol Grand Lodge, and a Provincial Grand Lodge was opened in the city of New York. After the close of the war, this body abandoned its provincial character, and assumed the title of the "Grand Lodge of Free and Accepted Masons of the State of New York," and under that title it continues to exist. Dissensions and schisms have, from time to time, arisen, but for many years past there has been uninterrupted harmony and union. The Grand Chapter was organized March 4, 1798; the Grand Council of Royal and Select Masters in 1807; and the Grand Commandery, June 18, 1814. The Scottish Rite was first legally introduced as a governing body in 1813, by the formation, in the city of New York, of a Supreme Council for the Northern Jurisdiction by the Mother Council at Charleston. A Lodge of Perfection had, however, long before existed at Albany.

Nicolai, Christoph Friedrich. Christopher Frederick Nicolai, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savans of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of, and an industrious contributor to,

two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Lessing, whose works he edited, and of the illustrious Mendelssohn.

In 1782–3, he published a work with the following title: *Versuch über die Besschuldigungen welche dem Tempelherrnorden gemacht worden und über dessen Geheimniss; nebst einem Anhange über das Enstehen der Freimaurergesellschaft;* i. e., "An Essay on the accusations made against the Order of Knights Templars and their mystery; with an Appendix on the origin of the Fraternity of Freemasons." In this work Nicolai advanced his peculiar theory on the origin of Freemasonry, which is substantially as follows:

Lord Bacon, taking certain hints from the writings of Andreä, the founder of Rosicrucianism and his English disciple, Fludd, on the subject of the regeneration of the world, proposed to accomplish the same object, but by a different and entirely opposite method. For, whereas, they explained everything esoterically, Bacon's plan was to abolish all distinction between the esoteric and the exoteric, and to demonstrate everything by proofs from nature. This idea he first promulgated in his *Instauratio Magna*, but afterwards more fully developed in his *New Atlantis*. In this latter work, he introduced his beautiful apologue, abounding in Masonic ideas, in which he described the unknown island of Bensalem, where a king had built a large edifice, called after himself, Solomon's House. Charles I., it is said, had been much attracted by this idea, and had intended to found something of the kind upon the plan of Solomon's Temple, but the occurrence of the civil war prevented the execution of the project.

The idea lay for some time dormant, but was subsequently revived, in 1646, by Wallis, Wilkins, and several other learned men, who established the Royal Society for the purpose of carrying out Bacon's plan of communicating to the world scientific and philosophical truths. About the same time another society was formed by other learned men, who sought to arrive at truth by the investigations of alchemy and astrology. To this society such men as Ashmole and Lily were attached, and they resolved to construct a House of Solomon in the island of Bensalem, where they might communicate their instructions by means of secret symbols. To cover their mysterious designs, they got themselves admitted into the Mason's Company, and held their meetings at Masons' Hall, in Masons' Alley, Basinghall Street. As freemen of London, they took the name of Freemasons, and naturally adopted the Masonic implements as symbols. Although this association, like the Royal Society, sought, but by a different method, to inculcate the principles of natural science and philosophy, it subsequently took a political direction. Most of its members were strongly opposed to the puritanism of the dominant party and were in favor of the royal cause, and hence their meetings, ostensibly held for the purpose of scientific investigation, were really used to conceal their secret political efforts to restore the exiled house of Stuart. From this society, which subsequently underwent a decadence, sprang out the revival in 1717, which culminated in the establishment of the Grand Lodge of England.

Such was the theory of Nicolai. Few will be found at the present day to concur in all his views, yet none can refuse to award to him the praise of independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

Night. Lodges, all over the world, meet, except on special occasions, at night. In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their evident derivation from a common origin. Justin says that at Eleusis, Triptolemus invented the art of sowing corn, and that, in honor of this invention, the nights were consecrated to initiation. The application is, however, rather abstruse.

In the *Bacchæ* of Euripides, that author introduces the god Bacchus, the supposed inventor of the Dionysian mysteries, as replying to the question of King Pentheus in the following words:

ΠΕΝ. Τά δ'ἱερά νύκτωρ, ἢ μεθ' ἡμέραν τελεις;
ΔΟΙ. Νύκτωρ τα πολλά σεμνότητ' ἔχει σκοτος.
Eurip. Bacch. Act II., l. 485.

"*Pentheus.*—By night or day, these sacred rites perform'st thou?
Bacchus.—Mostly by night, for venerable is darkness;"

and in all the other mysteries the same reason was assigned for nocturnal celebrations, since night and darkness have something solemn and august in them which is disposed to fill the mind with sacred awe. And hence black, as an emblem of darkness and night, was considered as the color appropriate to the mysteries.

In the mysteries of Hindustan, the candidate for initiation, having been duly prepared by previous purifications, was led at

the dead of night to the gloomy cavern, in which the mystic rites were performed.

The same period of darkness was adopted for the celebration of the mysteries of Mithras, in Persia. Among the Druids of Britain and Gaul, the principal annual initiation commenced at "low twelve," or midnight of the eve of May-day. In short, it is indisputable that the initiations in all the Ancient Mysteries were nocturnal in their character.

The reason given by the ancients for this selection of night as the time for initiation, is equally applicable to the system of Freemasonry. "Darkness," says Oliver, "was an emblem of death, and death was a prelude to resurrection. It will be at once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions."

Death and the resurrection were the doctrines taught in the Ancient Mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry; and as the Master Mason, to use the language of Hutchinson, "represents a man saved from the grave of iniquity and raised to the faith of salvation," darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession.

Nile. There is a tradition in the old Masonic Records that the inundations of the river Nile, in Egypt, continually destroying the perishable landmarks by which one man could distinguish his possessions from those of another, Euclid instructed the people in the art of geometry, by which they might measure their lands; and then taught them to bound them with walls and ditches, so that after an inundation each man could identify his own boundaries.

The tradition is given in the Cooke MS. thus: "Euclyde was one of the first founders of Geometry, and he gave hit name, for in his tyme there was a water in that lond of Egypt that is called Nilo, and hit flowid so ferre into the londe that men myght not dwelle therein. Then this worthi clerke Enclide taught hem to make grete wallys and diches to holde owt the watyr, and he by Gemetria mesured the londe and departyd hit in divers partys, and made every man to close his owne parte with walles and diches." This legend of the origin of the art of geometry was borrowed by the old Operative Masons from the *Origines* of St. Isidore of Seville, where a similar story is told.

Nil nisi clavis. Latin. *Nothing but the key is wanting.* A motto or device often attached to the double triangle of Royal Arch Masonry. It is inscribed on the Royal Arch badge or jewel of the Grand Chapter of Scotland, the other devices being a double triangle and a triple tau.

Nimrod. The legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders of Masonry. Thus in the York Manuscript we read: "At ye makeing of ye Toure of Babell there was Masonrie first much esteemed of, and the King of Babilon y^t^ was called Nimrod was A mason himselfe and loved well Masons." And the Cooke Manuscript thus repeats the story: "And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well." The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

Nine. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelop given to matter. Every material extension, every circular line, has for its representative sign the number nine among the Pythagoreans, who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter, which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to 9, that is to say, $3+6+0=9$. Nevertheless, the ancients regarded this number with a sort of terror: they considered it a bad presage; as the

symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of 9 multiplied by itself, and the addition whereof, 8+1, again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a divine spirit, the figure of the number 9 symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Kabbalists, the cipher 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The Ennead, signifying an aggregate of nine things or persons, is the first square of unequal numbers.

Every one is aware of the singular properties of the number 9, which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.

9, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1 . 2 . 3 . 4 . 5 . 6 . 7 . 8 . 9 . 10
9 . 18 . 27 . 36 . 45 . 54 . 63 . 72 . 81 . 90

The first line of figures gives the regular series, from 1 to 10.

The second reproduces this line doubly; first ascending from the first figure of 18, and then returning from the second figure of 81.

In Freemasonry, 9 derives its value from its being the product of 3 multiplied into itself, and consequently in Masonic language the number 9 is always denoted by the expression 3 times 3. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the higher degrees.

Nineveh. The capital of the ancient kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence of its buildings were familiar to the Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mithraic worship. In the mythical relations of the Old Constitutions, which make up the legend of the Craft, it is spoken of as the ancient birthplace of Masonry, where Nimrod, who was its builder, and "was a Mason and loved well the Craft," employed 60,000 Masons to build it, and gave them a charge "that they should be true," and this, says the Harleian Manuscript, was the first time that any Mason had any charge of Craft.

Nisan. נִיסָן. The seventh month of the Hebrew civil year, and corresponding to the months of March and April, commencing with the new moon of the former.

Noachidæ. The descendants of Noah. A term applied to Freemasons on the theory, derived from the "legend of the Craft," that Noah was the father and founder of the Masonic system of theology. And hence the Freemasons claim to be his descendants, because in times past they preserved the pure principles of his religion amid the corruptions of surrounding faiths.

Dr. Anderson first used the word in this sense in the second edition of the Book of Constitutions: "A Mason is obliged by his tenure to observe the moral law as a true Noachida." But he was not the inventor of the term, which, as indicating a Mason, was derived by Anderson, most probably, from the Chevalier Ramsay.

Noachite, or Prussian Knight. (*Noachite ou Chevalier Prussien.*) 1. The twenty-first degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this degree is a very singular one. It is totally unconnected with the series of Masonic degrees which are founded upon the Temple of Solomon, and is traced to the tower of Babel. Hence the Prussian Knights call themselves Noachites, or Disciples of Noah, while they designate all other Masons as Hiramites, or Disciples of Hiram. The early French rituals state that the degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count St. Gelaire, Inspector General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the degree must be attributed to the year above named. The destruction of the tower of Babel constitutes the legend of the degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge room, and that the meetings shall be held on the night of the full moon of each month.

The degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Scottish Rite. But it is misplaced in any series of degrees supposed to emanate from the Solomonic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme

Council for the Southern Jurisdiction has abandoned the original ritual and made the degree a representation of the Vehmgericht or Westphalian Franc Judges. But this by no means relieves the degree of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for high degrees which prevailed in France in the middle of the last century.

In the modern ritual the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traversed by an arrow. In the original ritual there is a coat of arms belonging to the degree, which is thus emblazoned: Party per fess; in chief, *azure*, semé of stars, *or* a full moon, *argent;* in base, *sable*, an equilateral triangle, having an arrow suspended from its upper point, barb downwards, *or*.

The legend of the degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: "In trenching the rubbish of the salt-mines of Prussia was found in A. D. 553, at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble."

This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. Long dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility.

2. The degree was also adopted into the Rite of Mizraim, where it is the thirty-fifth.

Noachites. The same as *Noachidæ*, which see.

Noachite, Sovereign. (*Noachite Souverain.*) A degree contained in the nomenclature of Fustier.

Noah. In all the old Masonic manuscript Constitutions that are extant, Noah and the flood play an important part of the "Legend of the Craft." Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry. And this connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called, "Noachidæ," or the descendants of Noah, a term first applied by Anderson, and very frequently used at the present day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Dr. Oliver, it is true, accepted them all with a child-like faith; but it is not likely that the sceptical inquirers of the present day will attribute to them any character of authenticity. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbolic.

The "Legend of the Craft" tells us that the three sons of Lamech and his daughter, Naamah, "did know that God would take vengeance for sin, either by fire or water; wherefore they wrote these sciences which they had found in two pillars of stone, that they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the stone of foundation in the bosom of Mount Moriah, and of erecting the two pillars above it.

The first Masonic myth referring to Noah that presents itself is one which tells us that, while he was piously engaged in the task of exhorting his contemporaries to repentance, his attention had often been directed to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and, on pursuing his inquiries, discovered the stone of foundation, although he was unable to comprehend the mystical characters there deposited. Leaving these, therefore, where he had found them, he simply took away the stone of foundation on which they had been deposited, and placed it in the ark as a convenient altar.

Another myth, preserved in one of the ineffable degrees, informs us that the ark

was built of cedars which grew upon Mount Lebanon, and that Noah employed the Sidonians to cut them down, under the superintendence of Japheth. The successors of these Sidonians, in after times, according to the same tradition, were employed by King Solomon to fell and prepare cedars on the same mountain for his stupendous Temple.

The record of Genesis lays the foundation for another series of symbolic myths connected with the dove, which has thus been introduced into Masonry.

After forty days, when Noah opened the window of the ark that he might learn if the waters had subsided, he despatched a raven, which, returning, gave him no satisfactory information. He then sent forth a dove three several times, at an interval of seven days between each excursion. The first time, the dove, finding no resting-place, quickly returned; the second time she came back in the evening, bringing in her mouth an olive-leaf, which showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more.

In the Arkite rites, which arose after the dispersion of Babel, the dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew is *ionah*, was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortune, it became the bird of Venus. Modern Masons have commemorated the messenger of Noah in the honorary degree of "Ark and Dove," which is sometimes conferred on Royal Arch Masons.

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1657, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the patriarch was enclosed in the ark. This was not unobserved by the descendants of Noah, and hence, in consequence of Enoch's life of 365 days, and Noah's residence in the ark for the same apparently mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the patriarchs who were saved from the deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the deluge, must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants. Nor would they have been unmindful of the proper reverence due to that sacred vessel —sacred in their eyes— which had preserved their great progenitor from the fury of the waters. "They would long cherish," says Alwood, (*Lit. Antiq. of Greece*, p. 182,) "the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their preservation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan." So pious a feeling would exist, and be circumscribed within its proper limits of reverential gratitude, while the legends of the deluge continued to be preserved in their purity, and while the divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the true teachings of Enoch and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshipped under different names in different countries, and the ark was transformed into the temple of the Deity. Hence arose those peculiar systems of initiations which, known under the name of the "Arkite rites," formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

It was in the six hundredth year of his age, that Noah, with his family, was released from the ark. Grateful for his preservation, he erected an altar and prepared a sacrifice of thank-offerings to the Deity. A Masonic tradition says, that for this purpose he made use of that stone of foundation which he had discovered in the subterranean vault of Enoch, and which he had carried with him into the ark. It was at this time that God made his covenant with Noah, and promised him that the earth should never again be destroyed by a flood. Here, too, he received those commandments for the government of himself and his posterity which have been called "the seven precepts of the Noachidæ."

It is to be supposed that Noah and his immediate descendants continued to live for many years in the neighborhood of the mountain upon which the ark had been thrown by the subsidence of the waters.

There is indeed no evidence that the patriarch ever removed from it. In the nine hundred and fiftieth year of his age he died, and, according to the tradition of the Orientalists, was buried in the land of Mesopotamia. During that period of his life which was subsequent to the deluge, he continued to instruct his children in the great truths of religion. Hence, Masons are sometimes called Noachidæ, or the sons of Noah, to designate them, in a peculiar manner, as the preservers of the sacred deposit of Masonic truth bequeathed to them by their great ancestor; and circumstances intimately connected with the transactions of the immediate descendants of the patriarch are recorded in a degree which has been adopted by the Ancient and Accepted Scottish Rite under the name of "Patriarch Noachite."

The primitive teachings of the patriarch, which were simple but comprehensive, continued to be preserved in the line of the patriarchs and the prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer. After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and "travelling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower. This act seems to have been displeasing to God, for in consequence of it, he confounded their language, so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwelling-places. With the loss of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite rites, or the worship of Noah and the Ark, Sabaism, or the adoration of the stars, and other superstitious observances, in all of which, however, the priesthood, by their mysteries or initiations into a kind of Spurious Freemasonry, preserved, among a multitude of errors, some faint allusions to the truth, and retained just so much light as to make their "darkness visible."

Such are the Noachic traditions of Masonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

Noah, Precepts of. The precepts of the patriarch Noah, which were preserved as the Constitutions of our ancient brethren, are seven in number, and are as follows:

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

The "proselytes of the gate," as the Jews termed those who lived among them without undergoing circumcision or observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says that the first six of these precepts were given originally by God to Adam, and the seventh afterwards to Noah. These precepts were designed to be obligatory on all the Noachidæ, or descendants of Noah, and consequently, from the time of Moses, the Jews would not suffer a stranger to live among them unless he observed these precepts, and never gave quarter in battle to an enemy who was ignorant of them.

Noffodei. The name of this person is differently spelled by different writers. Villani, and after him Burnes, call him *Noffo Dei*, Reghellini *Neffodei*, and Addison *Nosso de Florentin;* but the more usual spelling is *Noffodei.* He and Squin de Flexian were the first to make those false accusations against the Knights Templars which led to the downfall of the Order. Naffodei, who was a Florentine, is asserted by some writers to have been an apostate Templar, who had been condemned by the Preceptor and Chapter of France to perpetual imprisonment for impiety and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prevost of Paris for his crimes. For a history of his treachery to the Templars, see *Squin de Flexian.*

Nomenclature. There are several Masonic works, printed or in manuscript, which contain lists of the names of degrees in Masonry. Such a list is called by the French writers a nomenclature. The most important of these nomenclatures are those of Peuvret, Fustier, Pyron, and Lemanceau. Ragon has a nomenclature of degrees in his *Tuileur Générale.* And Thory has an exhaustive and descriptive one in his *Acta Latomorum.* Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty degrees in his *Historical Landmarks.*

Nomination. It is the custom in some Grand Lodges and Lodges to nominate candidates for election to office, and in

others this custom is not adopted. But the practice of nomination has the sanction of ancient usage. Thus the records of the Grand Lodge of England, under date of June 24, 1717, tell us that "before dinner the oldest Master Mason . . . in the chair *proposed a list of candidates*, and the brethren, by a majority of hands, elected Mr. Anthony Sayre, Gent., Grand Master of Masons." And the present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practice; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

Non-Affiliation. The state of being unconnected by membership with a Lodge. See *Unaffiliated Masons*.

Nonesynches. In the Old Constitutions known as the Dowland MS. is found the following passage: "St. Albann loved well Masons and cherished them much. And he made their paie right good, ... for he gave them ijs. a weeke, and iijd. to their nonesynches." This word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is *cheer*, which has the same meaning. The old English word from which we get our *luncheon* is *noonshun*, which is defined to be the refreshment taken at *noon*, when laborers desist from work to *shun* the heat. Of this *nonesynches* is a corrupt form. St. Alban gave his Masons two shillings a week, and three pence for their *noonshuns* or food.

Non nobis. It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templars shall be "Non nobis Domine! non nobis, sed nomini tuo da Gloriam." That is, *Not unto us, O Lord! not unto us, but unto Thy name give Glory.* It is the commencement of the 115th Psalm, which is sung in the Christian Church on occasions of thanksgiving. It was the ancient Templar's shout of victory.

Non-resident. The members of a Lodge who do not reside in the locality of a Lodge, but live at a great distance from it in another State, or, perhaps, country, but still continue members of it, and contribute to its support by the payment of Lodge dues, are called "non-resident members." Many Lodges, in view of the fact that such members enjoy none of the local privileges of their Lodges, require from them a less amount of annual arrears than they do from their resident members.

Noorthouck, John. The editor of the fifth, and by far the best, edition of the Book of Constitutions, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London in 1745. Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, Wm. Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker, and a corrector of the press. He was, besides his edition of the Book of Constitutions, the writer of a *History of London*, 4to, published in 1775, and a *Historical and Classical Dictionary*, 2 vols., 8vo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled, *The Man after God's own Heart.* In 1852, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Noorthouck." He calls this "a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." I think it never has been. Noorthouck died in 1816, aged 70 years.

North. The north is Masonically called a place of darkness. The sun in his progress through the ecliptic never reaches farther than 23° 28′ north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early rituals of the last century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his vivific heat, and to clothe the earth in the darkness of long nights and the dreariness of winter.

North Carolina. The early history of Masonry in no State is more uncertain than in that of North Carolina, in consequence of the carelessness of the authorities who have attempted to write its early annals. Thus, Robert Williams, the Grand Secretary, in a letter written to the Grand Lodge of Kentucky in 1808, said that "the Grand Lodge of North Carolina was constituted by Charter issued from the Grand Lodge of Scotland in the year 1761, signed

by Henry Somerset, Duke of Beaufort . . . as Grand Master; and attested by George John Spencer, Earl of Spencer . . . as Grand Secretary." Now this statement contains on its face the evidences of flagrant error. 1. The Duke of Beaufort never was Grand Master of Scotland. 2. The Grand Master of Scotland in 1761 was the Earl of Elgin. 3. The Earl of Spencer never was Grand Secretary either of England or Scotland, but Samuel Spencer was Grand Secretary of the Grand Lodge of England from 1757 to 1767, and died in 1768. 4. The Duke of Beaufort was not Grand Master of England in 1761, but held that office from 1767 to 1771. There is no mention in the printed records of the Grand Lodge of England of a Charter at any time granted for a Provincial Grand Lodge in North Carolina. But in two lists of Lodges chartered by that body, I find that on August 21st, 1767, a Warrant was granted for the establishment of "Royal White Hart Lodge," at Halifax in North Carolina. I am inclined to believe that this is the true date of the introduction of Masonry into that State. A record in the transactions of the St. John's Grand Lodge of Massachusetts says that on October 2d, 1767, that body granted a deputation to Thomas Cooper, Master of Pitt County Lodge, as Deputy Grand Master of the province; but there is no evidence that he ever exercised the prerogatives of the office. Judge Martin, in a discourse delivered on June 24th, 1789, says that Joseph Montford was appointed, towards the year 1769, as Provincial Grand Master by the Duke of Beaufort, and that in 1771 he constituted St. John's Lodge at Newbern. This was probably the true date of the Provincial Grand Lodge of North Carolina, for in 1787 we find nine Lodges in the territory, five of which, at least, had the provincial numbers 2, 3, 4, 5, and 8, while the Royal Hart Lodge retained its number on the English Register as 403, a number which agrees with that of the English lists in my possession. On December 9th, 1787, a convention of Lodges met at Tarborough and organized the "Grand Lodge of the State of North Carolina," electing Hon. Samuel Johnston Grand Master.

There was a Grand Chapter in North Carolina at an early period in the present century, which ceased to exist about the year 1827; but Royal Arch Masonry was cultivated by four Chapters instituted by the General Grand Chapter. On June 28, 1847, the Grand Chapter was reorganized.

The Grand Council was organized in June, 1860, by Councils which had been established by the author of this work, under the authority of the Supreme Council of the Ancient and Accepted Scottish Rite.

North-east Corner. In the "Institutes of Menu," the sacred book of the Brahmans, it is said: "If any one has an incurable disease, let him advance in a straight path towards the invincible *north-east* point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the supreme."

It is at the same north-east point that those first instructions begin in Masonry which enable the true Mason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, "his soul becomes united with the supreme."

In the important ceremony which refers to the north-east corner of the Lodge, the candidate becomes as one who is, to all outward appearance, *a perfect and upright man and Mason*, the representative of a spiritual corner-stone, on which he is to erect his future moral and Masonic edifice.

This symbolic reference of the corner-stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "well-tried, true, and trusty" corner-stone. The squareness of its surface, emblematic of morality — its cubical form, emblematic of firmness and stability of character — and the peculiar finish and fineness of the material, emblematic of virtue and holiness — show that the ceremony of the north-east corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

Notuma. A significant word in some of the high degrees of the Templar system. It is the anagram of AUMONT, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of De Molay.

Nova Scotia. Freemasonry was introduced into Nova Scotia, at the middle of the last century, by the constitution of a Lodge at Halifax, in 1749, under the registry of England. For the next hundred years, Lodges were instituted and Provincial Masters appointed by England and Scotland, and Lodges alone without superior provincial authority by Ireland. In June, 1866, an independent Grand Lodge was instituted and recognized by most of the Masonic powers of the United States. But as none of the Lodges holding Warrants from the Grand Lodge of Scotland

would recognize it, a subsequent and more satisfactory arrangement took place, and June 24, 1869, a Grand Lodge was organized by the union of all the subordinate Lodges, and Alexander Keith was elected Grand Master.

Novice. 1. The second degree of the Illuminati of Bavaria. 2. The fifth degree of the Rite of Strict Observance.

Novice Maçonne. That is to say, a female Mason who is a Novice. It is the first degree of the Moral Order of the Dames of Mount Tabor.

Novice, Mythological. (*Novice Mythologique.*) The first degree of the Historical Order of the Dames of Mount Tabor.

Novice, Scottish. (*Novice Ecossaise.*) The first degree of initiation in the Order of Mount Tabor.

Numbers. The symbolism which is derived from numbers was common to the Pythagoreans, the Kabbalists, the Gnostics, and all mystical associations. Of all superstitions, it is the oldest and the most generally diffused. Allusions are to be found to it in all systems of religion; the Jewish Scriptures, for instance, abound in it, and the Christian show a share of its influence. It is not, therefore, surprising that the most predominant of all symbolism in Freemasonry is that of numbers.

The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of Pythagoras. Yet it was not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblichus tells us (*Vit. Pyth.*, c. 28,) that Pythagoras himself admitted that he had received the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of divine beings, of the gods and of demons. From the disciples of Pythagoras we learn (for he himself taught only orally, and left no writings,) that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible one. They are the primary causes upon which the whole system of the universe rests; and he who knows these numbers knows at the same time the laws through which nature exists. The Pythagoreans, said Aristotle, (*Metaph.*, xii. 8,) make all things proceed from numbers. Dacier, (*Vie de Pyth.*,) it is true, denies that this was the doctrine of Pythagoras, and contends that it was only a corruption of his disciples. It is an immaterial point. We know that the symbolism of numbers was the basis of what is called the Pythagorean philosophy. But it would be wrong to suppose that from it the Masons derived their system, since the two are in some points antagonistic; the Masons, for instance, revere the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with detestation. In the system of the Pythagoreans, ten was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. Four is not, in Masonry, a number of much representative importance; but it was sacredly revered by the Pythagoreans as the tetractys, or figure derived from the Jewish Tetragrammaton, by which they swore.

Plato also indulged in a theory of symbolic numbers, and calls him happy who understands spiritual numbers and perceives their mighty influences. Numbers, according to him, are the cause of universal harmony, and of the production of all things. The Neoplatonists extended and developed this theory, and from them it passed over to the Gnostics; from them probably to the Rosicrucians, to the Hermetic philosophers, and to the Freemasons.

Cornelius Agrippa has descanted at great length, in his *Occult Philosophy*, on the subject of numbers. "That there lies," he says, "wonderful efficacy and virtue in numbers, as well for good as for evil, not only the most eminent philosophers teach, but also the Catholic Doctors." And he quotes St. Hilary as saying that the seventy Elders brought the Psalms into order by the efficacy of numbers.

Of the prevalence of what are called representative numbers in the Old and New Testament, there is abundant evidence. "However we may explain it," says Dr. Mahan, (*Palmoni*, p. 67,) "certain numerals in the Scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the other. This is more or less admitted with regard to the numbers *Seven*, *Twelve*, *Forty*, *Seventy*, and it may be a few more. The Fathers were disposed to admit it with regard to many others, *and to see in it the marks of a supernatural design.*"

Among the Greeks and the Romans there was a superstitious veneration for certain numbers. The same practice is found among all the Eastern nations; it entered more or less into all the ancient systems of philosophy; constituted a part of all the old religions; was accepted to a great extent by the early Christian Fathers; constituted an important part of the Kabbala; was adopted by the Gnostics, the Rosicrucians, and all

the mystical societies of the Middle Ages; and finally has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers, all of which are odd, is founded not on the belief of any magical virtue, but because they are assumed to be the types or representatives of certain ideas. That is to say, a number is in Masonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought the Pythagoreans and others, but because it has concealed within some allusion to a sacred object or holy thought, which it symbolizes. The number *three*, for instance, like the *triangle*, is a symbol; the number *nine*, like the *triple triangle*, another. The Masonic doctrine of sacred numbers must not, therefore, be confounded with the doctrine of numbers which prevailed in other systems.

The most important symbolic or sacred numbers in Masonry are *three*, *five*, *seven*, *nine*, *twenty-seven*, and *eighty-one*. Their interpretation will be found under their respective titles.

Numeration by Letters. There is a Kabbalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is deduced from the numerical value of the words of which it is composed, each letter of the alphabet being equivalent to a number. Thus in Hebrew the name of God, יה, JAH, is equivalent to 15, because י = 10 and ה = 5, and 15 thus becomes a sacred number. In Greek, the Kabbalistic word Abraxas, or *αβραξας*, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, $\alpha = 1$, $\beta = 2$, $\rho = 100$, $\alpha = 1$, $\xi = 60$, $\alpha = 1$, and $\varsigma = 200$. To facilitate these Kabbalistic operations, which are sometimes used in the high and especially the hermetical Masonry, the numerical value of the Hebrew and Greek letters is here given.

Hebrew.		Greek.	
א	1	A, α	1
ב	2	B, β	2
ג	3	Γ, γ	3
ד	4	Δ, δ	4
ה	5	E, ε	5
ו	6	Z, ζ	6
ז	7	H, η	8
ח	8	Θ, θ	9
ט	9	I, ι	10
י	10	K, κ	20
כ	20	Λ, λ	30
ל	30	M, μ	40
מ ם	40	N, ν	50
נ	50	Ξ, ξ	60
ס	60	O, ο	70
ע	70	Π, π	80
פ	80	P, ρ	100
צ	90	Σ, σ, ς,	200
ק	100	T, τ	300
ר	200	Υ, υ	400
ש	300	Φ, φ	500
ת	400	X, χ	600
		Ψ, ψ	700
		Ω, ω	800

Nursery. The first of the three classes into which Weishaupt divided his Order of Illuminati, comprising three degrees. See *Illuminati*.

O.

Oath. In the year 1738, Clement XII., at that time Pope of Rome, issued a bull of excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the Institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments.

This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal see. We shall find it existing in a sect which we should suppose, of all others, the least likely to follow in the footsteps of a Roman pontiff. In 1757, the Associate Synod of Seceders of Scotland adopted an act, concerning what they called "the Mason oath," in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal and incapable of admission to sealing ordinances," or, as Pope Clement expressed it, be "ipso facto excommunicated."

In the preamble to the act, the Synod

assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are: "That there were very strong presumptions, that, among Masons, an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things, which they swear to keep secret, be revealed to them; and that they pretend to take some of these secrets from the Bible; besides other things which are ground of scruple in the manner of swearing the said oath."

These have, from that day to this, constituted the sum and substance of the objections to the obligation of Masonic secrecy, and, for the purpose of brief examination, they may be classed under the following heads:

First. It is an oath.

Secondly. It is administered before the secrets are communicated.

Thirdly. It is accompanied by certain superstitious ceremonies.

Fourthly. It is attended by a penalty.

Fifthly. It is considered, by Masons, as paramount to the obligations of the laws of the land.

In replying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversaries in relation to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral.

First. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any divine or human law. Indeed, the infirmity of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion of sinfulness. Where the time, and place, and circumstances are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

Secondly. The objection that the oath is administered before the secrets are made known, is sufficiently absurd to provoke a smile. The purposes of such an oath would be completely frustrated, by revealing the thing to be concealed before the promise of concealment was made. In that case, it would be optional with the candidate to give the obligation, or to withhold it, as best suited his inclinations. If it be conceded that the exaction of a solemn promise of secrecy is not, in itself, improper, then certainly the time of exacting it is before and not after the revelation.

Dr. Harris (*Masonic Discourses*, Disc. IX., p. 184,) has met this objection in the following language:

"What the ignorant call 'the oath,' is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialties of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted, and their benevolent purport prevented. Now, pray, what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend, *before you tell him what it is*, demand a solemn promise of secrecy. And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil."

Thirdly. The objection that the oath is accompanied by certain superstitious ceremonies does not seem to be entitled to much weight. Oaths, in all countries and at all times, have been accompanied by peculiar rites, intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they took an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took hold of the horns of the altar, and touched the sacrificial fire, as in the league between Latinus and Æneas, where the ceremony is thus described by Virgil:

"Tango aras; mediosque ignes, et numina, testor."

Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars. Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being cut from the victim's head, a part of it was given to all present, that each one might take a share in the oath, and be subject to the imputation. Other ceremonies were practised at various times and in different countries, for the purpose of throwing around the act of attestation an increased amount of awe and

respect. The oath is equally obligatory without them; but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises or confirming their covenants.

Fourthly. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the purport or augment the solemnity of an oath, which is, in fact, an attestation of God to the truth of a declaration, as a witness and avenger; and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all penalties, as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland, (*Scot's Mag.*, Oct. 1757,) quotes the opinion of an eminent jurist to this effect:

"It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation and an obsecration; for in an oath the execration supposes an attestation as a precedent, and the attestation infers an execration as a necessary consequence.

"Hence, then, to the believer in a superintending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being." This attestation includes an obsecration of divine punishment in case of a violation, and it is, therefore, a matter of no moment whether this obsecration or penalty be expressed in words or only implied; its presence or absence does not, in any degree, alter the nature of the obligation. If in any promise or vow made by Masons, such a penalty is inserted, it may probably be supposed that it is used only with a metaphorical and paraphrastical signification, and for the purpose of symbolic or historical allusion. Any other interpretation but this would be entirely at variance with the opinions of the most intelligent Masons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

Fifthly. The last, and, indeed, the most important objection urged is, that these oaths are construed by Masons as being of higher obligation than the law of the land. It is vain that this charge has been repeatedly and indignantly denied; it is in vain that Masons point to the integrity of character of thousands of eminent men who have been members of the Fraternity; it is in vain that they recapitulate the order-loving and law-fearing regulations of the Institution; the charge is renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Mason, was afterwards an opponent and an avowed enemy of the Institution, W. L. Stone (*Letters on Masonry and Anti-Masonry*, Let. VII., p. 69,) uses the following language:

"Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and, frequently, religious habits, in the walks of private life, with the Holy Bible in their hands, — which they are solemnly pledged to receive as the rule and guide of their faith and practice, — and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws, — can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence? Can it for a moment be supposed that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth, — is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens."

Oath, Corporal. The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The *corporale*, or *corporal cloth*, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements consecrated as "the body of our Lord" are placed. Hence the expression *corporal oath* originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made use of. The laws of the Allemanni (cap. 657) direct that he who swears shall place his hand upon the coffer containing the relics. The idea being that something sacred must be

touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained. Haydn (*Dict. of Dates*) says that the practice of swearing on the Gospels prevailed in England so early as A. D. 528. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constantinople, (Anno 381,) it is stated that "George, the well-beloved of God, a deacon and keeper of the records, having touched the Holy Gospels of God, swore in this manner," etc. And a similar practice was adopted at the Council of Nice, fifty-six years before. The custom of swearing on the book, thereby meaning the Gospels, was adopted by the mediæval gild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York Manuscript, about the year 1600, it is said, "These charges . . . you shall well and truly keep to your power; so help you God and the contents of that book." And in the Grand Lodge Manuscript in 1632 we find this: "These charges ye shall keepe, so healpe you God, and your haly dome and by this booke in your hands." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

Oath of the Gild. The oath that was administered in the English Freemasons' gild of the Middle Ages is first met with in the Harleian Manuscript, written about the year 1676. The 31st article prescribes: "That noe person shall bee accepted a Free Mason, or know the secrets of the said Society, until hee hath first taken the oath of secrecy hereafter following:

"I, A. B. Doe, in the presence of Almighty God and my Fellowes and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveale, or make knowne any of the secrets, priviledges or counsells of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made knowne unto mee; soe helpe mee God and the holy contents of this booke." In the Roberts' Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of "privities" for "priviledges."

Oath, Tiler's. Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required to take the following oath:

"I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my brethren."

It is called the "Tiler's oath," because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the committee of examination, and not only he to whom it is administered, but he who administers it, and all who are present, must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place.

OB. A Masonic abbreviation of the word *Obligation*, sometimes written O. B.

Obedience. The doctrine of obedience to constituted authority is strongly inculcated in all the Old Constitutions as necessary to the preservation of the association. In them it is directed that "every Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge, the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the landmarks and the old regulations. The doctrine of passive obedience and non-resistance in politics, however much it may be supposed to be inimical to the progress of free institutions, constitutes undoubtedly the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Mason is to obey the mandate of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obey orders, even if you break owners."

Obedience of a Grand Body. Obedience, used in the sense of *being under the jurisdiction*, is a technicality borrowed

only recently by Masonic authorities from the French, where it has always been regularly used. Thus "the Grand Lodge has addressed a letter to all the Lodges *of its obedience*" means "to all the Lodges under its jurisdiction." In French, "à toutes les Loges de sou obedience." It comes originally from the usage of the Middle Ages, in the low Latin of which *obedientia* meant the homage which a vassal owed to his lord. In the ecclesiastical language of the same period, the word signified the duty or office of a monk towards his superior.

Obelisk. The obelisk is a quadrangular, monolithic column, diminishing upwards, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a flattish, pyramidal figure, by which the whole is finished off and brought to a point. It was the most common species of monument in ancient Egypt, where they are still to be found in great numbers, the sides being covered with hieroglyphic inscriptions. Obelisks were, it is supposed, originally erected in honor of the sun god. Pliny says (Holland's trans.), "The kings of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some resemblance they carry of sunbeams." In continental Masonry the monument in the Master's degree is often made in the form of an obelisk, with the letters M. B. inscribed upon it. And this form is appropriate, because in Masonic, as in Christian, iconography the obelisk is a symbol of the resurrection.

Objections to Freemasonry. The principal objections that have been urged by its opponents to the institution of Freemasonry may be arranged under six heads. 1. Its *secrecy;* 2. The *exclusiveness* of its charity; 3. Its admission of *unworthy members;* 4. Its claim to be a *religion;* 5. Its administration of unlawful *oaths;* and 6. Its *puerility* as a system of instruction. Each of these objections is replied to in this work under the respective heads of the words which are italicized above.

Obligated. *To be obligated,* in Masonic language, is to be admitted into the covenant of Masonry. "An obligated Mason" is tautological, because there can be no Mason who is not an obligated one.

Obligation. The solemn promise made by a Mason on his admission into any degree is technically called his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word *obligatio* literally signifies a *tying* or *binding.* The *obligation* is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Mason is bound or tied to his Order. Hence the Romans called the military oath which was taken by the soldier his obligation, and hence, too, it is said that it is the obligation that makes the Mason. Before that ceremony, there is no tie that binds the candidate to the Order so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Mason, entitled to all the rights and privileges and subject to all the duties and responsibilities that enure in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Masonry there is no such distinction. The Masonic obligation is that moral one which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according to moral justice. It varies in each degree, but in each is perfect. Its different clauses, in which different duties are prescribed, are called its *points,* which are either affirmative or negative, a division like that of the precepts of the Jewish law. The *affirmative points* are those which require certain acts to be performed; the *negative points* are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the degrees, and this point is called the *tie.*

Oblong Square. A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others.

This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the ark of the Covenant, the Tabernacle, and, lastly, the Temple of Solomon, were all oblong squares. See *Ground-Floor of the Lodge.*

Observance, Clerks of Strict. See *Clerks of Strict Observance.*

Observance, Lax. See *Lax Observance.*

Observance, Relaxed. (*Observance Relachée.*) This is the term by which Ragon translates the lata observantia or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (*Orth. Maçon.*, p. 236,) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance. See *Lax Observance.*

Observance, Strict. See *Strict Observance.*

Obverse. In numismatics that side of a coin or medal which contains the

principal figure, generally a face in profile or a full or half-length figure, is called the obverse.

Occasional Lodge. A temporary Lodge convoked by a Grand Master for the purpose of making Masons, after which the Lodge is dissolved. The phrase was first used by Anderson in the second edition of the Book of Constitutions, and is repeated by subsequent editors. To make a Mason in an Occasional Lodge is equivalent to making him "at sight." But any Lodge, called temporarily by the Grand Master for a specific purpose and immediately afterwards dissolved, is an Occasional Lodge. Its organization as to officers, and its regulations as to ritual, must be the same as in a permanent and properly warranted Lodge. See *Sight, Making Masons at.*

Occult Masonry. Ragon, in his *Orthodoxie Maçonnique*, proposes the establishment of a Masonic system, which he calls "Occult Masonry." It consists of three degrees, which are the same as those of Ancient Craft Masonry, only that all the symbols are interpreted after alchemical principles. It is, in fact, the application of Masonic symbolism to hermetic symbolism—two things that never did, according to Hitchcock, materially differ.

Occult Sciences. This name is given to the sciences of alchemy, magic, and astrology, which existed in the Middle Ages. Many of the speculations of these so-called sciences were in the eighteenth century made use of in the construction of the high degrees. We have even a "Hermetic Rite" which is based on the dogmas of alchemy.

Occupied Territory. A state or kingdom where there is a Grand Lodge organization and subordinate Lodges working under it is said to be occupied territory, and, by the American and English law, all other Grand Lodges are precluded from entering in it and exercising jurisdiction. See *Jurisdiction of a Grand Lodge.*

Octagon. The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiology, and most of the Chapter-Houses of the cathedrals in England are eight sided. It is sometimes used in rituals of Knights of Malta, and then, like the eight-pointed cross of the same Order, is referred symbolically to the eight beatitudes of our Saviour.

Odd Numbers. In the numerical philosophy of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Oliver and some others after him have, that odd numbers were perfect and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect. Hence, in the Pythagorean system, 4, made by the combination of 1 and 3, and 10, by the combination of 3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numerals. In this latter all the sacred numbers are odd, such as 3, 5, 7, 9, 27, and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not, as it has been supposed, from the school of Pythagoras, but from a much older system.

Offences, Masonic. See *Crimes, Masonic.*

Offerings, The Three Grand. See *Ground-Floor of the Lodge.*

Officers. The officers of a Grand Lodge, Grand Chapter, or other Supreme body in Masonry, are divided into Grand and Subordinate; the former, who are the Grand and Deputy Grand Master, the Grand Wardens and Grand Treasurer, Secretary, and Chaplain, are also sometimes called the Dignitaries. The officers of a Lodge or Chapter are divided into the Elected and the Appointed, the former in this country being the Master, Wardens, Treasurer, and Secretary.

Officers' Jewels. See *Jewels, Official.*

Office, Tenure of. In Masonry the tenure of every office is not only for the time for which the incumbent was elected or appointed, but extends to the day on which his successor is installed. During the period which elapses from the election of that successor until his installation, the old officer is technically said to "hold over."

Oheb Eloah. אהב אלוה. *Love of God.* This and OHEB KAROBO, *Love of our Neighbor*, are the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that divine passage, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Hence the Ladder of Kadosh is supported by these two Christian commandments.

Oheb Karobo. See *Oheb Eloah.*

Ohio. Freemasonry was introduced into Ohio early in the present century. On January 4, 1808, a convention of delegates from the five Lodges then in the State met at Chillicothe, and on January 7 organized a Grand Lodge, electing Rufus Putnam first Grand Master. The Grand Chapter of Ohio was organized in 1816, the Grand Council in 1829, and the Grand Commandery in 1843.

Oil. The Hebrews anointed their kings, prophets, and high priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xlv. 7, "God hath anointed thee with the oil of gladness." See *Corn.*

Old Man. Old men in their dotage are by the laws of Masonry disqualified for initiation. For the reason of this law, see *Dotage.*

Old Regulations. The regulations for the government of the Craft, which were first compiled by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721, were published by Anderson in 1723, in the first edition of the Book of Constitutions, under the name of General Regulations. In 1738 Anderson published a second edition of the Book of Constitutions, and inserted these regulations under the name of Old Regulations, placing in an opposite column the alterations which had been made in them by the Grand Lodge at different times between 1723 and 1737, and called these New Regulations. When Dermott published his Ahiman Rezon, or Book of Constitutions of the schismatic Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The Old Regulations, more properly known as the "General Regulations of 1722," are recognized as the better authority in questions of Masonic law.

Olive. In a secondary sense, the olive plant is a symbol of peace and victory; but in its primary sense, like all the other sacred plants of antiquity, it was a symbol of resurrection and immortality. Hence in the Ancient Mysteries it was the analogue of the Acacia of Freemasonry.

Olive-Branch in the East, Brotherhood of the. A new Order, which was proposed at Bombay, in 1845, by Dr. James Burnes, the author of a *History of the Knights Templars*, who was then the Provincial Grand Master of England for Scotland. It was intended to provide a substitute to native Masons for the chivalric degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first, it was requisite that the candidate should have been initiated into Masonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperatively required, that he should have attained the Royal Arch degree. The badge of the Order was a dove descending with a green olive-branch in its mouth. The new Order was received with much enthusiasm by the most distinguished Masons of India, but it did not secure a permanent existence.

Oliver, George. The Rev. George Oliver, D.D., one of the most distinguished and learned of English Masons, was descended from an ancient Scottish family of that name, some of whom came into England in the time of James I., and settled at Clipstone Park, Nottinghamshire. He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead, Esq. He was born at Pepplewick, November 5th, 1782, and received a liberal education at Nottingham. In 1803, when but twenty-one years of age, he was elected second master of the grammar-school at Caiston, Lincoln. In 1809 he was appointed to the head-mastership of King Edward's Grammar-School at Great Grimsby. In 1813 he entered holy orders in the Church of England, and was ordained a deacon. The subsequent year he was made a priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the time placed on the boards of Trinity College, Cambridge, as a ten-year man by Dr. Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Scopwick, which he held to the time of his death. He graduated as Doctor of Divinity in 1836, being then rector of Wolverhampton, and a prebendary of the collegiate church at that place, both of which positions had been presented to him by Dr. Hobart, Dean of Westminster. In 1846, the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Dr. Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, Esq., by whom he left five children. He died March 3d, 1867, at Eastgate, Lincoln.

To the literary world Dr. Oliver was well known as a laborious antiquary, and his works on ecclesiastical antiquities during fifty years of his life, from 1811 to 1866, earned for him a high reputation. Of these works the most important were, "History and Antiquities of the Collegiate Church of Beverley," "History and Antiquities of the Collegiate Church of Wolverhampton," "History of the Conventual

Church of Grimsby," "Monumental Antiquities of Grimsby," "History of the Gild of the Holy Trinity, Sleaford," "Letters on the Druidical Remains near Lincoln," "Guide to the Druidical Temple at Nottingham," and "Remains of Ancient Britons between Lincoln and Sleaford."

But it is as the most learned Mason and the most indefatigable and copious Masonic author of his age that Dr. Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages.

Dr. Oliver was initiated by his father, in the year 1801, in St. Peter's Lodge, in the city of Peterborough. He was at that time but nineteen years of age, and was admitted by dispensation during his minority, according to the practice then prevailing, as a lewis, or the son of a Mason.

Under the tuition of his father, he made much progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterwards used with so much advantage to the Craft.

Soon after his appointment as head master of King Edward's Grammar-School at Grimsby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Masonry, that in 1812 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Mason residing.

About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the high degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master, conferred, as an honorary title, by the Grand Lodge of Massachusetts. In the year 1840, Dr. Crucefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Dr. Oliver, between whom and Dr. Crucefix there had always been a warm personal friendship, assisted in a public demonstration of the Fraternity in honor of his friend and brother. This involved him in the odium, and caused the Provincial Grand Master of Lincolnshire, Brother Charles Tennyson D'Eyncourt, to request the resignation of Dr. Oliver as his Deputy. He complied with the resignation, and after that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as creditable to the independence of character or sense of justice of the Provincial Grand Master, and the Craft very generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Dr. Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally subscribed for by the Craft throughout the kingdom.

Dr. Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled "The Antiquities of Freemasonry, comprising illustrations of the five Grand Periods of Masonry, from the Creation of the World to the Dedication of King Solomon's Temple," which was published in 1823. His next production was a little work entitled "The Star in the East," intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion. In 1841 he published twelve lectures on the "Signs and Symbols" of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was "The History of Initiation, in twelve lectures; comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World," published in 1840. The professed object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was "The Theocratic Philosophy of Freemasonry," a highly interesting work, in which he discusses the speculative character of the Institution. "A History of Freemasonry from 1829 to 1840" has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and his most important, most interesting, and most learned production was his "Historical Landmarks and other Evidences of Freemasonry Explained." No work with such an amount of facts in reference to the Masonic

system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading. But it would be no brief task to enumerate merely the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the "Revelations of a Square," a sort of Masonic romance, detailing, in a fictitious form, many of the usages of the last centuries, with anecdotes of the principal Masons of that period; "The Golden Remains of the Early Masonic Writers," in 5 volumes, each of which contains an interesting introduction by the editor; "The Book of the Lodge," a useful manual, intended as a guide to the ceremonies of the Order; "The Symbol of Glory," intended to show the object and end of Freemasonry; "A Mirror for the Johannite Masons," in which he discusses the question of the dedication of Lodges to the two Saints John; "The Origin and Insignia of the Royal Arch Degree," a title which explains itself; "A Dictionary of Symbolic Masonry," by no means the best of his works. Almost his last contribution to Masonry was his "Institutes of Masonic Jurisprudence," a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. Besides these elaborate works, Dr. Oliver was a constant contributor to the early volumes of the London *Freemasons' Quarterly Review*, and published a valuable article, "On the Gothic Constitutions," in the *American Quarterly Review of Freemasonry*.

The great error of Dr. Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or to deny. His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elevate the scientific character of Freemasonry.

Dr. Oliver was in fact the founder of what may be called the literary school of Masonry. Bringing to the study of the Institution an amount of archæological learning but seldom surpassed, an inexhaustible fund of multifarious reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to those studies which he had made so attractive. While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the *Father of Anglo-Saxon Masonic literature.*

In reference to the personal character of Dr. Oliver, a contemporary journalist (*Stanford Mercury*) has said that he was of a kind and genial disposition, charitable in the highest sense of the word, courteous, affable, self-denying, and beneficent; humble, unassuming, and unaffected; ever ready to oblige, easy of approach, and amiable, yet firm in the right.

Dr. Oliver's theory of the system of Freemasonry may be briefly stated in these words. He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practised by them under the name of Primitive or Pure Freemasonry. It passed over to Noah, and at the dispersion of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence on to the present day. The Pagans, although they had slight glimmerings of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their mysteries a system of initiation to which he gave the name of the Spurious Freemasonry of Antiquity. These views he had developed and enlarged and adorned out of the similar but less definitely expressed teachings of Hutchinson. Like that writer also, while freely admitting the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and that, too, in the narrowest sectarian view, since he believed that the earliest symbols taught the dogma of the Trinity, and that Christ was meant by the Masonic reference to the Deity under the title of Grand Architect of the Universe.

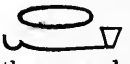
Omega. See *Alpha and Omega.*

Omnific Word. The Tetragrammaton is so called because of the omnific powers attributed by the Kabbalists to its possession and true pronunciation. (See *Tetragrammaton.*) The term is also applied to the most significant word in the Royal Arch system.

On. This is a significant word in Royal Arch Masonry, and has been generally explained as being the name by which Jehovah was worshipped among the Egyptians. As this has been recently denied, and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject. The first mention of On in

the Bible is in the history of Joseph, to whom Pharaoh gave "to wife Asenath, the daughter of Poti-pherah, priest of On." The city of On was in Lower Egypt, between the Nile and the Red Sea, and "adorned," says Philippson, "by a gorgeous temple of the sun, in which a numerous priesthood officiated."

The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the sun-god was worshipped, but On was not the name of that god.

Champollion, in his *Dictionnaire Egyptien*, gives the phonetic characters, with the figurative symbols of a serpent and disk, and  a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of R, and the lower of A, and hence the name of the god is *Ra*. And this is the concurrent testimony of Bunsen, Lepsius, Gliddon, and all recent authorities.

But although On was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the word may still be retained as a symbol of the Egyptian god. I know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Masonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd. And yet the word is still retained as the expression of an old idea.

Wilkinson says of it: "This city was in all ages a sort of ecclesiastical metropolis of Lower Egypt — the prime seat of the sacred mysteries and higher science of the country, and was, as such, the fountain from which the Greek philosophers and historians were allowed to draw the scanty information which they have transmitted to us." The sun, which was there worshipped, was in the Egyptian, as in other idolatrous systems, one of the chief deities. In another place in the Bible, (Jer. xliii. 13,) the city of On is called Bethshemesh, the city of the sun; and the Greeks called it Heliopolis, which had precisely the same meaning. Now, what was actually the signification of the word ON? In the language of the hieroglyphics, the sun, it is true, is called RA; but St. Cyril, who, as Bishop of Alexandria, should have known something of this subject, says that On signified, among the Egyptians, the sun, (Ὼν δέ ἐστι κατ' αὐτοὺς ὁ ἥλιος.) Higgins (*Celt. Druids*, 171,) quotes an Irish commentator as showing that the name AIN or ON was the name of a triad of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word On to mean the sun; but how the name arose has not before been explained." In another work, (*Anacalypsis*, vol. i., p. 109,) Higgins makes the following important remarks: "Various definitions are given of the word ON; but they are all unsatisfactory. It is written in the Old Testament in two ways, אוּן, *aun*, and אָן, *an*. It is usually rendered in English by the word On. This word is supposed to mean the sun, and the Greeks translated it by the word ἥλιος, or Sol. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says, (*Ant. Mythol.*, i. 19,) when speaking of this word: "On, Eon or Aon, was another title of the sun among the Amonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the city of On, Heliopolis; and the Coptic Pentateuch renders the city On by the city of the sun." Plato, in his *Timæus*, says: "Tell me of the god ON, which is, and never knew beginning." And although Plato may have been here thinking of the Greek word ΩN, which means *Being*, it is not improbable that he may have referred to the god worshipped at On, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word AUM and the Egyptian ON. The fact that the M in the former word is the initial of some secret word, renders the conversion of it into M impossible, because it would thereby lose its signification.

The old Masons, misled by the authority of St. Cyril, and by the translation of the name of the city into "City of the Sun" by the Hebrews and the Greeks, very naturally supposed that On was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshipped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton.

Onyx, שֹׁהַם. (*Shohem.*) The second stone in the fourth row of the high priest's breastplate. It is of a bluish-black color, and represented the tribe of Joseph.

Opening of the Lodge. The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the despatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting alike suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality, be inducted

into the chair, and he then, to use the ordinary phrase, "opens" the meeting with the appointment of his necessary assistants, and with the announcement, in an address to the audience, explanatory of the objects that have called them together.

If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseeming abruptness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom, and that, as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting should be still more impressive.

In the Ancient Mysteries, (those sacred rites which have furnished so many models for Masonic symbolism,) the opening ceremonies were of the most solemn character. The sacred herald commenced the ceremonies of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Masons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical importance, every member present is expected to take a part.

These ceremonies, which slightly differ in each of the degrees — but differ so slightly as not to affect their general character — may be considered, in reference to the several purposes which they are designed to effect, to be divided into eight successive steps or parts.

1. The Master having signified his intention to proceed to the labors of the Lodge, every brother is expected to assume his necessary Masonic clothing and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.

2. The next step in the ceremony is, with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that, in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced brother.

3. Attention is next directed to the external avenues of the Lodge, and the officers within and without who are intrusted with the performance of this important duty, are expected to execute it with care and fidelity.

4. By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of our Institution, he strictly forbids all immoral or unmasonic conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose, or a majority of the brethren present may see fit to inflict. Nor, after this, is any brother permitted to leave the Lodge during Lodge hours (that is, from the time of opening to that of closing,) without having first obtained the Worshipful Master's permission.

6. Certain mystic rites, which can here be only alluded to, are then employed, by which each brother present signifies his concurrence in the ceremonies which have been performed, and his knowledge of the degree in which the Lodge is about to be opened.

7. It is a lesson which every Mason is taught, as one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master, is to be participated in by every brother, and, at its conclusion, the audible response of "So mote it be: Amen," should be made by all present.

8. The Lodge is then declared, in the name of God and the Holy Saints John, to be opened in due form on the first, second, or third degree of Masonry, as the case may be.

A Lodge is said to be opened *in the name of God and the Holy Saints John*, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution.

It is said to be opened *in due form*, to intimate that all that is necessary, appropriate, and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed.

And it is said to be opened *on*, and not *in*, a certain degree (which latter expression is often incorrectly used), in reference rather to the speculative than to the legal character of the meeting, to indicate, not that

the members are to be circumscribed *in* the limits of a particular degree, but that they are met together to unite in contemplation *on* the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree.

The manner of opening in each degree slightly varies. In the English system, the Lodge is opened in the first degree "in the name of God and Universal Benevolence;" in the second, "on the square, in the name of the Great Geometrician of the Universe;" and in the third, "on the centre, in the name of the Most High."

It is prescribed as a ritual regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the degrees a portion of a part of the lecture of that degree is incorporated into the opening and closing ceremonies.

There is in every degree of Masonry, from the lowest to the highest, an opening ceremony peculiar to the degree. This ceremony has always more or less reference to the symbolic lesson which it is the design of the degree to teach, and hence the varieties of openings are as many as the degrees themselves.

Operative Art. Masonry is divided by Masonic writers into two branches, an operative art and a speculative science. The operative art is that which was practised by the Free Stonemasons of the Middle Ages. The speculative science is that which is practised by the Freemasons of the present day. The technicalities and usages of the former have been incorporated into and modified by the latter. Hence, Freemasonry is sometimes defined as a speculative science founded on an operative art.

Operative Masonry. Freemasonry, in its character as an operative art, is familiar to every one. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use, houses for the dwelling-place of man, and temples for the worship of the Deity. It abounds, like every other art, in the use of technical terms, and employs, in practice, an abundance of implements and materials which are peculiar to itself.

This operative art has been the foundation on which has been built the speculative science of Freemasonry. See *Speculative Masonry*.

Operative Masons. Workers in stone, who construct material edifices, in contradistinction to Speculative Masons, who construct only spiritual edifices.

Option. When a Masonic obligation leaves to the person who assumes it the option to perform or omit any part of it, it is not to be supposed that such option is to be only his arbitrary will or unreasonable choice. On the contrary, in exercising it, he must be governed and restrained by the principles of right and duty, and be controlled by the circumstances which surround the case, so that this option, which at first would seem to be a favor, really involves a great and responsible duty, that of exercising a just judgment in the premises. That which at one time would be proper to perform, at another time and in different circumstances it would be equally proper to omit.

Oral Instruction. Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity.

In all the ancient mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane.

The Druids had a similar regulation; and Cæsar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to intrust their sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Kabbala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Kabbalistic knowledge, traditionally received, was, says Maurice, (*Ind. Antiq.*, iv. 548,) "transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper."

The Christian Church also, in the age immediately succeeding the apostolic, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. St. Basil, (*De Spiritu Sancto*,) treating of this subject in the fourth century, says: "We receive the

dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them." And he further asks, "How should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplate?"

A custom, so ancient as this, of keeping the landmarks unwritten, and one so invariably observed by the Masonic fraternity, it may very naturally be presumed, must have been originally established with the wisest intentions; and, as the usage was adopted by many other institutions whose organization was similar to that of Freemasonry, it may also be supposed that it was connected, in some way, with the character of an esoteric instruction.

Two reasons, it seems to me, may be assigned for the adoption of the usage among Freemasons.

In the first place, by confining our secret doctrines and landmarks to the care of tradition, all danger of controversies and schisms among Masons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each jurisdiction is the interpreter, and to its authoritative interpretation every Mason and every Lodge in the jurisdiction is bound to submit. There is no book, to which every brother may refer, whose language each one may interpret according to his own views, and whose expressions — sometimes, perhaps, equivocal, and sometimes obscure — might afford ample sources of wordy contest and verbal criticism. The doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. And hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines.

In illustration of this argument, Dr. Oliver, while speaking of what he calls the antediluvian system of Freemasonry, — a part of which must necessarily have been traditional, and transmitted from father to son, and a part intrusted to symbols, — makes the following observations:

"Such of the legends as were communicated orally would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were intrusted with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did, the legends which they embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands."

Maimonides (*More Nevochim c.* lxxi.) assigns a similar reason for the unwritten preservation of the Oral Law. "This," he says, "was the perfection of wisdom in our law, that by this means those evils were avoided into which it fell in succeeding times, namely, the variety and perplexity of sentiments and opinions, and the doubts which so commonly arise from written doctrines contained in books, besides the errors which are easily committed by writers and copyists, whence, afterwards, spring up controversies, schisms, and confusion of parties."

A second reason that may be assigned for the unwritten ritual of Masonry is, that by compelling the craftsman who desires to make any progress in his profession, to commit its doctrines to memory, there is a greater probability of their being thoroughly studied and understood. In confirmation of this opinion, it will, I think, be readily acknowledged by any one whose experience is at all extensive, that, as a general rule, those skilful brethren who are technically called "bright Masons," are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitors, and, therefore, always at hand to be read.

Cæsar (*Bell. Gall.*, vi. 14,) thought that this was the cause of the custom among the Druids, for, after mentioning that they did not suffer their doctrines to be committed to writing, he adds: "They seem to me to have adopted this method for two reasons: that their mysteries might be hidden from the common people, and to exercise the memory of their disciples, which would be neglected if they had books on which they might rely, as, we find, is often the case."

A third reason for this unwritten doctrine of Masonry, and one, perhaps, most familiar to the Craft, is also alluded to by Cæsar in the case of the Druids, "because they did not wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law

of the Jews. "But if," says he, "so much care was exercised that the oral law should not be written in a book and laid open to all persons, lest, peradventure, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thus thrown to swine." "Wherefore," he adds, "they were intrusted to certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." And for this regulation he quotes the Rabbins, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

It is, then, for these excellent reasons,—to avoid idle controversies and endless disputes; to preserve the secrets of our Order from decay; and, by increasing the difficulties by which they are to be obtained, to diminish the probability of their being forgotten; and, finally, to secure them from the unhallowed gaze of the profane,—that the oral instruction of Masonry was first instituted, and still continues to be religiously observed. Its secret doctrines are the precious jewels of the Order, and the memories of Masons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. And hence it is appropriately said in our ritual, that "the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the depositary of faithful breasts."

Oral Law. The Oral Law is the name given by the Jews to the interpretation of the written code, and which is said to have been delivered to Moses at the same time, accompanied by the Divine command: "Thou shalt not divulge the words which I have said to thee out of my mouth." The Oral Law was, therefore, never intrusted to books; but, being preserved in the memories of the judges, prophets, priests, and other wise men, was handed down, from one to the other, through a long succession of ages.

Maimonides has described, according to the Rabbinical traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the acquirement of information by oral instruction, it may be worthy of the consideration and imitation of all those Masons who wish to perfect themselves in the esoteric lessons of their Institution.

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron, to whom, sitting at his feet, he recited the law and its explanation, as he had received it from God. Aaron then rose and seated himself on the right hand of Moses. Eleazar and Ithamar, the sons of Aaron, now entered the tent, and Moses repeated to them all that he had communicated to their father; after which, they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterwards, all of the congregation who desired to know the Divine will came in; and to them, also, Moses recited the law and its interpretation, in the same manner as before. The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses, and retired; then Eleazar and Ithamar repeated it, and also withdrew; and, finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus, finally, fixed in their memories.

The *written* law, divided by the Jewish lawgivers into 613 precepts, is contained in the Pentateuch. But the *Oral* law, transmitted by Moses to Joshua, by him to the elders, and from them conveyed by traditionary relation to the time of Judah the Holy, was by him, to preserve it from being forgotten and lost, committed to writing in the work known as the Mishna. And now, no longer an Oral Law, its precepts are to be found in that book, with the subsidiary aid of the Constitutions of the prophets and wise men, the Decrees of the Sanhedrim, the decisions of the Judges, and the Expositions of the Doctors.

Orator. An officer in a Lodge whose duty it is to explain to a candidate after his initiation the mysteries of the degree into which he has just been admitted. The office is therefore, in many respects, similar to that of a lecturer. The office was created in the French Lodges early in the eighteenth century, soon after the introduction of Masonry into France. A writer in the London *Freemasons' Magazine* for 1859 attributes its origin to the constitutional deficiency of the French in readiness of public speaking. From the French it passed to the other continental Lodges, and was adopted by the Scottish Rite. The office is not recognized in the English and American system, where its duties are performed by the Worshipful Master.

Order. An Order may be defined to be a brotherhood, fellowship, or associa-

tion of certain persons, united by laws and statutes peculiar to the society, engaged in a common object or design, and distinguished by particular habits, ensigns, badges or symbols.

Johnson's definition is that an Order is "a regular government, a society of dignified persons distinguished by marks of honor, and a religious fraternity." In all of these senses Freemasonry may be styled an Order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.

The ecclesiastical writers define an Order to be a congregation or society of religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes: 1. Monastic, such as the Benedictines and the Augustinians. 2. The Mendicant, as the Dominicans and the Franciscans. 3. The Military, as the Hospitallers, the Templars, and the Teutonic Knights. Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic gilds patronized in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

Order Name. The name or designation assumed by the Illuminati, the members of the Rite of Strict Observance, and of the Royal Order of Scotland, was called the Order Name, or the Characteristic Name. See *Eques*.

The Illuminati selected classical names, of which the following are specimens:

Weishaupt	was	Spartacus.
Knigge	"	Philo.
Bode	"	Amelius.
Nicolai	"	Lucian.
Westenreider	"	Pythagoras.
Constanza	"	Diomedes.
Zwack	"	Cato.
Count Savioli	"	Brutus.
Busche	"	Bayard.
Ecker	"	Saladin.

The members of the Strict Observance formed their Order Names in a different way. Following the custom of the combatants in the old tournaments, each called himself an *eques*, or knight of some particular object; as, Knight of the Sword, Knight of the Star, etc. Where one belonged both to this Rite and to that of Illuminism, his Order Name in each was different. Thus Bode, as an Illuminatus, was, we have seen, called "Amelius," but as a Strict Observant, he was known as "Eques à lilio convallium," or Knight of the Lily of the Valleys. The following examples may suffice. A full list will be found in Thory's *Acta Latomorum*.

Hund was Eques ab ense = Knight of the Sword.
Jacobi was Eques à stellâ = Knight of the Star.
Count Bruhl was Eques à gladio ancipiti = Knight of the Double-edged Sword.
Bode was Eques à lilio convallium = Knight of the Lily of the Valleys.
Beyerle was Eques à fasciâ = Knight of the Girdle.
Berend was Eques à septem stellis = Knight of the Seven Stars.
Decker was Eques à plagula = Knight of the Curtain.
Lavater was Eques ab Æsculapio = Knight of Esculapius.
Seckendorf was Eques à capricorno = Knight of Capricorn.
Prince Charles Edward was Eques à sole aureo = Knight of the Golden Sun.
Zinnendorf was Eques à lapide nigro = Knight of the Black Stone.

Order of Business. In every Masonic body, the by-laws should prescribe an "Order of Business," and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be despatched.

In Lodges whose by-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law, or on the suggestions of common sense.

The order of business may, for convenience of reference, be placed in the following tabular form:

1. Opening of the Lodge.
2. Reading and confirmation of the minutes.
3. Reports on petitions.
4. Balloting for candidates.
5. Reports of special committees.
6. Reports of standing committees.
7. Consideration of motions made at a former meeting, if called up by a member.
8. New business.
9. Initiations.
10. Reading of the minutes for information and correction.
11. Closing of the Lodge.

Order of Christ. See *Christ, Order of.*

Order of the Temple. See *Temple, Order of the.*

Order, Rules of. Every permanent deliberative body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the common law of Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges as to other societies.

The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic body:

1. Two independent original propositions cannot be presented at the same time to the meeting.

2. A subsidiary motion cannot be offered out of its rank of precedence.

3. When a brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.

4. When two or more brethren rise nearly at the same time, the presiding officer will indicate, by mentioning his name, the one who, in his opinion, is entitled to the floor.

5. A brother is not to be interrupted by any other member, except for the purpose of calling him to order.

6. No brother can speak oftener than the rules permit; but this rule may be dispensed with by the Master.

7. No one is to disturb the speaker by hissing, unnecessary coughing, loud whispering, or other unseemly noise, nor should he pass between the speaker and the presiding officer.

8. No personality, abusive remarks, or other improper language should be used by any brother in debate.

9. If the presiding officer rises to speak while a brother is on the floor, that brother should immediately sit down, that the presiding officer may be heard.

10. Every one who speaks should speak to the question.

11. As a sequence to this, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

Orders of Architecture. An order in architecture is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pilasters, is called an order. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite — the first three being of Greek and the last two of Italian origin. See each under its respective title.

Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the last century. In the earliest catechism extant, they are simply enumerated, and said to answer "to the base, perpendicular, diameter, circumference, and square;" but no explanation is given of this reference. Nor are they referred to in the "Legend of the Craft," or in any of the Old Constitutions. Preston, however, introduced them into his system of lectures, and designated the three most ancient orders — the Ionic, Doric, and Corinthian — as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remains of the Middle Ages, that it was known to the old Operative Freemasons.

Orders of Architecture, Egyptian. The Egyptians had a system of architecture peculiar to themselves, which, says Barlow, (*Essays on Symbolism*, p. 30,) "would indicate a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek orders. It was, too, eminently symbolic, and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic order to the Greeks, and the basket capital adorned with the lotus, which afterwards became the Corinthian. To the Masonic student, the Egyptian style of architecture becomes interesting, because it was undoubtedly followed by King Solomon in his construction of the Temple. The great similarity between the pillars of the porch and the columns in front of Egyptian temples is very apparent. Our translators have, however, unfortunately substituted the *lily* for the *lotus* in their version.

Orders of Knighthood. An order of knighthood is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in Scotland the Knights of Saint Andrew; and in Ireland the Knights

of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Masonry, except the Order of Charles XII. in Sweden, are the three great religious and military Orders which were established in the Middle Ages. These are the Knights Templars, the Knights Hospitallers or Knights of Malta, and the Teutonic Knights, each of which may be seen under its respective title. Of these three, the Masons can really claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. They never had a secret form of initiation; their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Masons who were at that time in the island of Malta. There is, indeed, a Masonic degree called Knight of Malta, but the existing remnant of the historical order has always repudiated it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the high degrees their peculiar cross has been adopted. An attempt has been made, but I think without reason, to identify the Teutonic Knights with the Prussian Knights, or Noachites.

Orders of the Day. In parliamentary law, propositions which are appointed for consideration at a particular hour and day are called the orders of the day. When the day arrives for their discussion, they take precedence of all other matters, unless passed over by mutual consent or postponed to another day. The same rules in reference to these orders prevail in Masonic as in other assemblies. The parliamentary law is here applicable without modification to Masonic bodies.

Ordinacio. The Old Constitutions known as the Halliwell MS. (14th cent.) speak of an *ordinacio* in the sense of a law. "*Alia ordinacio artes geometriæ.*" It is borrowed from the Roman law, where *ordinatio* signified an imperial edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

Ordination. At the close of the reception of a neophyte into the order of Elect Cohens, the Master, while communicating to him the mysterious words, touched him with the thumb, index, and middle fingers (the other two being closed) on the forehead, heart, and side of the head, thus making the figure of a triangle. This ceremony was called the *ordination.*

Ordo ab Chao. *Order out of Chaos:* A motto of the 33d degree, and having the same allusion as *lux e tenebris,* which see. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterwards carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lenning, *Ordo ab hoc* was used by him and his Council in all the documents issued by them. If so, it was simply a blunder.

Oregon. The first Lodges instituted in Oregon were under Warrants from the Grand Lodge of California, in the year 1849. On August 16th, 1851, a convention of three Lodges was held in Oregon City, and the Grand Lodge of Oregon was there organized, Berryman Jennings being elected Grand Master. The Grand Chapter was organized at Salem, September 18th, 1860. Templarism was introduced by the organization of Oregon Commandery, No. 1, at Oregon City, on July 24th, 1860.

Organist, Grand. An officer in the Grand Lodge of England, Scotland, and Ireland whose duty it is to superintend the musical exercises on private and public occasions. He must be a Master Mason, and is required to attend the Quarterly and other communications of the Grand Lodge. His jewel is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.

Organization of Grand Lodges. See *Grand Lodge.*

Orient. The East. The place where a Lodge is situated is sometimes called its "Orient," but more properly its "East." The seat of a Grand Lodge has also sometimes been called its "Grand Orient;" but here "Grand East" would, I think, be better. The term "Grand Orient" has been used to designate certain of the Supreme Bodies on the continent of Europe, and also in South America; as, the Grand Orient of France, the Grand Orient of Portugal, the Grand Orient of Brazil, the Grand Orient of New Grenada, etc. The title always has reference to the East as the place of honor in Masonry. See *East, Grand.*

Orient, Grand. See *Grand Orient.*

Orient, Grand Commander of the. (*Grand Commandeur d' Orient.*) The forty-third degree of the Rite of Mizraim.

Orient, Interior. A name sometimes used in Germany to designate a

Grand Chapter or superintending body of the higher degrees.

Orient of France, Grand. See *France.*

Orient, Order of the. (*Ordre d' Orient.*) An Order founded, says Thory, (*Act. Lat.*, i. 330,) at Paris, in 1806, on the system of the Templars, to whom it traced its origin.

Oriental Chair of Solomon. The seat of the Master in a symbolic Lodge, and so called because the Master is supposed symbolically to fill the place over the Craft once occupied by King Solomon. For the same reason, the seat of the Grand Master in the Grand Lodge receives the same appellation. In England it is called the *throne.*

Oriental Philosophy. A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, whence it passed through Syria, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny calls it "a magical philosophy," and says that Democritus, having travelled into the East for the purpose of learning it, and returning home, taught it in his mysteries. It gave birth to the sect of Gnostics, and most of it being adopted by the school of Alexandria, it was taught by Philo, Jamblichus, and other disciples of that school. Its essential feature was the theory of emanations, (which see.) It is evident from his *Travels of Cyrus*, that the Chevalier Ramsay was not only well acquainted with this philosophy, but held it in high esteem; and it is not wonderful, therefore, that it influenced him in the high degrees of Masonry which he established, and from which all the other higher Masonry has been directly or indirectly derived. And so it happens that the Oriental Philosophy permeates, sometlmes to a very palpable extent, Ineffable, Philosophic, and Hermetic Masonry, being mixed up and intertwined with the Jewish and Kabbalistic Philosophy. A knowledge of the Oriental Philosophy is therefore essential to the proper understanding of these high degrees.

Oriental Rite. The title first assumed by the Rite of Memphis.

Orientation. The orientation of a Lodge is its situation due east and west. The word is derived from the technical language of architecture, where it is applied, in the expression "orientation of churches," to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built in an east and west direction, the explanation of the usage, contained in the old lectures of the last century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned. Yet there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attributed to St. Clement, are yet of great antiquity, we find the express direction, "sit ædes oblonga ad orientem versus,"—*let the church be of an oblong form, directed to the east,*—a direction which would be strictly applicable in the building of a Lodge room. St. Charles Borromeo, in his *Instructiones Fabricæ Ecclesiasticæ*, is still more precise, and directs that the rear or altar part of the church shall look directly to the east, "in orientem versus recta spectat," and that it shall be not "ad solstitialem sed ad æquinoctialem orientem,"—not to the solstitial east, which varies by the deflection of the sun's rising, but to the equinoctial east, where the sun rises at the equinoxes, that is to say, *due east.* But, as Bingham (*Antiq.*, B. viii., c. iii.,) admits, although the usage was very general to erect churches towards the east, yet "it admitted of exceptions, as necessity or expediency;" and the same exception prevails in the construction of Lodges, which, although always erected due east and west, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that the Master's seat is in the east, and therefore that the Lodge is "situated due east and west."

As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were at first built east and west because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the Pagan reverence for the place of sunrising. The admitted reverence in Masonry for the east as the *place of light*, gives to the usage the modern Masonic interpretation of the symbol of orientation.

Original Points. The old lectures of the last century, which are now obsolete, contained the following instruction: "There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and

essentially received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

Origin of Freemasonry. The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources. 1. To the Patriarchal religion. 2. To the Ancient Pagan Mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templars. 6. To the Roman Colleges of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucians of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender, for the restoration of the House of Stuart to the British throne. 11. To Sir Christopher Wren at the building of St. Paul's Cathedral. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders. My own views on the subject are expressed in the article *Antiquity of Freemasonry*, to which the reader is referred.

Orleans, Duke of. Louis Philippe Joseph, Duke of Orleans, better known in history by his revolutionary name of Egalité, was the fifth Grand Master of the Masonic Order in France. As Duke of Chartres, the title which he held during the life of his father, he was elected Grand Master in the year 1771, upon the death of the Count de Clermont. Having appointed the Duke of Luxemburg his Substitute, he did not attend a meeting of the Grand Lodge until 1777, but had in the meantime paid much attention to the interests of Masonry, visiting many of the Lodges, and laying the foundation-stone of a Masonic Hall at Bordeaux.

His abandonment of his family and his adhesion to the Jacobins during the revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican one of Egalité, forms a part of the history of the times. On the 22d February, 1793, he wrote a letter to Milsent, the editor, over the signature of "Citoyen Egalité," which was published in the *Journal de Paris*, and which contains the following passages;

"This is my Masonic history. At one time, when certainly no one could have foreseen our revolution, I was in favor of Freemasonry, which presented to me a sort of *image of equality*, as I was in favor of the parliament, which presented a sort of *image of liberty*. I have since *quitted the phantom for the reality*. In the month of December last, the secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of secretary of the Grand Master, to obtain my opinion on a question relating to the affairs of that society, I replied to him on the 5th of January as follows: 'As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.'"

In consequence of the publication of this letter, the Grand Orient on May 13th, 1793, declared the Grand Mastership vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

Ormus or Ormesius. See *Rose Croix, Golden.*

Ormuzd and Ahriman. Ormuzd was the principle of good and the symbol of light, and Ahriman the principle of evil and the symbol of darkness, in the old Persian religion. See *Zoroaster.*

Ornaments of a Lodge. The lectures describe the ornaments of a Lodge as consisting of the *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star.* They are called ornaments because they are really the decorations with which a properly furnished Lodge is adorned. See these respective words.

Ornan the Jebusite. He was an inhabitant of Jerusalem, at the time that that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor situated on Mount Moriah, in the same spot on which the Temple was afterwards built. This threshing-floor David bought to erect on it an altar to God. (2 Chron. xxi. 18–25.) On the same spot Solomon afterwards built the Temple. Hence, in Masonic language, the Temple of Solomon is sometimes spoken of as "the threshing-floor of Ornan the Jebusite." See *Threshing-Floor.*

Orphan. The obligation that Masons should care for the children of their de-

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ceased brethren has been well observed in the Institution by many Grand Lodges, independent associations of Masons, and of asylums for the support and education of Masonic orphans. Among these, perhaps one of the most noteworthy, is the orphan asylum founded at Stockholm, in 1753, by the contributions of the Swedish Masons, and which, by subsequent bequests and endowments, has become one of the richest private institutions of the kind in the world.

Orpheus. There are no less than four persons to whom the ancients gave the name of Orpheus, but of these only one is worthy of notice as the inventor of the mysteries, or, at least, as the introducer of them into Greece. The genuine Orpheus is said to have been a Thracian, and a disciple of Linus, who flourished when the kingdom of the Athenians was dissolved. From him the Thracian or Orphic mysteries derived their name, because he first introduced the sacred rites of initiation and mystical doctrines into Greece. He was, according to fabulous tradition, torn to pieces by Ciconian women, and after his death he was deified by the Greeks. The story, that by the power of his harmony he drew wild beasts and trees to him, has been symbolically interpreted, that by his sacred doctrines he tamed men of rustic and savage disposition. An abundance of fables has clustered around the name of Orpheus; but it is at least generally admitted by the learned, that he was the founder of the system of initiation into the sacred mysteries as practised in Greece. The Grecian theology, says Thomas Taylor, — himself the most Grecian of all moderns, — originated from Orpheus, and was promulgated by him, by Pythagoras, and by Plato; by the first, mystically and symbolically; by the second, enigmatically and through images; and by the last, scientifically. The mysticism of Orpheus should certainly have given him as high a place in the esteem of the founders of the present system of Speculative Masonry as has been bestowed upon Pythagoras. But it is strange that, while they delighted to call Pythagoras an "ancient friend and brother," they have been utterly silent as to Orpheus.

Orphic Mysteries. These rites were practised in Greece, and were a modification of the mysteries of Bacchus or Dionysus, and they were so called because their institution was falsely attributed to Orpheus. They were, however, established at a much later period than his era. Indeed, M. Freret, who has investigated this subject with much learning in the *Memoires de l'Academie des Inscriptions*, (tom. xxiii.,) regards the Orphics as a degenerate branch of the school of Pythagoras, formed, after the destruction of that school, by some of its disciples, who, seeking to establish a religious association, devoted themselves to the worship of Bacchus, with which they mingled certain Egyptian practices, and out of this mixture made up a species of life which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many apocryphal works.

The Orphic rites differed from the other Pagan rites, in not being connected with the priesthood, but in being practised by a fraternity who did not possess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans, and his final restoration to the supreme government of the universe, under the name of Phanes.

Demosthenes, while reproaching Eschines for having engaged with his mother in these mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, *enos, sabos*, and danced to the sound of the mystic words, *hyes, attes, attes, hyes*. At night the mystes was bathed in the lustral water, and having been rubbed over with clay and bran, he was clothed in the skin of a fawn, and having risen from the bath, he exclaimed, "I have departed from evil and have found the good."

The Orphic poems made Bacchus identical with Osiris, and celebrated the mutilation and palingenesis of that deity as a symbol teaching the resurrection to eternal life, so that their design was similar to that of the other Pagan mysteries.

The Orphic initiation, because it was not sacerdotal in its character, was not so celebrated among the ancients as the other mysteries. Plato, even, calls its disciples charlatans. It nevertheless existed until the first ages of the Christian religion, being at that time adopted by the philosophers as a means of opposing the progress of the new revelation. It fell, however, at last, with the other rites of paganism, a victim to the rapid and triumphant progress of the gospel.

Osiris. He was the chief god of the old Egyptian mythology, the husband of Isis, and the father of Horus. Jabloniski says that Osiris represented the sun only; but Plutarch, whose opportunity of knowing was better, asserts that, while generally considered as a symbol of the solar orb, some of the Egyptian philosophers regarded

him as a river god, and called him Nilus. But the truth is, that Osiris represented the male, active or generative, powers of nature; while Isis represented its female, passive or prolific, powers. Thus, when Osiris was the sun, Isis was the earth, to be vivified by his rays; when he was the Nile, Isis was the land of Egypt, fertilized by his overflow. Such is the mythological or mystical sense in which Osiris was received.

Historically, he is said to have been a great and powerful king, who, leaving Egypt, traversed the world, leading a host of fauns or satyrs, and other fabulous beings in his train, actually an army of followers. He civilized the whole earth, and taught mankind to fertilize the soil and to perform the works of agriculture. We see here the idea which was subsequently expressed by the Greeks in their travels of Dionysus, and the wanderings of Ceres; and it is not improbable that the old Masons had some dim perception of this story, which they have incorporated, under the figure of Euclid, in their "Legend of the Craft."

Osiris, Mysteries of. The Osirian mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise *On the Falsity of the Pagan Religions*, thus describes the object of the Osirian mysteries: "But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. They call the seeds of fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened by the natural heat and collected for the life of man, and are separated from their natural tie to the earth, and are sown again when winter approaches, this they consider is the death of Osiris; but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris." This explanation does not essentially differ from that already given in the article *Egyptian Mysteries*. The symbolism is indeed precisely the same—that of a restoration or resurrection from death to life. See *Egyptian Mysteries*.

Oterfut. The name of the assassin at the west gate in the legend of the third degree, according to some of the high degrees. I have vainly sought the true meaning or derivation of this word, which is most probably an anagram of a name. It was, I think, invented by the Stuart Masons, and refers to some person who was inimical to that party.

Otreb. The pseudonyme of the celebrated Rosicrucian Michel Mayer, under which he wrote his book on *Death and the Resurrection*. See *Mayer*.

Out of the Lodge. The charges of a Freemason, compiled by Anderson from the Ancient Records, contain the regulations for the behavior of Masons out of the Lodge under several heads; as, behavior after the Lodge is over, when brethren meet without strangers, in the presence of strangers, at home, and towards a strange brother. Gädicke gives the same directions in the following words:

"A brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order."

Oval Temples. The temple in the Druidical mysteries was often of an oval form. As the oblong temple was a representation of the inhabited world, whence is derived the form of the Lodge; so the oval temple was a representation of the mundane egg, which was also a symbol of the world. The symbolic idea in both was the same.

Overseer. The title of three officers in a Mark Lodge, who are distinguished as the Master, Senior, and Junior Overseer. The jewel of their office is a square. In Mark Lodges attached to Chapters, the duties of these officers are performed by the three Grand Masters of the Veils.

Ox. The ox was the device on the banner of the tribe of Ephraim. The ox on a scarlet field is one of the Royal Arch banners, and is borne by the Grand Master of the Third Veil.

Oyres de Ornellas, Praçao. A Portuguese gentleman, who was arrested as a Freemason, at Lisbon, in 1776, and thrown into a dungeon, where he remained fourteen months. See *Alincourt*.

Ozee. Sometimes Osee. The acclamation of the Scottish Rite is so spelled in many French Cahiers. Properly Hoschea, which Delaunay (*Thuileur*, p. 141,) derives from the Hebrew הוֹשִׁיעָ, *hossheah*, deliverance, safety, or, as he says, a saviour. But see *Hoschea*, where another derivation is suggested.

P.

Paganis, Hugo de. The Latinized form of the name of Hugh de Payens, the first Grand Master of the Templars. See *Payens.*

Paganism. A general appellation for the religious worship of the whole human race, except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system. See *Dispensations of Religion and Mythology.*

Paine, Thomas. A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Mason, but wrote *An Essay on the Origin of Freemasonry,* with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authority of Prichard's *Masonry Dissected.* He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity. Paine was born in England, 1737, and died in New York, in 1809.

Palestine, called also the *Holy Land* on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of longitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B. C. They divided it into twelve confederate states according to the tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B. C. it was divided into the two kingdoms of Israel and Judea, the latter consisting of the tribes of Judah and Benjamin, and the former of the rest of the tribes. About 740 B. C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two tribes of Judah and Benjamin returned to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected. There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry; and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

Palestine, Explorations in. The desire to obtain an accurate knowledge of the archæology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the "Palestine Exploration Fund," with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and forty-two subordinate and provincial Grand Lodges and Chapters. Early in the year 1867 the committee began the work of examination, by mining in and about the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by *débris* from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even the time of Christ.

Lieutenant Charles Warren, R. E., was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required. He arrived in Jerusalem February 17th, 1867, and continued his labors in excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of cases at the imminent risk of their lives and always that of their health. The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archæology. A branch of the society has been established in this country, and it is still in successful operation.

Palestine, Knight of. See *Knight of Palestine.*

Palestine, Knight of St. John of. See *Knight of St. John of Palestine.*

Palladic Masonry. The title given to the Order of the Seven Sages and the Order of the Palladium. See *Palladium, Order of the.*

Palladium, Order of the. An androgynous society of Masonic adoption,

established, says Ragon, at Paris in 1737. It made great pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Emperor, it was revived in 1637 by Fenelon, Archbishop of Canbray; all of which is altogether mythical. Fenelon was not born until 1651. It was a very moral society, consisting of two degrees: 1. Adelph; 2. Companion of Ulysses. When a female took the second degree, she was called a Companion of Penelope.

Palmer. From the Latin, *palmifer*, a palm-bearer. A name given in the time of the Crusades to a pilgrim, who, coming back from the holy war after having accomplished his vow of pilgrimage, exhibited upon his return home a branch of palm bound round his staff in token of it.

Pantacle. The pentalpha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy. See *Pentalpha.*

Papworth Manuscript. A manuscript in the possession of Mr. Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1860. As some of the water-marks of the paper on which it is written bear the initials G. R., with a crown as a water-mark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1715 or 1716. The Rev. A. F. A. Woodford has thus described its appearance: "The scroll was written originally on pages of foolscap size, which were then joined into a continuous roll, and afterwards, probably for greater convenience, the pages were again separated by cutting them, and it now forms a book, containing twenty-four folios, sewed together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive pages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand different from that of the text, the word *Finis* at the bottom of the last page. The manuscript appears to have been simply a copy, in a little less antiquated language, of some older Constitution. It has been published by Bro. Hughan in his *Old Charges of the British Freemasons.*

Paracelsus. Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practice of astrology, alchemy, and magic, and passed many years of his life in travelling over Europe and acquiring information in medicine, of which he proclaimed himself to be the monarch. He was, perhaps, the most distinguished charlatan whoever made a figure in the world. The followers of his school were called Paracelsists, and they continued for more than a century after the death of their master to influence the schools of Germany. Much of the Kabbalistic and mystical science of Paracelsus was incorporated into Hermetic Masonry by the founders of the high degrees.

Paracelsus, Sublime. A degree to be found in the manuscript collections of Peuvret.

Parallel Lines. In every well-regulated Lodge there is found a point within a circle, which circle is imbordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist and St. John the Evangelist, the two great patrons of Masonry to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Masonry." In those English Lodges which have adopted the "Union System" established by the Grand Lodge of England in 1813, and where the dedication is "to God and his service," the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not to be found in the earlier rituals of Masonry. Although Oliver defines the symbol on the authority of what he calls the "Old Lectures," I have been unable to find it in any anterior to Preston, and even he only refers to the parallelism of the two Sts. John. The fact is, that the symbol of the parallel lines, with that of the point within a circle, was first introduced by Dunckerley in the last quarter of the eighteenth century. See *Dedication.*

Paris, Congresses of. Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Philalethes in 1785, that by a concourse of intelligent Masons of all rites and countries, and by a comparison of oral and written traditions, light might be educed on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savalette de Lauges was elected President. It closed after a protracted session of three months, without producing any practical result. The second was called in 1787, as a continuation of the former, and closed with precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various

reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

Parliamentary Law. Parliamentary Law, or the *Lex Parliamentaria*, is that code originally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules.

The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Masonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution.

Parrot Masons. One who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a *Parrot Mason*, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Masons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as "Bright Masons." But the progress of Masonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

Parsees. The descendants of the original fire-worshippers of Persia, or the disciples of Zoroaster, who emigrated to India about the end of the eighth century. There they now constitute a body very little short of a million of industrious and moral citizens, adhering with great tenacity to the principles and practices of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake principally that Dr. Burnes attempted some years ago to institute his new Order, entitled the Brotherhood of the Olive-Branch, as a substitute for the Christian degrees of Knighthood, from which, by reason of their religion, they were excluded.

Particular Lodges. In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the *particular* Lodges on record. In the modern Constitutions of England, the term used is *private* Lodges. In America, they are called *subordinate* Lodges.

Parts. In the old obligations, which may be still used in some portions of the country, there was a provision which forbade the revelation of any of the *arts, parts, or points of Masonry.* Oliver explains the meaning of the word parts by telling us that it was "an old word for degrees or lectures." See *Points.*

Parvis. In the French system, the room immediately preceding a Masonic Lodge is so called. It is equivalent to the Preparation Room of the American and English systems.

Paschal Feast. Celebrated by the Jews in commemoration of the Passover, by the Christians in commemoration of the resurrection of our Lord. The Paschal Feast, called also the Mystic Banquet, is kept by all Princes of the Rose Croix. Where two are together on Maundy Thursday, it is of obligation that they should partake of a portion of roasted lamb. This banquet is symbolic of the doctrine of the resurrection.

Paschalis, Martinez. The founder of a new Rite or modification of Masonry, called by him *the Rite of Elected Cohens or Priests.* It was divided into two classes, in the first of which was represented the fall of man from virtue and happiness, and in the second, his final restoration. It consisted of nine degrees, namely: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Grand Elect; 5. Apprentice Cohen; 6. Fellow Craft Cohen; 7. Master Cohen; 8. Grand Architect; 9. Knight Commander. Paschalis first introduced this Rite into some

of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterwards, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has now ceased to exist.

Paschalis was a German, born about the year 1700, of poor but respectable parentage. At the age of sixteen he acquired a knowledge of Greek and Latin. He then travelled through Turkey, Arabia, and Palestine, where he made himself acquainted with the Kabbalistic learning of the Jews. He subsequently repaired to Paris, where he established his Rite.

Paschalis was the Master of St. Martin, who afterwards reformed his Rite. After living for some years at Paris, he went to St. Domingo, where he died in 1779. Thory, in his *Histoire de la Fondation du Grand Orient de France*, (pp. 239–253,) has given very full details of this Rite and of its receptions.

Paschal Lamb. See *Lamb, Paschal.*

Pas perdus. The French call the room appropriated to visitors the *Salle des pas perdus.* It is the same as the Tiler's Room in the English and American Lodges.

Passages of the Jordan. See *Fords of the Jordan.*

Passed. A candidate, on receiving the second degree, is said to be "passed as a Fellow Craft." It alludes to his having passed through the porch to the middle chamber of the Temple, the place in which Fellow Crafts received their wages. In this country "crafted" is often improperly used in its stead.

Passing of Conyng. That is, *surpassing in skill.* The expression occurs in the Cooke MS., (line 676,) "The forsayde Maister Euglet ordeynet thei were passing of conyng schold be passing honoured;" *i. e.*, The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Masonry to pay all honor to knowledge.

Password. A word intended, like the military countersign, to prove the friendly nature of him who gives it, and is a test of his right to pass or be admitted into a certain place. Between a *Word* and a *Password* there seems to me to be this difference: the former is given for instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias Ashmole says, "Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress." See *Sign.*

Past. An epithet applied in Masonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has presided for twelve months over a Lodge, and the Past High Priest one who, for the same period, has presided over a Chapter. The French use the word *passé* in the same sense, but they have also the word *ancien*, with a similar meaning. Thus, while they would employ Maître passé to designate the degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an *Ancien Vénérable*, or *Ancien Maître.*

Past Master. An honorary degree conferred on the Master of a Lodge at his installation into office. In this degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc.

When a brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the degree is conferred upon the newly elected officer.

Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the "manner of constituting a new Lodge," as practised by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other expressions that are proper and usual on that occasion, *but not proper to be written.*" Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master's degree.

The degree is also conferred in Royal Arch Chapters, where it succeeds the Mark Master's degree. The conferring of this degree, which has no historical connection with the rest of the degrees, in a Chapter, arises from the following circumstance. Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch degree unless he had previously presided in the Lodge as Master. When the Chapters became independent, the regulation could not be abolished, for that would

have been an innovation; the difficulty has, therefore, been obviated, by making every candidate for the degree of Royal Arch a Past Master before his exaltation.

Some extraneous ceremonies, by no means creditable to their inventor, were at an early period introduced into this country. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters still continue what one can scarcely help calling the indecorous form of initiation into the degree.

For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this degree is within the jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a *quasi* Past Master; the true and legitimate Past Master is the one who has presided over a symbolic Lodge.

Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those bodies. But the most eminent Masonic authorities have made a contrary decision, and the general, and, indeed, almost universal opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in consequence of local regulations, and not by inherent right.

The jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the centre. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it.

The French have two titles to express this degree. They apply *Maître passé* to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an *Ancien Maître*. The indiscriminate use of these titles sometimes leads to confusion in the translation of their rituals and treatises.

Pastophori. Couch or shrine bearers. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to carry in processions the image of the god. Their chief, according to Apuleius, (*Met.* xi.,) was called a Scribe. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the mysteries.

Pastos. (Greek, *παστος, a couch.*) The pastos was a chest or close cell, in the Pagan mysteries, (among the Druids, an excavated stone,) in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite rites, the pastos represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin.

Patents. Diplomas or certificates of the higher degrees in the Scottish Rite are called Patents. The term is also sometimes applied to commissions granted for the exercise of high Masonic authority. *Literæ patentes* or *apertæ*, that is, letters patent or open letters, was a term used in the Middle Ages in contradistinction to *literæ clausæ*, or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed "universis tum præsentibus quam futuris," i. e., *to all present or to come;* while closed letters were directed "universis præsentibus literas inspecturis," i. e., *to all present who shall inspect these letters.* Masonic diplomas are therefore properly called letters patent, or, more briefly, patents.

Patience. In the ritual of the third degree according to the American Rite, it is said that "time, patience, and perseverance will enable us to accomplish all things, and perhaps at last to find the true Master's Word." The idea is similar to one expressed by the Hermetic philosophers. Thus Pernetty tells us (*Dict. Mythol. Herm.*) that the alchemists said: "The work of the philosopher's stone is a work of patience, on account of the length of time and of labor that is required to conduct it to perfection; and Geber says that many adepts have abandoned it in weariness, and others, wishing to precipitate it, have never succeeded." With the alchemists, in their esoteric teaching, the philosopher's stone had the same symbolism as the WORD has in Freemasonry.

Patriarchal Masonry. The theory of Dr. Oliver on this subject has, I think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practised by the patriarchs, but simply that, in the simplicity of the patriarchal worship, unincumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Masonry

has been constructed. Thus he says: "Nor does it (Freemasonry) exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favored creatures, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the brethren and their improvement in morality and the love and fear of God." (*Hist. Landm.*, i. 207.) I see here no attempt to trace a historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

Patriarch, Grand. The twentieth degree of the Council of Emperors of the East and West. The same as the twentieth degree, or Noachite, of the Ancient and Accepted Rite.

Patriarch of the Crusades. One of the names formerly given to the degree of Grand Scottish Knight of St. Andrew, the twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that degree connects it with the Crusades, and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.

Patriarch of the Grand Luminary. A degree contained in the nomenclature of Le Page.

Patron. In the year 1812, the Prince of Wales, becoming Regent of the kingdom, was constrained by reasons of state to resign the Grand Mastership of England, but immediately afterwards accepted the title of Grand Patron of the Order in England, and this was the first time that the title was officially recognized. George IV. held it during his life, and on his death, William IV., in 1830, officially accepted the title of "Patron of the United Grand Lodge." On the accession of Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft. The office is not known in other countries.

Patrons of Masonry. St. John the Baptist and St. John the Evangelist. At an early period we find that the Christian church adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his especial charge. And the selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus St. Crispin, because he was a shoemaker, is the patron saint of the "gentle craft," and St. Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of *Dedication of Lodges.*

Paul, Confraternity of Saint. In the time of the Emperor Charles V. there was a secret community at Trapani, in Sicily, which called itself *La Confraternità di San Paolo.* These people, when assembled, passed sentence on their fellow-citizens; and if any one was condemned, the waylaying and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute, (*Stolberg's Travels*, vol. iii., p. 472.) In the travels of Brocquire to and from Palestine in 1432, (p. 328,) an instance is given of the power of the association over its members. In the German romance of *Hermann of Unna*, of which there are an English and French translation, this tribunal plays an important part.

Paul I. This emperor of Russia was induced by the machinations of the Jesuits, whom he had recalled from banishment, to prohibit in his domains all secret societies, and especially the Freemasons. This prohibition lasted from 1797 to 1803, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1797, had assumed the title of Protector of the Order, and in 1798 accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons.

Pavement, Mosaic. See *Mosaic Pavement.*

Payens, Hugh de. In Latin, Hugo de Paganis. The founder and the first Grand Master of the Order of Knights Templars. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representations, its reputation and wealth and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterwards died, and was succeeded in the Grand Mastership by Robert de Craon, surnamed the Burgundian.

P. D. E. P. Letters placed on the ring of profession of the Order of the Temple, being the initials of the Latin sentence, *Pro Deo et Patria, i. e.*, For God and my country.

Peace. The spirit of Freemasonry is

antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Brother Albert Pike says, "Masonry is the great peace society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and amity."

Pectoral. Belonging to the breast; from the Latin *pectus*, the breast. The heart has always been considered the seat of fortitude and courage, and hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the last century it was called one of the "principal signs," and had this hieroglyphic, X; but in the modern rituals the hieroglyphic has become obsolete, and the word is appropriated to one of the perfect points of entrance.

Pectoral of the High Priest. The breastplate worn by the high priest of the Jews was so called from *pectus*, the breast, upon which it rested. See *Breastplate*.

Pedal. Belonging to the feet, from the Latin *pedes*, the feet. The just man is he who, firmly planting his feet on the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. And hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of justice. Like "Pectoral," this word was assigned, in the oldest rituals, to the principal signs of a Mason, having < for its hieroglyphic; but in the modern lectures it is one of the perfect points of entrance, and the hieroglyphic is no longer used.

Pedestal. The pedestal is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the east, the column of Strength in the west, and the column of Beauty in the south. These columns are not generally erected in the Lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers of the Lodge. Hence we often hear such expressions as these, *advancing to the pedestal*, or *standing before the pedestal*, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

Pedum. Literally, a shepherd's crook, and hence sometimes used in ecclesiology for the bishop's crozier. In the statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a "pedum magistrale seu patriarchale." But the better word for the staff of the Grand Master of the Templars is *baculus*, which see.

Pelasgian Religion. The Pelasgians were the oldest, if not the aboriginal, inhabitants of Greece. Their religion differed from that of the Hellenes, who succeeded them, in being less poetical, less mythical, and more abstract. We know little of their religious worship except by conjecture; but we may suppose it resembled in some respects the doctrines of what Dr. Oliver calls the Primitive Freemasonry. Creuzer thinks that the Pelasgians were either a nation of priests or a nation ruled by priests.

Peleg. פלג, *Division*. A son of Eber. In his day the world was divided. A significant word in the high degrees. In the Noachite, or twentieth degree of the Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the architect of the Tower of Babel.

Pelican. The pelican feeding her young with her blood is a prominent symbol of the eighteenth or Rose Croix degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Saviour. Now this symbolism of the pelican, as a representative of the Saviour, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Saviour shed his blood for mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dipping their bills into a wound in their mother's breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to our Lord, as well as to the Masonic degree of which the resurrection is a doctrine.

In an ancient *Bestiarium*, or Natural History, in the Royal Library at Brussels, cited by Larwood and Hotten in a recent work on *The History of Sign-Boards*, this statement is made: "The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings, flying about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third

day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it."

The *Ortus Vocabulorum*, compiled early in the fifteenth century, gives the fable more briefly: "It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the aspersione of her blood resuscitates her children." And the writer cites, in explanation, the verses,

> "Ut pelicanus fit matris sanguine sanus,
> Sic Sancti sumus nos omnes sanguine nati."

i. e., "As the Pelican is restored by the blood of its mother, so are we all born by the blood of the Holy One," that is, of Christ.

St. Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ. And Shelton, in an old work entitled the *Armorie of Birds*, expresses the same sentiment in the following words:

> "Then said the pelican,
> When my birds be slain,
> With my blood I them revive;
> Scripture doth record
> The same did our Lord,
> And rose from death to life."

This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of him whose resurrection is, as Cruden terms it, "the cause, pattern, and argument of ours."

But in the course of time the original legend was, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to Christ as shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is "an emblem of our Blessed Lord shedding his blood for mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament." And in the *Antiquities of Durham Abbey*, we learn that "over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, whereon stood a pelican, all of silver, upon the height of the said canopy, very finely gilt, giving her blood to her young ones, in token that Christ gave his blood for the sins of the world."

But I think the true theory of the pelican is, that by restoring her young ones to life by her blood, she symbolizes the resurrection. The old symbologists said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, who resuscitates them, is the representative of that Son of Man of whom it is declared, "except ye drink of his blood, ye have no life in you."

And hence the pelican is very appropriately assumed as a symbol in Masonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth — all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

Pellegrini, Marquis of. One of the pseudonyms assumed by Joseph Balsamo, better known as Count Cagliostro.

Penal Sign. That which refers to a penalty.

Penalty. The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recreant to their vows and violate the laws which they are stringently bound to observe. Even a few timid and uninstructed Masons have been found who were disposed to believe that there was some weight in this objection. The fate of Morgan, apocryphal as it undoubtedly was, has been quoted as an instance of Masonic punishment inflicted by the regulations of the Order; and, notwithstanding the solemn asseverations of the most intelligent Masons to the contrary, men have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremonies of his initiation and by the nature of the vows which he has taken, an active Nemesis of the Order, bound by some unholy promise to avenge the Institution upon any treacherous or unfaithful brother. All of this arises from a total misapprehension, in the minds of those who are thus led astray, of the true character and design of vows or oaths which are accompanied by an imprecation. It is well, therefore, for the information both of our adversaries — who may thus be deprived of any further excuse for slander, and of our friends — who

will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they never were intended to impose upon any brother the painful and — so far as the laws of the country are concerned — the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied.

The obsecration, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection for or anger against the person making it, according as the said declaration or promise is observed or violated. This obsecration has, from the earliest times, constituted a part of the oath — and an important part, too — among every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such obsecrations as these: *Co yagnasheh li Elohim*, "So may God do to me." A very common obsecration among the Greeks was, *isto Zeus* or *theon marturomai*, "May Jove stand by me," or "I call God to witness." And the Romans, among an abundance of other obsecrations, often said, *dii me perdant*, "May the gods destroy me," or *ne vivan*, "May I die."

These modes of obsecration were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand towards heaven, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfil the promise that he had made. So Abraham said to the king of Sodom, "I have lift up my hand unto the Lord, . . . that I will not take anything that is thine." Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliezer and Abraham, related in the 24th chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the *signa*, or standards.

The obsecration, with an accompanying form of solemnity, was indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that "death was the divine punishment of perjury, but only dishonor was its human penalty." And therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, where his testimony did not affect the rights or interests of others, was considered as responsible to the deity alone for his perjury.

The explicit invocation of God as a witness to the truth of the thing said, or, in promissory oaths, to the faithful observance of the act promised, the obsecration of divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to exercise. This seems to have been the true reason for the ancient practice of solemn obsecration in the administration of oaths.

Among modern nations, the practice has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase "So help me God," and the concluding form of kissing the Holy Scriptures.

And now the question naturally occurs as to what is the true intent of this obsecration, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of

what he had just said or was about to say, concluded with the formula, "May the gods destroy me," it is evident that he simply meant to say that he was so convinced of the truth of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the divine law, and subject only to a divine punishment.

In modern times, perjury is made a penal offence against human laws, and its punishment is inflicted by human tribunals. But here the punishment of the crime is entirely different from that inferred by the obsecration which terminates the oath. The words "So help me God," refer exclusively to the withdrawal of divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Mason recreant to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Mason to inflict such penalty on an offending brother. The obsecration of a Mason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. "May I die," said the ancient, "if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritual penalties of Masonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

Pencil. In the English system this is one of the working-tools of a Master Mason, and is intended symbolically to remind us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. In the American system the pencil is not specifically recognized. The other English working-tools of a Master Mason are the skirrit and compasses.

In the French Rite "to hold the pencil," *tener le crayon,* is to discharge the functions of a secretary during the communication of a Lodge.

Penitential Sign. Called also the Supplicatory Sign. It is the third sign in the English Royal Arch system. It denotes that frame of heart and mind without which our prayers and oblations will not obtain acceptance; in other words, it is a symbol of humility.

Pennsylvania. The first Lodge in Pennsylvania was established in Philadelphia in 1734, by a Warrant from the Provincial Grand Lodge of Massachusetts, and of this Lodge Benjamin Franklin was the first Master. A second was established in 1758, by the Athol Grand Lodge of England, which also granted a Warrant for a Provincial Grand Lodge in 1766, under the Provincial Grand Mastership of William Ball. This Grand Lodge continued in operation until the commencement of the Revolutionary War, when it was temporarily suspended, but was revived in 1779. On September 26, 1786, the Provincial Grand Lodge was abolished, and the present Grand Lodge organized by the delegates of thirteen Lodges in a Convention held at Philadelphia.

The Grand Chapter of Pennsylvania was established in 1795, being the first Grand Chapter instituted in the United States, and two years before the organization of the Grand Chapter of the six New England States, which afterwards became the General Grand Chapter. The Grand Chapter was at first only an integral part of the Grand Lodge, but in 1824 it became an independent body, except so far as that members of the Grand Lodge, who were Royal Arch Masons, were declared to be members of the Grand Chapter.

The Royal and Select degrees were formerly conferred in Pennsylvania by the Chapters, but on October 16, 1847, a Grand Council was organized.

A Grand Encampment, independent of the General Grand Encampment of the United States, was organized on February 16, 1814. On April 14, 1854, a Grand Commandery was organized under the authority of the Grand Encampment of the United States, and in February, 1857, both of these bodies united to form the present Grand Commandery of Pennsylvania.

Pennsylvania Work. The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practised in the other States of the Union, that it cannot be considered as a part of the American Rite

as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter. Bro. Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic work of his State with pardonable, although not with impartial, commendations: "The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this work every word has its significance. Its types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the ritual no modern verbiage is allowed."

Penny. In the parable read in the Mark degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the ritual, a penny a day is said to be the wages of a Mark Master. In several passages of the authorized version of the New Testament, *penny* occurs as a translation of the Greek, δηνάριον, which was intended as the equivalent of the Roman *denarius*. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the continental States, who imitated that of the Byzantine empire, and was adopted by the Anglo-Saxons. The specific value of each of so many coins, going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Dr. Lightfoot, in his essay on a *Fresh Revision of the New Testament*, remarks: "It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate." However improper the translation is, it can have no importance in the Masonic application of the parable, where the "penny" is, as has already been said, only a symbol, meaning any reward or compensation.

Pentagon. A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the camp of the Sublime Princes of the Royal Secret, or thirty-second degree of the Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an implement called the "sacred pentagon," and which, being distributed to his disciples, gave, as he affirmed, to each one the power of holding spiritual intercourse.

Pentagram. From the Greek *pente*, five, and *gramma*, a letter. In the science of magic the pentalpha is called the holy and mysterious pentagram. Eliphas Levi says (*Dog. et Rituel de la Haute Magie*, ii. 55,) that the pentagram is the star of the Magians; it is the sign of the word made flesh; and according to the direction of its rays, that is, as it points upwards with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of St. John, or the accursed god of Mendes; initiation or profanation; Lucifer or Vesper; the morning or the evening star; Mary or Lilith; victory or death; light or darkness. See *Pentalpha*.

Pentalpha. The triple triangle, or the pentalpha of Pythagoras, is so called from the Greek πεντε, *pente*, five, and αλφα, *alpha*, the letter A, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from numbers, and the number five, as being formed by the union of the first odd and the first even, was deemed of peculiar value; and hence Cornelius Agrippa says (*Philos. Occult.*) of this figure, that, "by virtue of the number five, it has great command over evil spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle contains in it many great mysteries." The disciples of Pythagoras, who were indeed its real inventors, placed within each of its interior angles one of the letters of the Greek word ΥΓΕΙΑ, or the Latin one SALUS, both of which signify *health;* and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke a secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Moné says that it has been found

in Egypt on the statue of the god Anubis. Lord Brougham says, in his *Italy*, that it was used by Antiochus Epiphanes, and a writer in *Notes and Queries* (3 Ser., ix., 511,) says that he has found it on the coins of Lysimmachus. On old British and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons. The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure "Druttenfuss," a word originally signifying *Druid's foot*, but which, in the gradual corruptions of language, is now made to mean *Witche's foot*. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Saviour, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet.

The Mediæval Masons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the *five-pointed star*, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentalpha or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of every Royal Arch Chapter.

Many writers have confounded the pentalpha with the seal of Solomon, or shield of David. This error is almost inexcusable in Oliver, who constantly commits it, because his Masonic and archæological researches should have taught him the difference, Solomon's seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

Perau, Gabriel Louis Calabre. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auxois, in 1700, and died at Paris, March 31st, 1767. De Feller (*Biog. Univ.*) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared many friends to him. Certainly, the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avrigny's *Vies des Hommes illustres de la France;* which, however, a loss of sight prevented him from completing. In 1742, he published at Geneva a work entitled *Les Secret des Franc-Maçons.* This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbé Larudan attempted to palm off his libellous and malignant work on the Abbé Perau, but without success; for while the work of Larudan is marked with the bitterest malignity to the Order of Freemasonry, that of Perau is simply a detail of the ceremonies and ritual of Masonry as then practised, under the guise, which, I think, was not simulated, of friendship.

Perfect Ashlar. See *Ashlar.*

Perfect Initiates, Rite of. A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

Perfection. The ninth and last degree of Fessler's Rite. See *Fessler's Rite.*

Perfectionists. The name by which Weishaupt first designated the Order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

Perfection, Lodge of. The Lodge in which the fourteenth degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI., or *Grand écossais de la Voûte Sacrée du Jacques VI.* This is one of the evidences — and a very pregnant one — of the influence exercised by the exiled Stuarts and their adherents on the Masonry of that time in making it an instrument for the restoration of James II., and then of his son, to the throne of England.

This degree, as concluding all reference to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the Ineffable degrees, because their instructions relate to the Ineffable word.

Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called "Sublime Grand Lodges," and, hence, the word "Grand" is still affixed to the title of the officers.

The following mythical history is connected with and related in this degree.

When the Temple was finished, the Masons

who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry.

The Temple was completed in the year of the world 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vaingloriously and wantonly defied. The people, copying the vices and follies of their king, became proud and idolatrous, and neglected the worship of the true God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valor and fortitude of these elected knights was such, that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were compiled with; and thus the royal art, meeting the approbation of great and good men, became popular and honorable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic order of this degree is red —emblematic of fervor, constancy, and assiduity. Hence, the Masonry of this degree was formerly called red Masonry on the continent of Europe.

The jewel of the degree is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, and with a sun in the centre. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other.

The apron is white with red flames, bordered with blue, and having the jewel painted on the centre and the stone of foundation on the flap.

Perfection, Rite of. In 1754, the Chevalier de Bonneville established a Chapter of the high degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Masonry he there practised received the name of the Rite of Perfection, or Rite of Heredom. The College of Clermont was, says Rebold, (*Hist. de 3 G. L.*, 46,) the asylum of the adherents of the house of Stuart, and hence the Rite is to some extent tinctured with Stuart Masonry. It consisted of twenty-five degrees, as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Secret Master; 5. Perfect Master; 6. Intimate Secretary; 7. Intendant of the Building; 8. Provost and Judge; 9. Elect of nine; 10. Elect of fifteen; 11. Illustrious elect, Chief of the twelve tribes; 12. Grand Master Architect; 13. Royal Arch; 14. Grand, Elect, Ancient, Perfect Master; 15. Knight of the Sword; 16. Prince of Jerusalem; 17. Knight of the East and West; 18. Rose Croix Knight; 19. Grand Pontiff; 20. Grand Patriarch; 21. Grand Master of the Key of Masonry; 22. Prince of Libanus; 23. Sovereign Prince Adept Chief of the Grand Consistory; 24. Illustrious Knight, Commander of the Black and White Eagle; 25. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret. It will be seen that the degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was

established four years later, and to which the Chapter of Clermont gave way. Of course, they are therefore the same, so far as they go, as those of the Ancient and Accepted Scottish Rite, which succeeded the Council of Emperors.

The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron Von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the degrees and retained only the Templar theory.

Perfect Irish Master. (*Parfait Maître Irlandais.*) One of the degrees given in the Irish Colleges instituted by Ramsay.

Perfect Lodge. See *Just Lodge.*

Perfect Master. (*Maître Parfait.*) The fifth degree in the Ancient and Accepted Scottish Rite. The ceremonies of this degree were originally established as a grateful tribute of respect to a worthy departed brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the works at Mount Lebanon, and one Warden. The symbolic color of the degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity.

The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the centre of which the letter J is inscribed, according to the old rituals; but the Samaritan *yod* and *he*, according to the ritual of the Southern Jurisdiction.

Delaunay, in his *Thuileur de l'Ecossisme*, gives the Tetragrammaton in this degree, and says the degree should more properly be called Past Master, *Ancien Maître*, because the Tetragrammaton makes it in some sort the complement of the Master's degree. But the Tetragrammaton is not found in any of the approved rituals, and Delaunay's theory falls therefore to the ground. But besides, to complete the Master's with this degree would be to confuse all the symbolism of the Ineffable degrees, which really conclude with the fourteenth.

Perfect Prussian. (*Parfait Prussien.*) A degree invented at Geneva, in 1770, as a second part of the Order of Noachites.

Perfect Union, Lodge of. A Lodge at Rennes, in France, where the Rite of Elect of Truth was instituted. See *Elect of Truth.*

Perignan. When the Elu degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the third degree. This unknown person, at first designated as "l'inconnu," afterwards received the name of Perignan, and a degree between the *elu of nine* and the *elu of fifteen* was instituted, which was called the "Elu of Perignan," and which became the sixth degree of the Adonhiramite Rite. I am utterly at a loss as to the derivation or radical meaning of the word, but am inclined to the theory which gives to this, as well as to many other words in the high degrees, a reference to the adherents, or to the enemies, of the exiled house of Stuart, for whose sake several of these degrees were established. See *Elect of Perignan.*

Periods of the Grand Architect. See *Six Periods.*

Perjury. In the municipal law perjury is defined to be a wilful false swearing to a material matter, when an oath has been administered by lawful authority. The violation of vows or promissory oaths taken before one who is not legally authorized to administer them, that is to say, one who is not a magistrate, does not in law involve the crime of perjury. Such is the technical definition of the law; but the moral sense of mankind does not assent to such a doctrine, and considers perjury, as the root of the word indicates, the doing of that which one has sworn not to do, or the omitting to do that which he has sworn to do. The old Romans seem to have taken a sensible view of the crime of perjury. Among them oaths were not often administered, and, in general, a promise made under oath had no more binding power in a court of justice than it would have had without the oath. False swearing was with them a matter of conscience, and the person who was guilty of it was responsible to the Deity alone. The violation of a promise under oath and of one not under such a form was considered alike, and neither was more liable to human punishment than the other. But perjury was not deemed to be without any kind of punishment. Cicero expressed the Roman sentiment when he said "perjurii pœna divina exitium; humana dedecus — *the divine punishment of perjury is destruction; the human, infamy.*" Hence every oath was accompanied by an execration, or an appeal to God to punish the swearer should he falsify his oath. "In the case of other sins," says Archbishop Sharp, "there may be an appeal made to God's mercy, yet in the case of perjury there is

none; for he that is perjured hath precluded himself of this benefit, because he hath braved God Almighty, and hath in effect told him to his face that if he was foresworn he should desire no mercy."

It is not right thus to seek to restrict God's mercy, but there can be no doubt that the settlement of the crime lies more with him than with man. Freemasons look in this light on what is called the *penalty;* it is an invocation of God's vengeance on him who takes the vow, should he ever violate it; men's vengeance is confined to the contempt and infamy which the foreswearer incurs.

Pernetty, Antoine Joseph. Born at Roanne, in France, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming disgusted with the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the archbishop strove in vain to induce him to reenter his monastery. The parliament supported him in his refusal, and Pernetty continued in the world. Not long after, Pernetty became infected with the mystical theories of Swedenborg, and published a translation of his *Wonders of Heaven and Hell.* He then repaired to Avignon, where, under the influence of his Swedenborgian views, he established an academy of Illuminati, based on the three primitive grades of Masonry, to which he added a mystical one, which he called the *True Mason.* This Rite was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the "Academy of True Masons." Pernetty, besides his Masonic labors at Avignon, invented several other Masonic degrees, and to him is attributed the authorship of the degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

Perpendicular. In a geometrical sense, that which is upright and erect, leaning neither one way nor another. In a figurative and symbolic sense, it conveys the signification of Justice, Fortitude, Prudence, and Temperance. Justice, that leans to no side but that of Truth; Fortitude, that yields to no adverse attack; Prudence, that ever pursues the straight path of integrity; and Temperance, that swerves not for appetite nor passion.

Persecutions. Freemasonry, like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Like the church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and its purity.

With the exception of the United States, where the attacks on the Institution can hardly be called persecutions, — not because there was not the will, but because the power to persecute was wanting, — all the persecutions of Freemasonry have, for the most part, originated with the Roman Church. "Notwithstanding," says a writer in the *Freemasons' Quarterly Magazine,* (1851, p. 141,) "the greatest architectural monuments of antiquity were reared by the labors of Masonic gilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master-builders of former ages, she has been for four centuries in antagonism to the principles inculcated by the Craft."

Leaving unnoticed the struggles of the corporations of Freemasons in the fifteenth, sixteenth, and seventeenth centuries, we may begin the record with the persecutions to which the Order has been subjected since the revival in 1717.

One of the first persecutions to which Masonry, in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge. The States General, yielding to the popular excitement, or rather desirous of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing, regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was acceded to, and the town clerk was chosen. He was immediately initiated, and his report so pleased his superiors, that all the magistrates and principal

persons of the city became members and zealous patrons of the Order.

In France, the fear of the authorities that the Freemasons concealed, within the recesses of their Lodges, designs hostile to the government, gave occasion to an attempt, in 1737, on the part of the police, to prohibit the meeting of the Lodges. But this unfavorable disposition did not long continue, and the last instance of the interference of the government with the proceedings of the Masonic body was in June, 1745, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord amerced in a penalty of three thousand livres.

The persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Masons in Vienna, when assembled in their Lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I., who was himself a Mason, and exerted his power in protecting his brethren.

The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 28th of April, 1738, Pope Clement XII. issued the famous bull against Freemasons whose authority is still in existence. In this bull, the Roman Pontiff says, "We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to every thing that passes in their meetings." The bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the bull by Cardinal Firrao in his edict of publication in the beginning of the following year, namely, "that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under *pain of death* and confiscation of goods, the said penalty to be without hope of pardon."

The bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the parliament of Paris positively refused to enroll it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Crudeli was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance. Francis de Lorraine, who had been initiated at the Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Masons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Masonry continued to flourish, and in 1751, thirteen years after the emission of the bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the "eternal city" itself.

The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV., who then occupied the papal chair, renewing and enforcing the bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practising the rites of Masonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom.

In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. He was subjected to the torture, and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his re-

puted crime, was sentenced to the galleys, but was finally released by the interposition of the English ambassador.

In 1745, the Council of Berne, in Switzerland, issued a decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English minister; but the government prohibited the introduction of the Order into Turkey.

Our own country has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonry are too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Masonry, once more emerging from its temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays.

Perseverance. A virtue inculcated, by a peculiar symbol in the third degree, in reference to the acquisition of knowledge, and especially the knowledge of the True Word. See *Patience.*

Perseverance, Order of. An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and, although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon says (*Tuileur Gen.*, p. 92,) that there was kept in the archives of the Order a quarto volume of four huudred leaves, in which was registered all the good deeds of the brethren and sisters. This volume is entitled *Livre d' Honneur de l' Ordre de la Perseverance.* Ragon intimates that this document is still in existence. Thory (*Fondation G. O.*, p. 383,) says that there was much mystification about the establishment of the Order in Paris. Its institutors contended that it originated from time immemorial in Poland, a pretension to which the King of Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

Persia. Neither the Grand Lodge of England, nor any other of the European Powers, seem ever to have organized Lodges in the kingdom of Persia; yet very strange and somewhat incomprehensible stories are told by credible authorities of the existence either of the Masonic institution, or something very much like it, in that country. In 1808, on November 24, Askeri Khan, the Ambassador of Persia near the court of France, was received into the Order at Paris by the Mother Lodge of the Philosophic Scottish Rite, on which occasion the distinguished neophyte presented his sword, a pure Damascus blade, to the Lodge, with these remarks: "I promise you, gentlemen, friendship, fidelity, and esteem. I have been told, and I cannot doubt it, that Freemasons were virtuous, charitable, and full of love and attachment for their sovereigns. Permit me to make you a present worthy of true Frenchmen. Receive this sabre, which has served me in twenty-seven battles. May this act of homage convince you of the sentiments with which you have inspired me, and of the gratification that I feel in belonging to your Order." The Ambassador subsequently seems to have taken a great interest in Freemasonry while he remained in France, and consulted with the Venerable of the Lodge on the subject of establishing a Lodge at Ispahan. This is the first account that we have of the connection of any inhabitant of Persia with the Order. Thory, who gives this account, (*Act. Lat.*, i. 237,) does not tell us whether the project of an Ispahan Lodge was ever executed. But it is probable that on his return home the Ambassador introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence.

Mr. Holmes, in his *Sketches on the Shores of the Caspian*, gives the following as the Persian idea of Freemasonry:

"In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the *Feramoosh Khoneh*, as they called the Freemasons' Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often, the first question we have been asked is, 'What do they do at the Feramoosh Khoneh? What is it?' They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England be-

came Freemasons; and their friends complain that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative."

And now we have, from the *London Freemason*, (June 28, 1873,) this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:

"Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Mussulman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin Lodge, and his claim was allowed only after such an examination as satisfied the brethren that he was one of the brethren. From the statement of this Persian Mason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Masonry enjoys the honor of counting the emperor and crown prince among its adherents. The appearance of this Mohammedan Mason in Berlin seems to have excited a little surprise among some of the brethren there, and the surprise would be natural enough to persons not aware of the extent to which Masonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Masonry must have been introduced into India from Middle Asia by the Mohammedans hundreds of years ago."

Since then there was an initiation of a Persian in the Lodge Clémente Amitié at Paris. There is a Lodge at Teheran, of which many native Persians are members.

Persian Philosophical Rite. A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven degrees, as follows: 1. Listening Apprentice; 2. Fellow Craft, Adept, Esquire of Benevolence; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Eclecticism and of Truth; 6. Master Good Shepherd; 7. Venerable Grand Elect. This Rite never contained many members, and has been long extinct.

Personal Merit. All preferment among Masons is grounded upon real worth and *personal merit* only, that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his *merit*. *Charges of* 1723.

Peru. Freemasonry was first introduced into Peru about the year 1807, during the French invasion, and several Lodges worked until the resumption of the Spanish authority and the Papal influence, in 1813, when their existence terminated. In 1825, when the independence of the republic, declared some years before, was completely achieved, several Scottish Rite Lodges were established, first at Lima and then at other points, by the Grand Orient of Colombia. A Supreme Council of the Ancient and Accepted Rite was instituted in 1830. In 1831 an independent Grand Lodge, afterwards styled the Grand Orient of Peru, was organized by the symbolic Lodges in the republic. Political agitations have, from time to time, occasioned a cessation of Masonic labor, but both the Supreme Council and the Grand Orient are now in successful operation. The Royal Arch degree was introduced in 1852 by the establishment of a Royal Arch Chapter at Callao, under a Warrant granted by the Supreme Chapter of Scotland.

Petition for a Charter. The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application may be, but not necessarily, in the form of a petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master's action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. Charters or Warrants for Lodges are granted only by the Grand Lodge in America, Ireland, and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England say that "every application for a Warrant to hold a new Lodge must be, by petition to the Grand Master, signed by at least seven regularly registered Masons." Although, in the United States, it is the general usage that a Warrant must be preceded by a Dispensation. I know of no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted.

The rule for issuing Charters to Lodges prevails, with no modification in relation to granting them by Grand Chapters, Grand

Councils, or Grand Commanderies for the bodies subordinate to them.

Petition for a Dispensation. When it is desired to establish a new Lodge, application by petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage of this country; but it must be remembered that the Grand Master's prerogative of granting Dispensations cannot be rightfully restricted by any law. Only, should the Grand Master grant a Dispensation for a Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

Petition for Initiation. Any person who is desirous of initiation into the mysteries of Masonry must apply to the Lodge nearest to his place of residence, by means of a petition signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Mason to a Chapter, Council, or Commandery for advancement to higher degrees, or of an unaffiliated Mason for membership in a Lodge, is also called a petition. For the rules that govern the disposition of these petitions, see the author's *Text Book of Masonic Jurisprudence*, Book I., ch. ii.

Peuvret, Jean Eustache. An usher of the parliament of Paris, and Past Master of the Lodge of St. Pierre in Martinico, and afterwards a dignitary of the Grand Orient at France. Peuvret was devoted to Hermetic Masonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript collection of eighty-one degrees of Hermetic Masonry in six quarto volumes. He asserts in this work that the degrees were brought from England and Scotland; but this Thory (*Act. Lat.*, i. 205,) denies, and says that they were manufactured in Paris. Peuvret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

Phaïnoteletian Society. (*Société Phaïnotélète.*) A society founded at Paris, in 1840, by Louis Theodore Juge, the editor of the *Globe*, composed of members of all rites and degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the society of the explainers of the mysteries of initiation.

Phallic Worship. The Phallus was a sculptured representation of the *membrum virile*, or male organ of generation; and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation, which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that too as a religious rite, without the slightest reference to any impure or lascivious application.

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (*Jud.* iii. 7,) they "served Baalim and the groves." Now the word translated, here and elsewhere, as *groves*, is in the original *Asherah*, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (*Phöniz.*, p. 56,) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (*Originals*, i. 18,) had long before come to the same conclusion.

But the Phallus, or, as it was called among the Orientalists, the Lingam, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the *Cteis* of the Greeks, and the *Yoni* of the Indians, a symbol of the female generative principle of co-extensive prevalence with the Phallus. The *Cteis* was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the centre of which it sprang.

The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. And here, I think, we undoubtedly find the remote origin of the *point within a circle*, an ancient symbol which was first adopted by the old sun worshippers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe,—the

sun as the generator and the earth as the producer, — and afterwards modified in its signification and incorporated into the symbolism of Freemasonry. See *Point within a Circle.*

Phallus. Donegan says from an Egyptian or Indian root. See *Phallic Worship.*

Pharaxal. A significant word in the high degrees, and there said, in the old rituals, to signify "we shall all be united." Delaunay gives it as *pharas kol*, and says it means "all is explained." If it is derived from פרשׂ, and the adverbial קל, *kol*, "altogether," it certainly means not to be united, but to be separated, and has the same meaning as its cognate *polkal.* This incongruity in the words and their accepted explanation has led Bro. Pike to reject them both from the degree in which they are originally found. And it is certain that the radical *pal* and *phar* both have everywhere in Hebrew the idea of separation. But my reading of the old rituals compels me to believe that the degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word *pharaxal*, or more probably a corruption by subsequent copyists. I am satisfied that the ideas of division, disunion, or separation, and of subsequent reunion, are correct; but I am equally satisfied that the Hebrew form of this word is wrong.

Pharisees. A school among the Jews at the time of Christ, so called from the Aramaic *Perushim*, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mysterious knowledge unknown to the mass of the people, and pretended to the exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to successive generations of initiates. They are supposed to have been essentially the same as the Assideans or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrection was an important feature; they met in sodalities or societies, the members of which called themselves *chabirim*, fellows or associates; and they styled all who were outside of their mystical association, *yom haharetz*, or people of the land.

Phenicia. The Latinized form of the Greek *Phoinikia*, from φοίνιξ, a palm, because of the number of palms anciently, but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologers have confirmed the assertions of Jerome and Augustine, that the language spoken by the Jews and the Phenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple. See *Tyre.*

Philadelphia. Placed on the imprint of some Masonic works of the last century as a pseudonym of Paris.

Philadelphians, Rite of the. See *Primitive Rite.*

Philadelphes, Lodge of the. The name of a Lodge at Narbonne, in France, in which the Primitive Rite was first instituted; whence it is sometimes called the "Rite of the Philadelphians." See *Primitive Rite.*

Philalethes, Rite of the. Called also the *Seekers of Truth*, although the word literally means *Friends of Truth.* It was a Rite founded in 1773 at Paris, in the Lodge of Amis Réunis, by Savalette de Langes, keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Court de Gebelin, M. de Sainte-Jamos, the President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any particular mode of instruction, but in its reunions, called "convents," the members devoted themselves to the study of all kinds of knowledge that were connected with the occult sciences, and thus they welcomed to their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Mesmer, and Saint Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or degrees were as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Elect; 5. Scottish Master; 6. Knight of the East; 7. Rose Croix; 8. Knight of the Temple; 9. Unknown Philosopher; 10. Sublime Philosopher; 11. Initiate; 12. Philalethes, or Searcher after Truth. The first six degrees were called Petty, and the last six High Masonry. The Rite did not increase very rapidly; nine years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1785 it attempted a radical reform in Masonry, and for this purpose invited the most distinguished Masons of all countries to a congress at Paris. But the project failed, and Savalette de Langes dying in 1788, the Rite, of which

he alone was the soul, ceased to exist, and the Lodge of Amis Réunis was dissolved.

Philip IV. Surnamed "le Bel," or "the Fair," who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templars. With the aid of his willing instrument, Pope Clement V., he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

Philippian Order. Finch gives this as the name of a secret Order instituted by King Philip "for the use only of his first nobility and principal officers, who thus formed a select and secret council in which he could implicitly confide." It has attracted the attention of no other Masonic writer, and was probably no more than a coinage of a charlatan's brain.

Philocoreites, Order of. An androgynous secret society established in the French army in Spain, in 1808. The members were called Knights and Ladies Philocoreites, or Lovers of Pleasure. It was not Masonic in character. But Thory has thought it worth a long description in his *History of the Foundation of the Grand Orient of France.*

Philo Judæus. A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adopted to their full extent the mystical doctrines of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving their inspiration, thus pierces the gross envelop of the letter, and is initiated into mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, veils the profoundest truths, to be interpreted only by him who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the high, philosophical degrees of Masonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.

Philosopher, Christian. (*Philosophe Chrétien.*) The fourth degree of the Order of African Architects.

Philosopher, Grand and Sublime Hermetic. (*Grand et Sublime Philosophe Hermétique.*) A degree in the manuscript collection of Peuvret. Twelve other degrees of Philosopher were contained in the same collection, namely, Grand Neapolitan Philosopher, Grand Practical Philosopher, Kabbalistic Philosopher, Kabbalistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neapolitan Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Kabbalistic or Hermetic degrees.

Philosopher of Hermes. (*Philosophe d'Hermes.*) A degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Philosopher, Sublime. (*Sublime Philosophe.*) 1. The fifty-third degree of the Rite of Mizraim. 2. The tenth class of the Rite of the Philalethes.

Philosopher, Sublime Unknown. (*Sublime Philosophe Inconnu.*) The seventy-ninth degree of the Metropolitan Chapter of France.

Philosopher, the Little. (*Le petit Philosophe.*) A degree in the collection of Pyron.

Philosopher, Unknown. (*Philosophe Inconnu.*) The ninth class of the Rite of the Philalethes. It was so called in reference to St. Martin, who had adopted that title as his pseudonym, and was universally known by it among his disciples.

Philosopher's Stone. It was the doctrine of the alchemists, that there was a certain mineral, the discovery of which was the object of their art, because, being mixed with the baser metals, it would transmute these into gold. This mineral, known only to the adepts, they called *lapis philosophorum*, or the philosopher's stone. Hitchcock, who wrote a book in 1857, (*Alchemy and the Alchemists,*) to maintain the proposition that alchemy was a symbolic science, that its subject was *Man*, and its object the perfection of men, asserts that the philosopher's stone was a symbol of man. He quotes the old Hermetic philosopher, Isaac Holland, as saying that "though a man be poor, yet may he very well attain unto it [the work of perfection,] and may be employed in making the philosopher's stone." And Hitchcock, (p. 76,) in commenting on this, says: "That is, every man, no matter how humble his vocation, may do the best he can in his place — may 'love mercy, do justly, and walk humbly with God;' and what more doth God require of any man?"

If this interpretation be correct, then the philosopher's stone of the alchemists, and the spiritual temple of the Freemasons are identical symbols.

Philosophic Degrees. All the de-

grees of the Ancient and Accepted Scottish Rite above the eighteenth and below the thirty-third, are called philosophical degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the seventeenth and eighteenth degrees should be classed with the philosophic degrees. But I cannot agree with them, since both of those degrees have preserved the idea of the Temple system. They ought rather to be called apocalyptic degrees, the seventeenth especially, because they do not teach the ancient philosophies, but are connected in their symbolism with the spiritual temple of the New Jerusalem.

Philosophic Scottish Rite. This Rite consists of twelve degrees, as follows: 1. 2. 3. Knight of the Black Eagle or Rose Croix of Heredom, divided into three parts; 4. Knight of the Phœnix; 5. Knight of the Sun; 6. Knight of the Rainbow; 7. True Mason; 8. Knight of the Argonaut; 9. Knight of the Golden Fleece; 10. Perfectly Initiated Grand Inspector; 11. Grand Scottish Inspector; 12. Sublime Master of the Luminous Ring.

The three degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high degrees. Thory (*Fond. du G. O.*, p. 162,) seems desirous of tracing the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory. The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract, (*Contrat Social,*) and that its principal founder was M. Boileau, a physician of Paris, and who had been a disciple of Pernetty, the originator of the Hermetic Rite at Avignon, whose Hermetic principles he introduced into the Philosophic Scottish Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the degree which is at its summit. The Luminous Ring is a Pythagorean degree. In 1780, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the sage of Samos.

The chief seat of the Rite had always been in the Lodge of Social Contract until 1792, when, in common with all the other Masonic bodies of France, it suspended its labors. It was resuscitated at the termination of the Revolution, and in 1805 the Lodge of the Social Contract, and that of St. Alexander of Scotland, assumed the title of the "Mother Lodge of the Philosophic Scottish Rite in France." This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript rituals, and Masonic works of great interest, in all languages.

Philosophy Sublime. (*Philosophie Sublime.*) The forty-eighth degree of the Rite of Mizraim.

Phœnix. The old mythological legend of the phœnix is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funereal pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phœnix has been adopted universally as a symbol of immortality. Higgins (*Anacalypsis*, ii. 441,) says that the phœnix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phenician word *phen*, which signifies a cycle. Aumont, the first Grand Master of the Templars after the martyrdom of De Molay, and called the "Restorer of the Order," took, it is said, for his seal, a phœnix brooding on the flames, with the motto, "Ardet ut vivat"—*She burns that she may live.* The phœnix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

Physical Qualifications. The physical qualifications of a candidate for initiation into Masonry may be considered under the three heads of Sex, Age, and Bodily Conformation. 1. *As to Sex.* It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a woman. 2. *As to Age.* The candidate must, say the Old Regulations, be of "mature and discreet age." The ritual forbids the initiation of an "old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation. (See *Dotage* and *Mature Age.*) 3. *As to Bodily Conformation.* The Gothic Constitutions of 926, or what is accepted as that document, prescribe that the candidate "must

be without blemish, and have the full and proper use of his limbs;" and the Charges of 1722 say "that he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master's lord, and being made a brother." And although a few jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly. See the subject fully discussed in the author's *Text Book of Masonic Jurisprudence*, pp. 100–113.

Picart's Ceremonies. Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1737, by J. F. Bernard, entitled *Cérémonies Religieuses de tous les peuple du monde.* A second edition was published at Paris, in 1741, by the Abbés Banier and Le Mascrier, who entirely remodelled the work; and a third in 1783 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. Editions, professing to be reprints of the original one, have been subsequently published in 1807–9 and 1816. The book has been recently deemed of some importance by the investigators of the Masonic history of the last century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the *Engraved List of Lodges*, published by J. Pine in 1735.

Pickaxe. An instrument used to loosen the soil and prepare it for digging. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

Piece of Architecture. (*Morçeau d'Architecture.*) The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title *Architecture*, in being confined to the minutes of the Lodge, is not sufficiently comprehensive.

Pilgrim. A pilgrim (from the Italian *pelegrino*, and that from the Latin *peregrinus*, signifying a traveller,) denotes one who visits holy places from a principle of devotion. Dante (*Vita Nuova*) distinguishes pilgrims from palmers thus: palmers were those who went beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims went only to the shrine of St. Jago, in Spain. But Sir Walter Scott says that the palmers were in the habit of passing from shrine to shrine, living on charity; but pilgrims made the journey to any shrine only once; and this is the more usually accepted distinction of the two classes.

In the Middle Ages, Europe was filled with pilgrims repairing to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulchre of our Lord.

"It is natural," says Robertson, (*Hist.* ch. v., i. 19,) "to the human mind, to view those places which have been distinguished by being the residence of any illustrious personage, or the scene of any great transaction, with some degree of delight and veneration. From this principle flowed the superstitious devotion with which Christians, from the earliest ages of the church, were accustomed to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and came to be considered as an expiation for almost every crime."

Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming, reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but oftener imposed by the command of a religious superior, the person performing it was called a "*Pilgrim Penitent.*"

While the Caliphs of the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their pious pilgrimages. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as a commerce which, in the language of the author already quoted, "brought into their dominions gold and silver, and carried nothing out of them but relics and consecrated trinkets."

But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equalled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrim no longer found safety or protection in his pious journey. He who would then visit the sepulchre of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens, and the "*Pilgrim Penitent,*" laying aside his peaceful garb, his staff and russet cloak, was compelled to assume the sword and coat of mail and become a "*Pilgrim Warrior.*"

Having at length, through all the perils of a distant journey, accomplished the great object of his pilgrimage, and partly begged his way amid poor or inhospitable regions, where *a crust of bread and a draught of water* were often the only alms that he received, and partly fought it amid the gleaming scimitars of warlike Turks, the Pilgrim Penitent and Pilgrim Warrior was enabled to kneel at the sepulchre of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templars was established by some of those devoted heroes, who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success. Many of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their penitential pilgrimage had gained for them; but others, imitating the example of the defenders of the sepulchre, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the *Pilgrim Penitent*, having by force of necessity become a *Pilgrim Warrior*, ended his warlike pilgrimage by assuming the vows of a *Knight Templar*.

In this brief synopsis, the modern and Masonic Knight Templar will find a rational explanation of the ceremonies of that degree.

Pilgrim Penitent. A term in the ritual of Masonic Templarism. It refers to the pilgrimage, made as a penance for sin, to the sepulchre of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim. See *Pilgrim*.

Pilgrim's Shell. See *Scallop Shell*.

Pilgrim's Weeds. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a *sclavina*, or long gown, made of the darkest colors and the coarsest materials, bound by a leathern girdle, as an emblem of his humility and an evidence of his poverty; a *bourdon*, or staff, in the form of a long walking stick, with two knobs at the top, supported his weary steps; the *rosary* and *cross*, suspended from his neck, denoted the religious character he had assumed; a *scrip*, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spenser's description, in the *Fairie Queen*, (B. I., c. vi., st. 35,) of a pilgrim's weeds, does not much differ from this:

"A silly man in simple weeds foreworn,
And soiled with dust of the long dried way;
His sandals were with toilsome travel torne,
And face all tann'd with scorching sunny ray;
As he had travell'd many a summer's day,
Through boiling sands of Araby and Inde;
And in his hand a Jacob's staff to stay
His weary limbs upon; and eke behind
His scrip did hang, in which his needments he did bind."

Pilgrim Templar. The part of the pilgrim represented in the ritual of the Masonic Knights Templars' degree is a symbolic reference to the career of the pilgrim of the Middle Ages in his journey to the sepulchre in the Holy Land. See *Pilgrim*.

Pilgrim Warrior. A term in the ritual of Masonic Templarism. It refers to the pilgrimage of the knights to secure possession of the holy places. This was considered a pious duty. "Whoever goes to Jerusalem," says one of the canons of the Council of Clermont, "for the liberation of the Church of God, in a spirit of devotion only, and not for the sake of glory or of gain, that journey shall be esteemed a substitute for every kind of penance." The difference between the pilgrim penitent and the pilgrim warrior was this: that the former bore only his staff, but the latter wielded his sword.

Pilier. The title given to each of the conventual bailiffs or heads of the eight languages of the Order of Malta, and by which they were designated in all official records. It signifies a pillar or support of an edifice, and was metaphorically applied to these dignitaries as if they were the supports of the Order.

Pillar. In the earliest times it was customary to perpetuate remarkable events, or exhibit gratitude for providential favors, by the erection of pillars, which by the idolatrous races were dedicated to their spurious gods. Thus Sanconiatho tells us that Hypsourianos and Ousous, who lived before the flood, dedicated two pillars to the elements fire and air. Among the Egyptians the pillars were, in general, in the form of obelisks from fifty to one hundred feet high, and exceedingly slender in proportion. Upon their four sides hieroglyphics were often engraved. According to Herodotus, they were first raised in honor of the sun, and their pointed form was intended to represent his rays. Many of these monuments still remain.

In the antediluvian ages, the posterity of

Seth erected pillars; "for," says the Jewish historian, "that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them." Jacob erected a pillar at Bethel, to commemorate his remarkable vision of the ladder, and afterwards another one at Galeed as a memorial of his alliance with Laban. Joshua erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honor of himself.

The doctrine of gravitation was unknown to the people of the primitive ages, and they were unable to refer the support of the earth in its place to this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: "The pillars of the earth are the Lord's, and he hath set the world upon them." (1 Sam. ii. 8.) The Psalmist signifies the same doctrine in the following text: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." (Ps. lxxv. 3.) And Job says: "He shaketh the earth out of her places, and the pillars thereof tremble." (xxvi. 7.) All the old religions taught the same doctrine; and hence pillars being regarded as the supporters of the earth, they were adopted as the symbol of strength and firmness. To this, Dudley (*Naology*, 123,) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. "The reverence," says he, "shown to columns, as symbols of the power of the Deity, was readily converted into worship paid to them as idols of the real presence." But here I think he has fallen into a mistake. The double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbology. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallus, the symbol of the creative and generative energy of Deity, and it is in these Phallic pillars that we are to find the true origin of pillar worship, which was only one form of Phallic worship, the most predominant of all the cults to which the ancients were addicted.

Pillars of Cloud and Fire. The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the porch of Solomon's Temple. We find this symbolism at a very early period in the last century, having been incorporated into the lecture of the second degree, where it still remains. "The pillar on the right hand," says Calcott, (*Cand. Disq.*, 66,) "represented the pillar of the cloud, and that on the left the pillar of fire." If this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

Pillars of Enoch. Two pillars erected by Enoch, for the preservation of the antediluvian inventions, and which are repeatedly referred to in the "Legend of the Craft," contained in the Old Constitutions, and in the high degrees of modern times. See *Enoch*.

Pillars of the Porch. The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (*Antiq.*, lib. i., cap. ii.,) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, (27 feet,) and the circumference twelve cubits, (18 feet;) but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits, (7½ feet,) round about which there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, (*or south*,) and called it Jachin, and the other at the left hand, (*or north*,) and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or south pillar represented the pillar of cloud, and the left hand or north pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of sup-

port to his people of Israel. For the pillar יכין (*Jachin*), derived from the words יה (*Jah*), "Jehovah," and הכין (*achin*), "to establish," signifies that "God will establish his house of Israel;" while the pillar בעז (*Boaz*), compounded of ב (*b*), "in" and עז (*oaz*), "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

The construction of these pillars.—There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the scriptural account of these memorable pillars. Freemasons, in general, intimately as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Mr. Ferguson says (*Smith, Dict. Bib.*,) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars.

Their situation, according to Lightfoot, was *within* the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel (xi. 49,) places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for ornament, is not sustained by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct it, with the imperfect science of those days, without some such support.

These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in 1 Kings viii. 15, and in Jeremiah lii. 21, the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but I adhere to the measure laid down by the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing—which, indeed, must have been the case—that in the Book of Kings the pillars are spoken of separately, and that in Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapiters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapiter," that is, half a cubit's depth of the lower edge of the chapiter covered the top of the pillar, making each pillar, apparently, only seventeen and a half cubits' high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapiter or pomel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapiter, the whole height from the ground to the top of the chapiter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Mr. Ferguson has come to a different conclusion. He says in the article *Temple*, in Smith's *Dictionary of the Bible*, that "according to 1 Kings vii. 15, the pillars were

eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (ver. 19) another member, called also chapiter of lily-work, four cubits in height, but which, from the second mention of it in ver. 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or 4½ feet, for the slope of the roof, the whole design seems reasonable and proper." He calculates, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that these pillars were columns by which it was supported, and connected with it by an entablature.

Each of these pillars was surmounted by a chapiter, which was five cubits, or seven and a half feet in height. The shape and construction of this chapiter require some consideration. The Hebrew word which is used in this place is כותרת, (*koteret.*) Its root is to be found in the word כתר, (*keter,*) which signified "a crown," and is so used in Esther vi. 8, to designate the royal diadem of the king of Persia. The Chaldaic version expressly calls the chapiter "a crown;" but Rabbi Solomon, in his commentary, uses the word פומיל, (*pomel,*) signifying "a globe or spherical body," and Rabbi Gershom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. To this ornamental part we now come.

In the First Book of Kings, ch. vii., verses 17, 20, 22, the ornaments of the chapiters are thus described:

"And nets of checker-work and wreaths of chain-work, for the chapiters which were upon the tops of the pillars; seven for the one chapiter, and seven for the other chapiter.

"And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapiter.

"And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits.

"And the chapiters upon the two pillars had pomegranates also above, over against the belly, which was by the net-work; and the pomegranates were two hundred in rows, round about upon the other chapiter.

"And upon the top of the pillars was lily-work; so was the work of the pillars finished."

Let us endeavor to render this description, which appears somewhat confused and unintelligible, plainer and more comprehensible.

The "nets of checker-work" is the first ornament mentioned. The words thus translated are in the original שבכים מעשה שבכה, which Lightfoot prefers rendering "thickets of branch work;" and he thinks that the true meaning of the passage is, that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, שבכה, is translated, "thicket" in the passage in Genesis (xxii. 13,) where the ram is described as being "caught in a thicket by his horns;" and in various other passages the word is to be similarly translated. But, on the other hand, we find it used in the Book of Job, where it evidently signifies a net made of meshes: "For he is cast into a *net* by his own feet and he walketh upon a snare." (Job xvii. 8.) In 2 Kings i. 2, the same word is used, where our translators have rendered it a *lattice;* "Ahaziah fell down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple net-work or fabric consisting of reticulated lines—in other words, a lattice-work.

The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated "wreath" is גדלים, and is to be found in Deuteronomy xxii. 12, where it distinctly means *fringes:* "Thou shalt make thee fringes upon the four quarters of thy vesture." *Fringes* it should also be translated here. "The fringes of chain-work," I suppose, were therefore attached to, and hung down from, the net-work spoken of above, and were probably in this case, as when used upon the garments of the Jewish high priest, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that I shall not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chapiter, there was a curious and a large border or circle of lily-work, which stood out four

cubits under the chapiter, and then turned down, every lily or long tongue of brass, with a neat bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Masons, which has been fostered by the plates in our Monitors, that there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is that the chapiters themselves were "the pomels or globes," to which our lecture, in the Fellow Craft's degree, alludes. This is evident from what has already been said in the first part of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily—that one spoken of in the New Testament. It was a species of the lotus, the Nymphæa lotos, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations. It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterwards gently curved downwards towards the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of net-work was carved, which extended over its whole upper surface. To the bottom of this net-work was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

This description, it seems to me, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the last century. Nor is this surprising; for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first the pillars appear to have been introduced into the lectures rather as parts of a historical detail than as significant symbols — an idea which seems gradually to have grown up. The catechism of 1731 describes their name, their size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the scriptural account of them, which says that the names bestowed upon them were significant.

What was the original or scriptural symbolism of the pillars has been very well explained by Dudley, in his *Naology*. He says, (p. 121,) that "the pillars represented the sustaining power of the great God. The flower of the lotus or water-lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of all the world. The chapiter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths, drawn variously over the surface of the chapiter or globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey him."

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It was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says: "The pillars erected at the porch of the Temple were not only ornamental, but also carried with them an emblematical import in their names: Boaz being, in its literal translation, *in thee is strength;* and Jachin, *it shall be established,* which, by a very natural transposition, may be put thus: O Lord, thou art mighty, and thy power is established from everlasting to everlasting."

Preston subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained.

The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the *strength* and *stability* of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Grand Architect of the Universe, by which alone that strength and stability are secured.

Pinceau. French, a *pencil;* but in the technical language of French Masonry it is a *pen.* Hence, in the minutes of French Lodges, *tenir le pinceau* means *to act as Secretary.*

Pine Cone. The tops or points of the rods of deacons are often surmounted by a pine cone or pineapple. This is in imitation of the *Thyrsus,* or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine. To it surprising virtues were attributed, and it was introduced into the Dionysiac mysteries as a sacred symbol.

Pirlet. The name of a tailor of Paris, who, in 1762, organized a body called "Council of Knights of the East," in opposition to the Council of Emperors of the East and West.

Pius VII. On the 13th August, 1814, Pope Pius VII. issued an edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods, or a pecuniary fine. The edict also renewed the bull of Clement XII., by which the punishment of death was incurred by those who obstinately persisted in attending the meetings of Freemasons.

Place. In strict Masonic ritualism the positions occupied by the Master and Wardens are called *stations;* those of the other officers, *places.* This distinction is not observed in the higher degrees. See *Stations.*

Planche Tracée. The name by which the minutes are designated in French Lodges. Literally, *planche* is a board, and *tracée,* delineated. The *planche tracée* is therefore the board on which the plans of the Lodge have been delineated.

Plans and Designs. The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in Speculative Masonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority. See *Trestle-Board.*

Platonic Academy. See *Academy, Platonic.*

Plenty. The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of plenty. In ancient iconography, the goddess Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, and in her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been some differences in the representation of the goddess on various medals; but, as Montfaucon shows, the ears of corn are an indispensable part of the symbolism. See *Shibboleth.*

Plot Manuscript. Dr. Plot, in his *History of Staffordshire,* speaks of "a scrole or parchment volume," in the possession of the Masons of the seventeenth century, in which it is stated that the "charges and manners were after perused and approved by King Henry VI." Dr. Oliver (*Golden Remains,* iii. 35,) thinks that Plot here referred to what is known as the Leland MS., which, if true, would be a proof of the authenticity of that document. But Oliver gives no evidence of the correctness of his assumption. It is more probable that the manuscript which Dr. Plot loosely quotes has not yet been recovered.

Plot, M.D., Robert. Born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Dr. Plot published, in 1686, *The Natural History of Staffordshire,* a work in which he went out of his way to attack the Masonic institution. An able defence against this attack will be found in the third volume of Oliver's *Golden Remains of the Early Masonic Writers.* The work of Dr. Plot is both interesting and valu-

able to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclasts who would give Freemasonry its birth in 1717. For this purpose, I insert so much of his account as refers to the customs of the society in 1686.

"They have a custom in Staffordshire, of admitting men into the Society of Freemasons, that in the Morelands of this country seems to be of greater request than anywhere else, though I find that the custom spread more or less all over the nation; for here I found persons of the most eminent quality that did not disdain to be of this fellowship; nor, indeed, need they, were it of that antiquity and honor, that is pretended in a large parchment volume they have amongst them, containing the history and rules of the Craft of Masonry, which is there deduced not only from sacred writ, but profane story; particularly that it was brought into England by St. Amphibalus, and first communicated to St. Alban, who set down the charges of Masonry, and was made paymaster and governor of the king's works, and gave them charges and manners as St. Amphibalus had taught him, which were after confirmed by King Athelstan, whose youngest son Edwyn loved well Masonry, took upon him the charges, and learned the manners, and obtained for them of his father a free charter. Whereupon he caused them to assemble at York, and to bring all the old books of their Craft, and out of them ordained such charges and manners as they then thought fit; which charges in the said scrole, or parchment volume, are in part declared; and thus was the Craft of Masonry grounded and confirmed in England. It is also there declared that these charges and manners were after perused and approved by King Henry VI. and his council, both as to Masters and fellows of this Right Worshipful Craft.

"Into which Society, when they are admitted, they call a meeting (or Lodge, as they term it in some places), which must consist at least of five or six of the ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation, according to the custom of the place: this ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel, for if any man appear, though altogether unknown, that can show any of these signs to a fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him, from what company or place soever he be in; nay, though from the top of a steeple, what hazard or inconvenience soever he run, to know his pleasure and assist him; viz., if he want work, he is bound to find him some; or if he cannot do that, to give him money, or otherwise support him till work can be had, which is one of their articles; and it is another, that they advise the masters they work for according to the best of their skill, acquainting them with the goodness or badness of their materials, and if they be any way out in the contrivance of the buildings, modestly rectify them in it, that Masonry be not dishonored; and many such like that are commonly known; but some others they have (to which they are sworn after their fashion) that none know but themselves." (*Nat. Hist. of Staffordshire*, ch. viii., p. 316.)

Plumb. An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Masonry as one of the working-tools of a Fellow Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the speculative Mason, guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.

To the man thus just and upright, the Scriptures attribute, as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the Pagan poet Horace (lib. iii., od. 3,) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.

It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin "*rectum*," which signifies at the same time a *right line* and *honesty* or *integrity;* the Greek ὀρθός, which means *straight, standing upright*, and also *equitable, just, true;* and the Hebrew *tsedek*, which in a physical sense denotes *rightness, straightness*, and in

a moral, *what is right and just.* Our own word RIGHT partakes of this peculiarity, *right* being *not wrong,* as well as *not crooked.*

As to the name, it may be remarked that *plumb* is the word used in Speculative Masonry. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Masonry, is a peculiarity.

Plumb-Line. A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the *line,* is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Masonry which was presented to the Master of a Lodge at his installation, and he defines its symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality." This idea of the immortal life was always connected in symbology with that of the perpendicular — something that rose directly upwards. Thus in the primitive church, the worshipping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos, (vii. 7,) which is read in this country as the Scripture passage of the second degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

Plumb-Rule. A narrow board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the working-tools of a Fellow Craft, but in Masonic language is called the *Plumb,* which see.

Plurality of Votes. See *Majority.*

Poetry of Masonry. Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rhyme, although not always of transcendent merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Halliwell MS., is written in verse; and almost all the early catechisms of the degrees were in the form of rhyme, which, although often doggerel in character, served as a convenient method of assisting the memory. But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the results of true poetic genius. There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epilogues, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But I know of very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem with which I am acquainted is one published at Frankfort, 1756, with the title of *Noblesse des Franc-Maçons ou Institution de leur Société avant le deluge universel et de son renouvellement après le Deluge.*

It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transfer to verse of all the Masonic myths contained in the "Legend of the Craft" and the traditional history of Anderson. Neither the material nor the execution exempt the author from Horace's denunciation of poetic mediocrity.

Points. In the Old Constitutions known as the Halliwell MS., there are fifteen regulations which are called *points.* The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told —

Fifteen artyculus they there sougton, (*sought, found out,*)
And fifteen poyntys there they wrogton, (*wrought, enacted.*)

The *points* referred to in the ritualistic phrase, "arts, parts, and points of the hidden mysteries of Masonry," are the rules and regulations of the Institution. Phillips' *New World of Words* (edit. 1706) defines *point* as "an head or chief matter." It is in this sense that we speak of the "points of Masonry."

Points of Entrance, Perfect. In the earliest lectures of the last century these were called "Principal Points." The designation of them as "Perfect Points of Entrance" was of a later date. They are described both in the English and the American systems. Their specific names, and their allusion to the four cardinal virtues, are the same in both; but the verbal explanations differ, although not substantially. They are so called because they refer to four important points of the initiation. The Guttural refers to the entrance upon

the penal responsibilities; the Pectoral, to the entrance into the Lodge; the Manual, to the entrance on the covenant; and the Pedal, to the entrance on the instructions in the north-east.

Points of Fellowship, Five. There are duties owing by every Mason to his brethren, and which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the "Five Points of Fellowship." They are symbolically illustrated in the third degree, and have been summed up by Oliver as "assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence." (*Landm.*, i. 185.)

Cole, in the *Freemasons' Library*, (p. 190,) gives the same ideas in diffuser language, as follows:

"First. When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance, to save him from sinking, as may not be detrimental to myself or connections, if I find him worthy thereof.

"Second. Indolence shall not cause my footsteps to halt, nor wrath turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow-creature in distress, and more particularly to a brother Mason.

"Third. When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

"Fourth. A brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villany of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

"Fifth. A brother's character I will support in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it."

The enumeration of these Points by some other more recent authorities differs from Cole's, apparently, only in the order in which the Points are placed. The latter order is given as follows in Mackey's *Lexicon of Freemasonry*:

"First. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

"Secondly. In our devotions to Almighty God, we should remember a brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

"Thirdly. When a brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honor.

"Fourthly. When adversity has visited our brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

"Fifthly. While with candor and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it."

I have said that the difference here is apparently only in the order of enumeration, but really there is an important difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. I have no doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1842 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in this country by Webb.

Points, Twelve Grand. See *Twelve Grand Points.*

Point within a Circle. This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exoteric explanation of the symbol, in telling us that the point represents an individual brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the Order — St. John the Baptist and St. John the Evangelist.

But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallus

of the Ancient Mysteries. The phallus, as I have already shown under the word, was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of lingam, was, in connection with the female principle, worshipped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge. On this subject, Captain Wilford (*Asiat. Res.*,) remarks "that it was believed in India, that, at the general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the centre of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as I have elsewhere shown, all their rites from the East.

It was in deference to this symbolism that, as Higgins remarks (*Anacal.*, ii. 306,) circular temples were in the very earliest ages universally erected in cyclar numbers to do honor to the Deity.

In India, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore, (*Panth.* 242,) is that of Dipaldiana, and whose execution will compete with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonehenge and Abury, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the centre. A Druidical monument in Pembrokeshire, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Oliver, (*Signs and Symbols*, 174,) is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet and a half in height, and one stone in the centre of greater altitude.

Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the centre for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland.

But it is useless to multiply examples of the prevalence of this symbol among the ancients. And now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun, (they looking to the creature and not to the Creator,) because by the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the centre of the lunette, so it stands within the centre of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure ⊙ as their symbol of the sun.

Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

Poland. Freemasonry was introduced into Poland, in 1736, by the Grand Lodge of England; but in 1739 the Lodges were closed in consequence of the edict of King Augustus II., who enforced the bull of Pope Clement XII. From 1742 to 1749 Masonry was revived and several Lodges erected, which flourished for a time, but afterwards fell into decay. In 1766 Count Mosrynski sought to put it on a better footing, and in 1769 a Grand Lodge was formed, of which he was chosen Grand Master. The Grand Lodge of England recognized this body as a Provincial Grand Lodge. On the first division of Poland, the labors of the Grand Lodge were suspended; but they were revived in 1773 by Count Bruhl, who introduced the ritual of the Strict Observance, established several new Lodges, and ac-

knowledged the supremacy of the United Lodges of Germany. There was a Lodge in Warsaw, working in the French Rite, under the authority of the Grand Orient of France, and another under the English system. These differences of Rites created many dissensions, but in August, 1781, the Lodge Catherine of the North Star received a Warrant as a Provincial Grand Lodge, and on December 27 of the same year the body was organized, and Ignatius Pococki elected Grand Master of all Polish and Lithuanian Lodges, the English system being provisionally adopted. In 1794, with the dissolution of the kingdom, the Lodges in the Russian and Austrian portions of the partition were suppressed, and those only in Prussian Poland continued their existence. Upon the creation, by Napoleon, of the Grand Duchy of Warsaw, a Grand Orient of Poland was immediately established. This body continued in operation until 1823, with more than forty Lodges under its obedience. In November of that year the Order was interdicted in consequence of the ukase of the Emperor Alexander prohibiting all secret societies, and all the Lodges were thereon closed. During the revolt of 1830 a few Lodges arose, but they lasted only until the insurrection was suppressed.

Politics. There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of our own land, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libeller is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Masonry is again and again condemned as a political club.

Polkal. A significant word in the high degrees, which means *altogether separated*, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from *palcol*, and is derived from the radical פל, *pal*, which, as Gesenius says, everywhere implies separation, and the adverbial כל, *kol*, wholly, altogether.

Polycronicon. Ranulf Higden, a monk of Chester, who died in 1560, wrote under this title a Latin chronicle, which was afterwards translated into English by John Trevisa, and published by William Caxton, in 1482, as *The Polycronicon;* "conteynyng the Berynges and Dedes of many Tymes." Another edition was published (though, perhaps, it was the same book with a new title) by Wynkyn de Woorde, in 1485, as *Policronicon, in which booke ben comprysed bryefly many wonderful hystoryes, Englished by one Trevisa, vicarye of Barkley*, etc., a copy of which sold in 1857 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with whom it was at one time a favorite work. It was much used by the compiler or compilers of the Old Constitutions now known as the Cooke Manuscript. Indeed, I have very little doubt that the writers of the old Masonic records borrowed from the Polycronicon many of their early legends of Masonry. In 1865 there was published at London, under the authority of the Master of the Rolls, an edition of the original Latin chronicle, with both the English translations, that of Trevisa and that of the unknown writer.

Pomegranate. The pomegranate, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple, (see 1 Kings vii. 15,) it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word *caphtorim*, which has been translated "chapiters," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted, (though the marginal reading corrects the error,) signifies an *artificial large pomegranate*, or *globe*. The original meaning is not preserved in the Septuagint, which has σφαιρωτηρ, nor in the Vulgate, which uses "sphærula," both meaning simply "a round ball." But Josephus, in his *Antiquities*, has kept to the literal Hebrew. It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic

meaning should be traced into spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

The Syrians at Damascus worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naaman before his conversion, as recorded in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phenicians, or of Venus, or according to Grotius, in his commentary on the passage in Kings, of Saturn, or what, according to Statius, seems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that *Rimmon* is the Hebrew and Syriac for *pomegranate*.

Cumberland, the learned Bishop of Peterborough, (*Orig. Gent. Ant.*, p. 60,) quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius (which Bochart places between Canaan and Egypt) there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, "had a mystical meaning." Sanconiathon thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno, (because, when it is opened, it discloses a great number of seeds,) signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

Pausanias (*Corinthiaca*, p. 59,) says he saw, not far from the ruins of Mycenæ, an image of Juno holding in one hand a sceptre, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was *απορρητοτερος λογος* — "a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

In the festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

Bryant (*Anc. Myth.*, iii. 237,) says that the Ark was looked upon as the mother of mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mythical history than the pomegranate.

From the Hebrews, who used it mystically at the Temple, it passed over to the Masons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

Pommel. A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple. It was introduced into the Masonic lectures from scriptural language. *The two pommels of the chapiters* is in 2 Chron. iv. 13. It is, however, an architectural term, thus defined by Parker, (*Gloss. Arch.*, p. 365:) "Pommel denotes generally any ornament of a globular form."

Pontifes Frères. See *Bridge Builders.*

Pontifex. See *Bridge Builders.*

Pontiff. In addition to what has been said of this word in the article on the "Bridge Builders of the Middle Ages," the following from Athanase Coquerel, fils, in a recent essay entitled *The Rise and Decline of the Romish Church*, will be interesting.

"What is the meaning of 'pontiff'? 'Pontiff' means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first years of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed — there are eleven of them now; then there were within the town less than seven, even — that little town had a great deal to fear from an enemy which should take one of the hills that were out of town — the Janiculum — because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defence of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defence of the town, should be considered holy; that they should be priests; and the highest of them

was called 'the high bridge maker.' So it happened that there was in Rome a corporation of bridge makers — *pontifices* — of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town."

And thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder.

Pontiff, Grand. See *Grand Pontiff.*

Poor Fellow-Soldiers of Jesus Christ. (*Pauperes commilitones Jesu Christi.*) This was the title first assumed by the Knights Templars.

Poppy. In the mysteries of the ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

Porch of the Temple. See *Temple of Solomon.*

Porta, Gambattista. A physicist of Naples, who was born in 1545 and died in 1615. He was the founder of the *Segreti*, or "Academy of Secrets," (which see.) He devoted himself to the study of the occult sciences, was the inventor of the camera obscura, and the author of several treatises on Magic, Physiognomy, and Secret Writing. De Feller (*Biog. Univ.*) classes him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

Portugal. Freemasonry was introduced into Portugal in 1736, when a Lodge was instituted at Lisbon, under a Deputation to George Gordon from Lord Weymouth, Grand Master of England. An attempt was made by John Coustos to establish a second in 1743, but he and his companions were arrested by the Inquisition, and the Lodge suppressed. Freemasonry must, however, have continued to exist, although secretly practised, for in 1776 other arrests of Freemasons were made by the Holy Office. But through the whole of the eighteenth century the history of Masonry in Portugal was the history of an uninterrupted persecution by the Church and the State. In 1805 a Grand Lodge was established at Lisbon, and Egaz-Moritz was elected Grand Master. John VI., during his exile, issued from Santa Cruz, in 1818, a decree against the Masons, which declared that every Mason who should be arrested should suffer death, and his property be confiscated to the State; and this law was extended to foreigners residing in Portugal, as well as to natives. This bigoted sovereign, on his restoration to the throne, promulgated in 1823 another decree against the Order, and Freemasonry fell into abeyance; but in 1834 the Lodges were again revived. But dissensions in reference to Masonic authority unfortunately arose among the Fraternity of Portugal, which involved the history of the Order in that country in much confusion. There were in a few years no less than four bodies claiming Masonic jurisdiction, namely, a Grande Oriente Lusitano, which had existed for more than a quarter of a century, and which, in 1846, received Letters-Patent from the Supreme Council of Brazil for the establishment of a Supreme Council; a Provincial Grand Lodge, under the jurisdiction of the Grand Lodge of Ireland, with a Chapter of Rose Croix working under the authority of the Grand Council of Rites of Ireland; and two Grand Orients working under contending Grand Masters. Many attempts were made to reconcile these opposing bodies, but without success; and, to add to the difficulty, we find, about 1862, another body calling itself the Orient of the Masonic Confederation. But all embarrassments were at length removed by the alliance, in 1871, of the United Grand Orient with the Supreme Council, and the Masonic interests of Portugal are now prosperously conducted by the "Grande Oriente Lusitano Unido, Supremo Conselho de Maçonaria Portugueza."

Postulant. The title given to the candidate in the degree of Knight Kadosh. From the Latin *postulans*, asking for, wishing to have.

Pot of Incense. As a symbol of the sacrifice which should be offered up to Deity, it has been adopted in the third degree. See *Incense.*

Pot of Manna. See *Manna, Pot of.*

Poursuivant. More correctly, *Pursuivant*, which see.

Practicus. The third degree of the German Rose Croix.

Prayer. Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic body, should be both opened and closed with prayer; and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing in this country differ in language from the

early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the middle and perhaps the beginning of the eighteenth century are to be found in Preston (ed. 1775,) and are as follows:

At Opening. — "May the favor of Heaven be upon this our happy meeting; may it be begun, carried on, and ended in order, harmony, and brotherly love: Amen."

At Closing. — "May the blessing of Heaven be with us and all regular Masons, to beautify and cement us with every moral and social virtue: Amen."

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer formula which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the "Ancients" or Athol Masons, and that it was omitted by the "Moderns." But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer "to be used at the admission of a brother," contained in the *Pocket Companion*, published in 1754, by John Scott, an adherent of the "Moderns," which proves that they as well as the "Ancients" observed the usage of prayer at an initiation. There is a still more ancient formula of "Prayer to be used of Christian Masons at the empointing of a brother," said to have been used in the reign of Edward IV., from 1461 to 1483, and which is as follows:

"The might of God, the Father of Heaven, with the wisdom of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may only come to his bliss that shall never have an end."

The custom of commencing and ending labor with prayer was adopted at an early period by the Operative Freemasons of England. Findel says (*Hist.*, p. 78,) that "their Lodges were opened at sunrise, the Master taking his station in the East and the brethren forming a half circle around him. After prayer, each craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them." We cannot doubt that the German Stonemasons, who were even more religiously demonstrative than their English brethren, must have observed the same custom.

As to the posture to be observed in Masonic prayer, it may be remarked that in the lower degrees the usual posture is standing. At an initiation the candidate kneels, but the brethren stand. In the higher degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practised in this country.

Preadamite. A degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Precaution. In opening and closing the Lodge, in the admission of visitors, in conversation with or in the presence of strangers, the Mason is charged to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

Precedency of Lodges. The precedency of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedency confers certain privileges, the number of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

Preceptor. Grand Preceptor, or Grand Prior, or Preceptor, or Prior, was the title indifferently given by the Knights Templars to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preceptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

Preceptory. The houses or residences of the Knights Templars were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Commanderies. The latter name has been adopted by the Masonic Templars of this country. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title "Commanderies," and adopt that of "Preceptories," for the Templar organizations; a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

Precious Jewels. See *Jewels, Precious.*

Preferment. In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the Landsdowne Manuscript, whose date is

about 1560, it is said that Nimrod gave a charge to the Masons that "they should ordaine the most wise and cunninge man to be Master of the King or Lord's worke that was amongs them, and neither for love, riches, nor favor, to sett another that had little cunninge to be Master of that worke, whereby the Lord should bee ill served and the science ill defamed." And again, in another part of the same Manuscript, it is ordered, "that noe Mason take on him noe Lord's worke nor other man's but if he know himselfe well able to performe the worke, so that the Craft have noe slander." Charges to the same effect, almost, indeed, in the same words, are to be found in all the Old Constitutions. So Anderson, when he compiled *The Charges of a Freemason*, which he says were "extracted from the ancient records," and which he published in 1723, in the first edition of the Book of Constitutions, lays down the rule of preferment in the same spirit, and in these words:

"All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit."

And then he goes on to show how the skilful and qualified Apprentice may in due time become a Fellow Craft, and, "when otherwise qualified, arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit." This ought to be now, as it has always been, the true law of Masonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed.

Prelate. The fourth officer in a Commandery of Knights Templars and in a Council of Red Cross Knights. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the chivalric institution of which he is an officer. The corresponding officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

Prelate of Lebanon. (*Prélat du Liban.*) A mystical degree in the collection of Pyron.

Prentice. An archaism, or rather a vulgarism for *Apprentice*, constantly found in the Old Records. It is now never used.

Prentice Pillar. In the southeast part of the chapel of Roslyn Castle, in Scotland, is the celebrated column which goes by this name, and with which a Masonic legend is connected. The pillar is a plain fluted shaft, having a floral garland twined around it, all carved out of the solid stone. The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and, in consequence, had to go to Rome for further instructions or to procure a fresh copy. During his absence, a clever apprentice, the only son of a widow, either from memory or from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice, by striking him a frightful blow on the forehead with a heavy setting-maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel—the master's, the apprentice's, (with the gash on his forehead,) and the widow's. There can be but little doubt that this legend referred to that of the third degree, which is thus shown to have existed, at least substantially, at that early period.

Preparation of the Candidate. Great care was taken of the personal condition of every Israelite who entered the Temple for divine worship. The Talmudic treatise entitled *Baracoth*, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation of all who visit the Temple: "No man shall go into the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse." There are certain ceremonial usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Masonry is entirely symbolic. It varies in the different degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but, on the contrary, conventional and full of signification, it cannot be altered, abridged, or added to in any of its details, without affecting its esoteric design. To it, in its fullest extent, every candidate must, without exception, submit.

Preparing Brother. The brother who prepares the candidate for initiation. In English, he has no distinctive title. In French Lodges he is called "Frère terrible," and in German he is called "Vorbereitender Bruder," or "Furchterlicher Bruder." His duties require him to have a compe-

tent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office.

President. The presiding officer in a convention of High Priests, according to the American system, is so called. The second officer is styled Vice President. On September 6th, 1871, the Grand Orient of France, in violation of the landmarks, abolished the office of Grand Master, and conferred his powers on a Council of the Order. The President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

Presiding Officer. Whoever acts, although temporarily and *pro hac vice*, as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worshipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair, perform any act that it would be competent for the Master to perform were he present.

Prestonian Lecture. In 1819, Bro. Preston, the author of the *Illustrations of Masonry*, bequeathed £300 in the consols, the interest of which was to provide for the annual delivery of a lecture according to the system which he had elaborated. The appointment of the Lecturer was left to the Grand Master for the time being. Stephen Jones, a Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first appointment; and it was subsequently given to Bro. Laurence Thompson, the only surviving pupil of Preston. He held it until his death, after which no appointment of a Lecturer was made until 1857. Since that time the lecture has been regularly delivered in London before some one of the Lodges. In the delivery of this lecture, which is intended to keep in remembrance the system which was taught by Preston, great care has been taken to observe not only the Prestonian arrangement, but the very words, so far as they can be ascertained. The original form of question and answer is not, however, maintained; but the lecture being uninterrupted by interrogations, the prescribed answers are turned into a continuous course.

Prestonian Lectures. About the year 1772, Preston submitted his course of lectures on the first three degrees to the Craft of England. These lectures were a revision of those which had been practised, with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic ritual. Preston had devoted much time and labor to the compilation of these lectures, a syllabus of which will be found in his *Illustrations*. They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the union in 1813, when, for the sake of securing uniformity, the new and inferior system of Dr. Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In America they were greatly altered by Webb, and are no longer practised here.

Preston, William. This distinguished Mason was born at Edinburgh on the 7th August, 1742. The usual statement, that he was born on the 28th July, refers to Old Style, and requires therefore to be amended. He was the son of William Preston, Esq., a writer of the Signet, and Helena Cumming. The elder Preston was a man of much intellectual culture and abilities, and in easy circumstances, and took therefore pains to bestow upon his son an adequate education. He was sent to school at a very early age, and having completed his preliminary education in English under the tuition of Mr. Stirling, a celebrated teacher in Edinburgh, he entered the High School before he was six years old, and made considerable progress in the Latin tongue. From the High School he went to college, where he acquired a knowledge of the rudiments of Greek.

After the death of his father he retired from college, and became the amanuensis of that celebrated linguist, Thomas Ruddiman, to whose friendship his father had consigned him. Mr. Ruddiman having greatly impaired and finally lost his sight by his intense application to his classical studies, Preston remained with him as his secretary until his decease. His patron had, however, previously bound young Preston to his brother, Walter Ruddiman, a printer, but on the increasing failure of his sight, Mr. Thomas Ruddiman withdrew Preston from the printing-office, and occupied him in reading to him and translating such of his works as were not completed, and in correcting the proofs of those that were in the press. Subsequently Preston compiled a catalogue of Ruddiman's books, under the title of *Bibliotheca Ruddimana*, which is said to have exhibited much literary ability.

After the death of Mr. Ruddiman, Preston returned to the printing-office, where he remained for about a year; but his inclina-

tions leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the king's printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the *London Chronicle*, and furnishing materials for various periodical publications.

Mr. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, with their autographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished teacher of the Masonic ritual, and as the founder of a system of lectures which still retain their influence, that William Preston more especially claims our attention.

Stephen Jones, the disciple and intimate friend of Preston, published in 1795, in the *Freemasons' Magazine*, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related, I shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as I may deem necessary.

Soon after Preston's arrival in London, a number of brethren from Edinburgh resolved to institute a Freemason's Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the ancient Lodge in London, who immediately granted them a Dispensation to form a Lodge and to make Masons. They accordingly met at the White Hart in the Strand, and Mr. Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Mason under the Dermott system. It will be seen, however, that he subsequently went over to the legitimate Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the ancient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper accommodations, it was removed to Scots' Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time.

At length Mr. Preston and some others of the members having joined the Lodge, under the regular English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the brethren, and the Lodge was soon after constituted a second time, in ample form, by the name of "The Caledonian Lodge." The ceremonies observed, and the numerous assembly of respectable brethren who attended the Grand officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skilful Mason, to whom Mr. Preston was attached, and who had departed for Scotland on account of his health, induced him to turn his attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to stop, he spared neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his *Illustrations of Masonry*, are well worth the perusal of every brother who intends to take office. "When," says he, "I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfil my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence, which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me." Masonry has not changed. We still too often find the same mistaking of research for innovation, and the same ungenerous jealousy of pre-eminence of which Preston complains.

Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a com-

petent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the connections he had formed. He was frequently heard to say, that in the ardor of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor brother in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to convene his friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21, 1772, which was honored with the presence of the then Grand officers, and many other eminent and respectable brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterwards printed in the first edition of the *Illustrations of Masonry*, published by him the same year.

Having thus far succeeded in his design, Mr. Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skilful brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these brethren communicated the result of their visits at a weekly meeting.

When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the degrees of Masonry, and these were publicly delivered by him at the Mitre Tavern, in Fleet Street, in 1774.

For some years afterwards, Mr. Preston indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft, and in all the Lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that body. By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the society were made of some of the most eminent and distinguished characters. At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Mitre Tavern, in Fleet Street, when the brethren of that Lodge were pleased to admit him a member, and, what was very unusual, elected him at the same meeting.

He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's-inn-gate, Holborn, above six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution; and he seemed to regret that some eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance pervaded his conduct on all occasions; and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting.

To the Lodge of Antiquity he now began chiefly to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances.

That he might obtain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the hall committee, and during the secretaryship of Mr. Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Heseltine, Esq., he compiled, for the benefit of the charity, the *History of Remarkable Occurrences*, inserted in the first two publications of the *Freemasons' Calendar;* prepared for the press an *Appendix to the Book of Constitutions*, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had made, to form the History of Masonry, which was afterwards printed in his

Illustrations. The office of Deputy Grand Secretary he afterwards resigned.

An unfortunate dispute having arisen in the society in 1779, between the Grand Lodge and the Lodge of Antiquity, in which Mr. Preston took the part of the Lodge and his private friends, his name was ordered to be erased from the hall committee; and he was afterwards, with a number of gentlemen, members of that Lodge, expelled.

The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Mr. Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the *Illustrations of Masonry*. Ten years afterwards, however, on a reinvestigation of the subject in dispute, the Grand Lodge was pleased to reinstate Mr. Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the grand feast in 1790, to the general satisfaction of the Fraternity.

During Mr. Preston's exclusion, he seldom or never attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely resigned at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune.

So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances which he has so concisely related.

The expulsion of such a man as Preston from the Order was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Oliver, who himself, in aftertimes, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the brethren of the Lodge of Antiquity, held on December 17, 1777, that at the annual festival on St. John's day, a procession should be formed to St. Dunstan's Church, a few steps only from the tavern where the Lodge was held; a protest of a few of the members was entered against it on the day of the festival. In consequence of this only ten members attended, who, having clothed themselves as Masons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gloves and aprons to return to the Lodge room. At the next meeting of the Lodge, a motion was made to repudiate this act; and while speaking against it, Mr. Preston asserted the inherent privileges of the Lodge of Antiquity, which, not working under a Warrant of the Grand Lodge, was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It was for maintaining this opinion, which, whether right or wrong, was after all only an opinion, Preston was, under circumstances which exhibited neither magnanimity nor dignity on the part of the Grand Lodge, expelled from the Order. One of the unhappy results of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and united with the Grand Lodge at York, and Preston withdrew from all share in the concerns of Masonry.

But ten years afterwards, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities. And now, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorthouck, have sunk into a well-deserved oblivion.

Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organized the Order of Harodim, a society in which it was intended to thoroughly teach the lectures which he had prepared. Of this Order some of the most distinguished Masons of the day became members, and it is said to have produced great benefits by its well-devised plan of Masonic instruction.

But William Preston is best known to us by his invaluable work entitled *Illustrations of Masonry*. The first edition of this work was published in 1772. Although it is spoken of in some resolutions of a Lodge, published in the second edition, as "a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 288 pages. It contained an account of the "grand gala," or banquet, given by the author to the Fraternity in May, 1772, when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others 1776, 1781, 1788, 1792, 1799, 1801, and 1812. There must have been three other editions, of which I can find no account in the bibliographies, for Wilkie calls his 1801 edition the tenth, and the edition of 1812, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the author's death, with additions — the former by Stephen Jones in 1821, and the

latter by Dr. Oliver in 1829. Other English editions have been subsequently published. The work was translated into German, and two editions published, one in 1776 and the other in 1780. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, New Hampshire. Both claim, on the title-page, to be the "first American edition;" and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.

Preston died, after a long illness, in Dean Street, Fetter Lane, London, on April 1st, 1818, at the age of seventy-six, and was buried in St. Paul's Cathedral. In the latter years of his life he seems to have taken no active public part in Masonry, for in the very full account of the proceedings at the union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Dr. Hemming. But he had not lost his interest in the Institution which he had served so well and so long, and by which he had been so illy requited. For he bequeathed at his death £300 in the consols, the interest of which was to provide for the annual delivery of a lecture according to his system. He also left £500 to the Royal Freemasons' Charity, for female children, and a like sum to the General Charity Fund of the Grand Lodge. He was never married, and left behind him only his name as a great Masonic teacher and the memory of his services to the Craft. Jones' edition of his *Illustrations* contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the *Freemasons' Magazine* for 1795, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may naturally be ascribed to a lapse of twenty-six years. The latter print is said, by those who personally knew him, to be an excellent likeness.

Pretender. James Stuart, the son of James II., who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Masonry, which they are accused of attempting to use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order. See *Stuart Masonry*.

Previous Question. A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Masonry, and it would be always out of order to move it in a Masonic body.

Prichard, Samuel. "An unprincipled and needy brother," as Oliver calls him, who published at London, in 1730, a book with the folllowing title: "Masonry Dissected; being a Universal and Genuine Description of all its Branches, from the Original to this Present Time: as it is delivered in the constituted, regular Lodges, both in City and Country, according to the several Degrees of Admission; giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Prichard, Late Member of a constituted Lodge." This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, passed through a great many editions, was translated into the French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as Tubal-Cain, Jachin and Boaz, etc., were framed. In the same year of the appearance of Prichard's book, Dr. Anderson published a *Defence of Masonry*, as a reply to the *Masonry Dissected*. This pamphlet was the first work of any value that had appeared from the Masonic press, and does infinitely more credit to Anderson's genius and learning than the *Constitutions*, which he had published seven years before. It is not, however, a reply to Prichard, but rather an attempt to interpret the ceremonies which are described in the *Masonry Dissected* in their symbolic import, and this it is that gives to the *Defence* a value which ought to have made it a more popular work among the Fraternity than it is. Prichard died, as I suppose he had lived, in obscurity; but the Abbé Larudan, in his *Franc-Maçons ecrasés*, (p. 135), has manufactured a wild tale about his death; stating that he was carried by force at night into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world informed of the execution. The Abbé is satisfied of the truth of this wondrous narrative because he had heard it told in Holland and in Germany, all of which only proves that the French calumniator of Masonry abounded either in an inventive faculty or in a trusting faith.

Price, Henry. He received a Deputation as Provincial Grand Master of New England, which was issued on April 30, 1733, by Viscount Montague, Grand Master of England. On the 30th of the following

July, Price organized a Provincial Grand Lodge; and he may thus be considered as the founder of Masonry in New England. He was born in England about the year 1697, and died in Massachusetts in 1780. A very able memoir of Price, by Bro. William Sewell Gardner, will be found in the Proceedings of the Grand Lodge of Massachusetts for the year 1871.

Priest. In the primitive ages of the world every father was the priest of his family, and offered prayer and sacrifice for his household. So, too, the patriarchs exercised the same function. Melchizedek is called "the priest of the most high God;" and everywhere in Scripture we find the patriarchs performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found, in the religious wants of the people, for a separate class, who should become, as they have been described, the mediators between men and God, and the interpreters of the will of the gods to men. Hence arose the sacerdotal class—the *cohen* among the Hebrews, the *hiereus* among the Greeks, and the *sacerdos* among the Romans. Thereafter prayer and sacrifice were intrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all countries, the distinction has existed between the priest and the layman, as representatives of two distinct classes.

But Masonry has preserved in its religious ceremonies, as in many of its other usages, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A chaplain is sometimes, through courtesy, invited to perform the former duty, but the Master is really the priest of the Lodge.

Having then such solemn duties to discharge, and sometimes, as on funereal occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office repulsive to those who see and hear him, and especially to profanes. It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or obscene and vulgar language, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

Priest, Grand High. See *Grand High Priest.*

Priest, High. See *High Priest.*

Priesthood, Order of High. See *High Priesthood, Order of.*

Priestly Order. A Rite which Bro. John Yarker, of Manchester, says (*Myst. of Antiq.*, p. 126,) was formerly practised in Ireland, and formed the system of the York Grand Lodge. It consisted of seven degrees, as follows: 1. 2. 3. Symbolic degrees; 4. Past Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last degree was called a Tabernacle, and was governed by seven "Pillars." Bro. Hughan (*Hist. of Freem. in York*, p. 32,) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1786. It is now obsolete.

Priest, Royal. The fifth degree of the Initiated Brothers of Asia.

Priest Theosophist. Thory says that it is the sixth degree of the Kabbalistic Rite.

Primitive Freemasonry. The Primitive Freemasonry of the antediluvians is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were believed and practised by a primitive people, or priesthood, under the name of Pure or Primitive Freemasonry; and that this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the Pagan philosophers and priests, and, receiving the title of *Spurious Freemasonry*, was exhibited in the Ancient Mysteries. The Noachidæ, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of *Speculative Masonry*. The Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul. Dr. Oliver, who gave this system its name, describes it (*Hist. Landm.*, i., p. 61,) in the following language. "It included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was con-

secrated and set apart as a Sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this Primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgression had introduced into the world, when the appointed time should come."

In his *History of Initiation* he makes the supposition that the ceremonies of this Primitive Freemasonry would be few and unostentatious, and consist, perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that they would practise the social duties of benevolence and good-will to man, and unsophisticated devotion to God.

He does not, however, admit that the system of Primitive Freemasonry consisted only of those tenets which are to be found in the first chapters of Genesis, or that he intends, in his definition of this science, to embrace so general and indefinite a scope of all the principles of truth and light, as Preston has done in his declaration, that "from the commencement of the world, we may trace the foundation of Masonry." On the contrary, Oliver supposes that this Primitive Freemasonry included a particular and definite system, made up of legends and symbols, and confined to those who were initiated into its mysteries. The knowledge of these mysteries was of course communicated by God himself to Adam, and from him traditionally received by his descendants, throughout the patriarchal line.

This view of Oliver is substantiated by the remarks of Rosenberg, a learned French Mason, in an article in the *Freemasons' Quarterly Review*, on the Book of Raziel, an ancient Kabbalistic work, whose subject is these divine mysteries. "This book," says Rosenberg, "informs us that Adam was the first to receive these mysteries. Afterwards, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first system of mysteries which, according to modern Masonic writers of the school of Oliver, has descended, of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day.

The theory is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the purer theosophic tenets of "the chosen people of God" were similar to those subsequently inculcated in Masonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

Primitive Rite. This Rite was founded at Narbonne, in France, on April 19, 1780, by the pretended "Superiors of the Order of Free and Accepted Masons." It was attached to the Lodge of the *Philadelphes*, under the title of the "First Lodge of St. John united to the Primitive Rite for the country of France." Hence it is sometimes called the Primitive Rite of Narbonne, and sometimes the Rite of the Philadelphes. It was divided into three classes, which comprised ten degrees of instruction. These were not, in the usual sense, degrees, but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and degrees were as follows:

First Class. 1. Apprentice. 2. Fellow Craft. 3. Master Mason. These were conformable to the same degrees in all the other Rites.

Second Class. 4th degree, comprising Perfect Master, Elu, and Architect. 5th degree, comprising the Sublime Ecossais. 6th degree, comprising the Knight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class. 7. The First Chapter of Rose Croix, comprising ritual instructions. 8. The Second Chapter of Rose Croix. It is the depository of historical documents of rare value. 9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. The Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation and reintegration of man in his primitive rank and prerogatives. The Primitive Rite was united to the Grand Orient in 1786, although some of its Lodges, objecting to the union, maintained their independence. It secured, at one time, a high consideration among French Masons, not only on account of the objects in which it was engaged, but on account also of the talents and position of

many of its members. But it is no longer practised.

Primitive Scottish Rite. This Rite claims to have been established in 1770, at Namur, in Belgium, by a body called the Metropolitan Grand Lodge of Edinburgh. But the truth, according to Clavel, (*Hist. Pitt.*, p. 220,) is that it was the invention of one Marchot, an advocate of Nivelles, who organized it in 1818, at Namur, beyond which city, and the Lodge of "Bonne Amitié," it scarcely ever extended. It consists of thirty-three degrees, as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Perfect Master; 5. Irish Master; 6. Elect of Nine; 7. Elect of the Unknown; 8. Elect of Fifteen; 9. Illustrious Master; 10. Perfect Elect; 11. Minor Architect; 12. Grand Architect; 13. Sublime Architect; 14. Master in Perfect Architecture; 15. Royal Arch; 16. Prussian Knight; 17. Knight of the East; 18. Prince of Jerusalem; 19. Master of All Lodges; 20. Knight of the West; 21. Knight of Palestine; 22. Sovereign Prince of Rose Croix; 23. Sublime Scottish Mason; 24. Knight of the Sun; 25. Grand Scottish Mason of St. Andrew; 26. Master of the Secret; 27. Knight of the Black Eagle; 28. Knight of K——H; 29. Grand Elect of Truth; 30. Novice of the Interior; 31. Knight of the Interior; 32. Prefect of the Interior; 33. Commander of the Interior. The Primitive Scottish Rite appears to have been founded upon the Rite of Perfection, with an intermixture of the Strict Observance of Hund, the Adonhiramite, and some other Rites.

Prince. The word Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the degree. Thus the Prince of the Royal Secret was the ultimate, and, of course, controlling degree of the Rite of Perfection, whence, shorn, however, of its sovereignty, it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent degree, and the representative of Rosicrucian Masonry. It is still at the head of the French Rite. The Princes of Jerusalem, according to the Old Constitutions of the Rite of Perfection, were invested with power of jurisdiction over all degrees below the sixteenth, a prerogative which they exercised long after the promulgation of the Constitutions of 1786; and even now they are called, in the ritual of the Ancient and Accepted Rite, "Chiefs in Masonry," a term borrowed from the Constitutions of 1762. But there are several other Prince degrees which do not seem, at least now, to claim any character of sovereignty — such are the Prince of Lebanon, Prince of the Tabernacle, and Prince of Mercy, all of which are now subordinate degrees in the Scottish Rite.

Prince Adept. See *Adept, Prince.*

Prince Depositor, Grand. (*Grand Prince Dépositaire.*) A degree in the collection of Pyron.

Prince Mason. A term applied in the Old Scottish Rite Constitutions to the possessors of the high degrees above the fourteenth. It was first assumed by the Council of the Emperors of the East and West.

Prince of Jerusalem. (*Prince de Jerusalem.*) This was the sixteenth degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the *Antiquities* of Josephus, (lib. xi., cap. iv., sec. 9,) and thence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, which was May 31, 1801, for, in 1802, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah,

Georgia. But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the degree. A decision of the Supreme Council, in 1870, has even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary degree of Knights of the East, and placed such Councils within the bosom of Rose Croix Chapters, a provision of which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent ritual of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Tarshatha, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the degree, and the apron is crimson, (formerly white,) lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the fifty-third degree of the Metropolitan Chapter of France, and the forty-fifth of the Rite of Mizraim.

Prince of Lebanon. See *Knight of the Royal Axe.*

Prince of Libanus. Another title for *Prince of Lebanon.*

Prince of Mercy. (*Prince du Merci.*) The twenty-sixth degree of the Ancient and Accepted Scottish Rite, called also *Scottish Trinitarian* or *Ecossais Trinitaire.* It is one of the eight degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the degree derives its two names of Scottish Trinitarian and Prince of Mercy, and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers. Chemin Dupontès (*Mem. Sur l'Ecoss,* p. 373,) says that the Scottish rituals of the degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hyperbolique plaisanterie." But the modern rituals as now practised are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the degree is the *importance of Truth,* and to this all its ceremonies are directed.

Bodies of the degree are called Chapters. The presiding officer is called Most Excellent Chief Prince, the Wardens are styled Excellent. In the old rituals these officers represented Moses, Aaron, and Eleazar; but the abandonment of these personations in the modern rituals is, I think, an improvement. The apron is red bordered with white, and the jewel, an equilateral triangle, within which is a heart. This was formerly inscribed with the Hebrew letter *tau,* now with the letters I. H. S.; and, to add to the Christianization which these letters give to the degree, the American Councils have adopted a tessera in the form of a small fish of ivory or mother of pearl, in allusion to the well-known usage of the primitive Christians.

Prince of Rose Croix. See *Rose Croix, Prince of.*

Prince of the Captivity. According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the lineal descendant of Solomon, was the Prince of the Captivity.

Prince of the East, Grand. (*Grand Prince d'Orient.*) A degree in the collection of Le Page.

Prince of the Levites. (*Prince des Lévites.*) A degree in the collection of the Lodge of Saint Louis des Amis Réunis at Calais.

Prince of the Royal Secret. See *Sublime Prince of the Royal Secret.*

Prince of the Seven Planets, Illustrious Grand. (*Illustre Grand Prince des sept Planètes.*) A degree in the manuscript collection of Peuvret.

Prince of the Tabernacle. (*Prince du Tabernacle.*) The twenty-fourth

degree of the Ancient and Accepted Scottish Rite. In the old rituals the degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholiab. In the modern rituals of the United States, the three principal officers are called the Leader, the High Priest, and the Priest, and respectively represent Moses, Aaron, and Ithamar, his son. The ritual is greatly enlarged; and while the main idea of the degree is retained, the ceremonies represent the initiation into the mysteries of the Mosaic tabernacle.

The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the tabernacle.

This degree appears to be peculiar to the Scottish Rite and its modifications. I have not met with it in any of the other Rites.

Princess of the Crown. (*Princesse de la Couronne.*) The tenth and last degree of the Masonry of Adoption according to the French *régime*. The degree, which is said to have been composed in Saxony, in 1770, represents the reception of the Queen of Sheba by King Solomon. The Grand Master and Grand Mistress personate Solomon and his wife, (which one, the Cahier does not say,) and the recipiendary plays the part of the Queen of Sheba. The degree, says Ragon, (*Tuil. Gen.*, p. 78,) is not initiatory, but simply honorary.

Principal Officers. The number *three*, as a sacred number in the Masonic system, is, among many other ways, developed in the fact that in all Masonic bodies there are three principal officers.

Principals. The three presiding officers in a Chapter of Royal Arch Masons, according to the system practised in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z., H., and J., represent Zerubbabel, Haggai, and Joshua. No person is eligible to the First Principal's chair unless he has served twelve months in each of the others; and he must also be the Master or Past Master of a Lodge, and have served in the Chapter the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these degrees and the order of High Priesthood which is conferred in this country.

The presiding officers of the Grand Chapter are called Grand Principals, and represent the same personages.

The official jewel of Z is a crown; of H, an All-seeing eye; and of J, a book, each surrounded by a nimbus, or rays of glory, and placed within an equilateral triangle.

Principal Sojourner. The Hebrew word גֵּר, *ger*, which we translate "a sojourner," signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captivity, sojourners in Babylon, and the person who is represented by this officer, performed, as the incidents of the degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore, emphatically called the chief, or principal sojourner.

In the English Royal Arch system there are three officers called Sojourners. But in the American system the three historical sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the Principal Sojourner. His duties are those of a conductor, and resemble, in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary degrees.

Printed Proceedings. In 1741, the Grand Lodge of England adopted a regulation, which Entick (*Const.*, p. 236,) is careful to tell us, "was unanimously agreed to," forbidding any brother "to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft." The law has never been repealed, but, on the contrary, its unfortunate spirit of unnecessary reticence has been extended, so that the Grand Lodge of England never publishes any record of its transactions; and the Craft would be left in ignorance of everything in which it is so much interested, as the legislation of the Order, and the discussions in its parliament, were it not for the enterprise of unofficial reporters. The Grand Lodges of Scotland and Ireland have followed the same course. A different one is pursued

by most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orients of France, Italy, and Portugal, and by nearly all those of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on an important or interesting occasion.

Prior. 1. The superiors of the different nations or provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterwards Preceptors or Grand Preceptors.

2. Each of the languages of the Order of Malta was divided into Grand Priories, of which there were twenty-six, over which a Grand Prior presided. Under him were several Commanderies.

3. The second officer in a Council of Kadosh, under the Supreme Council for the Southern Jurisdiction of the United States.

4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

Prior, Grand. See *Grand Prior.*

Priory. The jurisdiction of a Grand Prior in the Order of Malta or St. John of Jerusalem.

Prison. A Lodge having been held in 1782, in the King's Bench prison, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of confinement." The resolution is founded on the principle that there must be perfect freedom of action in all that relates to the admission of candidates, and that this freedom is not consistent with the necessary restraints of a prison.

Private Committee. See *Committee, Private.*

Privileged Questions. In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds: 1. Those which relate to the rights and privileges of the assembly or any of its members. 2. Motions for adjournment. 3. Motions for reconsideration. 4. Special orders of the day. The first, third, and fourth only are applicable to Masonic parliamentary law.

Privilege, Questions of. In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called "questions of privilege;" such, for instance, are motions arising out of or having relation to a quarrel between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions of privilege are not to be confounded with privileged questions; for, although all questions of privilege are privileged questions, all privileged questions are not questions of privilege. Strictly speaking, questions of privilege relate to the house or its members, and privileged questions relate to matters of business. See the author's *Parliamentary Law, as applied to the Government of Masonic Bodies*, ch. xxiv., xxv.

Probation. The interval between the reception of one degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in this country the time of probation between the reception of degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the fourteenth and the thirty-second degrees. An extraordinary rule prevailed in the Constitutions of 1762, by which the Rite of Perfection was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the twenty-fifth or ultimate degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

Problem, Forty-Seventh. See *Forty-Seventh Problem.*

Processions. Public processions of the Order, although not as popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival, of which we have a record, took place June 24, 1721, when, as Anderson tells us, (2d ed., p. 112,) "Payne, the Grand Master, with his Wardens, the former Grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect in a Grand Lodge at the King's Arms Tavern, St. Paul's Church-

yard, in the morning, ... and from thence they marched on foot to the Hall in proper clothing and due form." Anderson and Entick continue to record the annual processions of the Grand Lodge and the Craft on the feast day, with a few exceptions, for the next twenty-five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the unvaried record being, "a procession of march was made in coaches and carriages." But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1747, (see *Scald Miserables,*) in that year the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed.

In this country, public processions of the Craft were some years ago very common, nor have they yet been altogether abandoned; although now practised with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, or the dedication of public edifices.

The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the provinces. Dr. Oliver was in favor of what he calls (*Symb. of Glory,*) "the good old custom, so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the brethren of a province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order."

I confess that I should share the regrets of the venerated Oliver, were public processions of the Order in this country to be discontinued. I have heard no arguments against them which outweigh the advantages to be derived from the impression made on the minds of the spectators, and the wholesome influence exerted on the members of the brotherhood who thus assemble to pay honor to their Order.

Processions are not peculiar to the Masonic fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries was accompanied each day by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of Isis. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank the gods for their favor or to invoke their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the tombs of the martyrs. Ecclesiastical processions were first introduced in the fourth century. They are now used in the Catholic Church on various occasions, and the *Pontificale Romanum* supplies the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent. Polydore describes them as consisting of "ridiculous contrivances, of a figure with a great gaping mouth, and other pieces of merriment." But these displays were abandoned with the increasing refinement of the age. At this day, processions are common in all countries, not only of religious confraternities, but of political and social societies.

There are processions also in Masonry which are confined to the internal concerns of the Order, and are not therefore of a public nature. The procession "round the Hall," at the installation of the Grand Master, is first mentioned in 1721. Previous to that year there is no allusion to any such ceremony. From 1717 to 1720 we are simply told that the new Grand Master "was saluted," and that he was "homaged," or that "his health was drunk in due form." But in 1721 a processional ceremony seems to have been composed, for in that year we are informed (*Const.* 1738, p. 113,) that "Brother Payne, the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble prince and our brother." This procession was not abolished with the public processions in 1747, but continued for many years afterwards; although I think not now used in the Grand Lodge of England. In this country it gave rise to the procession at the installation of Masters, which, although provided for by the ritual, and practised by most Lodges until very recently, has been too often neglected by many. The form of the procession, as adopted in 1724, is given by Anderson, (second edition, p. 117,) and is almost precisely the same as that used in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the juniors in degree and in office shall go first, so that the place of honor shall be the rear.

Proclamation. At the installation

of the officers of a Lodge, or any other Masonic body, and especially a Grand Lodge or Grand Chapter, proclamation is made in a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on such occasions the Grand Marshal performs the duty.

Proclamation of Cyrus. A ceremony in the American Royal Arch. We learn from Scripture that in the first year of Cyrus, the king of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find in Ezra, as follows:

"Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem."

With the publication of this proclamation of Cyrus commences what may be called the second part of the Royal Arch degree.

Profane. There is no word whose technical and proper meaning differs more than this. In its ordinary use *profane* signifies one who is irreligious and irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words *pro* and *fanum*, and literally means *before* or *outside of the temple;* and hence a *profanus* among the ancients was one who was not allowed to enter the temple and behold the mysteries. "Those," says Vossius, "were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—*profano*—not to enter it and take part in the solemnities." The Greek equivalent, Βέβηλος, had a similar reference; for its root is found in Βηλὸς, a *threshold*, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, Φθεγξομαι οἷς Θέμις ἐστὶ Θὺρας δ'ἔπι Θεσθε Βεβήλοις, "I speak to those to whom it is lawful, but let the doors be closed against the profane." When the mysteries were about to begin, the Greeks used the solemn formula, ἑκὰς, ἑκὰς, ἐστε Βεβήλοί; and the Romans, "Procul, O procul este profani," both meaning, "Depart, depart, ye profane!" Hence the original and inoffensive signification of *profane* is that of being uninitiated; and it is in this sense that it is used in Masonry, simply to designate one who has not been initiated as a Mason. The word *profane* is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, in the same relative sense in which the word *layman* is used in the professions of law and divinity.

Proficiency. The necessity that any one who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self-evident as to need no argument. But as Speculative Masonry is a science, it is equally necessary that a requisite qualification for admission to a higher degree should be a suitable proficiency in the preceding one. It is true, that we do not find in express words in the Old Constitutions any regulations requiring proficiency as preliminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the *mystery* before he could be admitted as a Fellow. The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher degree on any brother until he has passed an examination in open Lodge on the preceding degrees, and many, perhaps most, of the Grand Lodges of this country have adopted a similar regulation. The ritual of all the symbolic degrees, and, indeed, of the higher degrees, and that too in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding degree, an affirmative answer to which is required before the rites of initiation can be proceeded with. This answer is, according to the ritual, that "he has;" but some Masons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the ritual into "such as time and circumstances

would permit." But this is an innovation, unsanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, refuses him advancement.

Anderson, in the second edition of his Constitutions, (p. 71,) cites what he calls "an old record," which says that in the reign of Edward the Third of England it was ordained "that such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lords."

Here, then, we may see the origin of that usage, which is still practised in every well governed Lodge, not only of demanding a proper degree of proficiency in the candidate, but also of testing that proficiency by an examination.

This cautious and honest fear of the Fraternity lest any brother should assume the duties of a position which he could not faithfully discharge, and which is, in our time, tantamount to a candidate's advancing to a degree for which he is not prepared, is again exhibited in all the Old Constitutions. Thus in the Landsdowne Manuscript, whose date is referred to the middle of the sixteenth century, it is charged "that no Mason take on him no Lord's work, nor other man's, but if [unless] he know himself well able to perform the work, so that the Craft have no slander." The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.

In the Charges of 1722, it is directed that "a younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for improving and continuing of brotherly love." It was, with the same view, that all of the Old Constitutions made it imperative that no Master should take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery of the Craft before he could be admitted as a Fellow.

Notwithstanding these charges had a more particular reference to the operative part of the art, they clearly show the great stress that was placed by our ancient brethren upon the necessity of skill and proficiency; and they have furnished the precedents upon which are based all the similar regulations that have been subsequently applied to Speculative Masonry.

Pro Grand Master. An officer known only to the English system, and adopted for the first time in 1782, when, on the election of the Duke of Cambridge to the office of Grand Master, a regulation was adopted by the Grand Lodge of England, that whenever a prince of the blood accepted the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, and to this officer is given the title of Pro Grand Master. He must be a nobleman and a Past Master. His collar, jewel, and authority are the same as those of a Grand Master, and in the case of a vacancy he actually assumes the office until the next annual election. There has been no Pro Grand Master in England since the death of the Duke of Sussex, in 1843, when the Earl of Zetland, who was then the Pro Grand Master, assumed the chair, and at the next annual election was chosen Grand Master.

Progressive Masonry. Freemasonry is undoubtedly a progressive science, and yet the fundamental principles of Freemasonry are the same now as they were at the very beginning of the Institution. Its landmarks are unchangeable. In these there can be no alteration, no diminution, nor addition. When, therefore, we say that Freemasonry is progressive in its character, we of course do not mean to allude to this unalterable part of its constitution. But there is a progress which every science must undergo, and which many of them have already undergone, to which the science of Freemasonry is subject. Thus we say of chemistry that it is a progressive science. Two hundred years ago, all its principles, so far as they were known, were directed to such futile inquiries as the philosopher's stone and the elixir of immortality. Now these principles have become more thoroughly understood, and more definitely established, and the object of their application is more noble and philosophic. The writings of the chemists of the former and the present period sufficiently indicate this progress of the science. And yet the elementary principles of chemistry are unchangeable. Its truths were the same then as they are now. Some of them were at that time unknown, because no mind of sufficient research had discovered them; but they existed as truths, from the very creation of matter; and now they have only been developed, not invented.

So it is with Freemasonry. It too has had its progress. Masons are now expected to be more learned than formerly in all that relates to the science of the Order. Its origin, its history, its objects, are now considered worthy of the attentive consideration of its disciples. The rational explanation of its ceremonies and symbols,

and their connection with ancient systems of religion and philosophy, are now considered as necessary topics of inquiry for all who desire to distinguish themselves as proficients in Masonic science.

In all these things we see a great difference between the Masons of the present and of former days. In Europe, a century ago, such inquiries were considered as legitimate subjects of Masonic study. Hutchinson published in 1760, in England, his admirable work entitled *The Spirit of Freemasonry*, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. Preston's *Illustrations of Masonry*, printed at a not much later period, also exhibit the system treated, in many places, in a philosophical manner. Lawrie's *History of Freemasonry*, published in Scotland about the end of the last century, is a work containing much profound historical and antiquarian research. And in the present century, the works of Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonry has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse works on our Order, written by men of the highest literary pretensions.

In this country, notwithstanding the really excellent work of Salem Town on *Speculative Masonry*, published in 1818, and the learned *Discourses* of Dr. T. M. Harris, published in 1801, it is only within a few years that Masonry has begun to assume the exalted position of a literary institution, in which the labors of our transatlantic brethren had long ago placed it.

Promise. In entering into the covenant of Masonry, the candidate makes a promise to the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way. The law of promise is, therefore, strictly applicable to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are two things to be considered: the intention and the obligation. As to the intention: of all casuists, the Jesuits alone have contended that the intention may be concealed within the bosom of the promiser. Every Christian and Pagan writer agree on the principle that the words expressed must convey their ordinary meaning to the promisee. If I promise to do a certain thing to-morrow, I cannot, when the morrow comes, refuse to do it on the ground that I only promised to do it if it suited me when the time of performance had arrived. The obligation of every promiser is, then, to fulfil the promise that he has made, not in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he made it understood it at the time that it was made. Hence all Masonic promises are accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of performance. It is worth while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Dr. Wayland (*Elem. of Mor. Science*, p. 285,) lays down five conditions in which promises are not binding: 1. Where the performance is impossible; 2. Where the promise is unlawful; 3. Where no expectation is voluntarily excited by the promiser; 4. Where they proceed upon a condition which the promiser subsequently finds does not exist; and, 5. Where either of the parties is not a moral agent.

It is evident that no one of these conditions will apply to Masonic promises, for, 1. Every promise made at the altar of Masonry is possible to be performed; 2. No promise is exacted that is unlawful in its nature; for the candidate is expressly told that no promise exacted from him will interfere with the duty which he owes to God and to his country; 3. An expectation is voluntarily excited by the promiser, and that expectation is that he will faithfully fulfil his part of the covenant; 4. No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him; and, 5. Both parties to the promise, the candidate who makes it and the Craft to whom it is made, are moral agents, fully capable of entering into a contract or covenant.

This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their premises is false.

Promotion. Promotion in Masonry should not be governed, as in other societies, by succession of office. The fact that one has filled a lower office gives him no claim to a higher, unless he is fitted, by skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion. See *Preferment*.

Proofs. What the German Masons call "proben und prüfungen," *trials and proofs*, and the French, "épreuves Maçonniques,"

or *Masonic proofs*, are defined by Bazot (*Manuel*, p. 141,) to be "mysterious methods of discovering the character and disposition of a recipiendary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to continental Masonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (*Kunsturkund.*, i. 152, n. 37,) admits that no trace of them, at least in the perilous and fearful forms which they assume in the continental rituals, are to be found in the oldest English catechisms; and he admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Masonry, and greatly interfere with its symbolism and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.

Property of a Lodge. As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its property should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

Prophet. Haggai, who in the American system of the Royal Arch is called the scribe, in the English system receives the title of *prophet*, and hence in the order of precedence he is placed above the high priest.

Prophets, Schools of the. See *Schools of the Prophets.*

Proponenda. The matters contained in the "notices of motions," which are required by the Grand Lodge of England to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the *proponenda*, or subjects to be proposed.

Proposing Candidates. The only method recognized in this country of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in America is only made after his election. He is then proposed by one brother, and, the proposition being seconded by another, he is ballotted for at the next regular Lodge. Applicants for membership are also proposed without petition, but the certificate of the former Lodge must be produced, as in the United States the demit is required. Nor can any candidate for affiliation be ballotted for unless previous notice of the application be given to all the members of the Lodge.

Proscription. The German Masons employ this word in the same sense in which we do *expulsion*, as the highest Masonic punishment that can be inflicted. They also use the word *verbannung*, banishment, for the same purpose.

Proselyte of Jerusalem. (*Prosélyte de Jerusalem.*) The sixty-eighth degree of the Metropolitan Chapter of France.

Proselytism. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no convert to his faith, but is content with that extension of his worship which is derived from the natural increase only of its members. The Jewish Church, perhaps one of the most exclusive, and which has always seemed indifferent to progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahmans, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagandism of Sakya-muni, its founder, and to the same proselyting spirit which he inculcated upon his disciples.

The Christian Church, mindful of the precepts of its divine founder, "Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increase, in its earlier years, to the proselyting spirit of Paul, and Thomas, and the other apostles.

Mohammedanism, springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Mussulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism,

Freemasonry resembles more the exclusive faith of Brahma than the inviting one of Moses, of Buddha, of Christ, or of Mohammed.

In plain words, Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new accessions of friends, or to add to the number of its disciples.

Nay, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he had conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Mason, by any praises of the Order, or any exhibitions of its advantages, to induce any one under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.

This Brahmanical spirit of anti-proselytism, in which Masonry differs from every other association, has imprinted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes, in the most positive form, a voluntary association. Whoever comes within its mystic circle, comes there of his "own free will and accord, and unbiased by the influence of friends." These are the terms on which he is received, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, "once a Mason, always a Mason;" that is to say, no man, having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of the obligations and duties which, as a Mason, he has assumed. Coming to us freely and willingly, he can urge no claim for retirement on the plea that he was unduly persuaded, or that the character of the Institution had been falsely represented. To do so, would be to convict himself of fraud and falsehood, in the declarations made by him preliminary to his admission. And if these declarations were indeed false, he at least cannot, under the legal maxim, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by himself, and is indissoluble. The renouncing Mason may, indeed, withdraw from his connection with a Lodge, but he cannot release himself from his obligations to the regulation, which requires every Mason to be a member of one. He may abstain from all communication with his brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will, might claim his right to withdraw; but the voluntary seeker must take and hold what he finds.

Another result of this anti-proselyting spirit of the Institution is, to relieve its members from all undue anxiety to increase its members. It is not to be supposed that Masons have not the very natural desire to see the growth of their Order. Towards this end, they are ever ready to defend its character when attacked, to extol its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived from sudden revivals or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may the better labor for the good of their fellow-men.

Thus it is that we find the addresses of our Grand Masters, the reports of our committees on foreign correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness.

And hence, too, the black ball, that antagonist of proselytism, has been long and familiarly called the bulwark of Masonry. Its faithful use is ever being inculcated by the fathers of the Order upon its younger members; and the unanimous ballot is universally admitted to be the most effectual means of preserving the purity of the Institution.

And so, this spirit of anti-proselytism, impressed upon every Mason from his earliest initiation, although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, "Our portals are open to all the good and true, but we ask no man to enter."

Protector of Innocence. (*Protecteur de l'Innocence.*) A degree in the nomenclature of Fustier, cited by him from the collection of Viany.

Protocol. In French, the formulæ or technical words of legal instruments; in Germany, the rough draught of an instrument or transaction; in diplomacy, the original copy of a treaty. Gädicke says that, in Masonic language, the protocol is the rough minutes of a Lodge. The word is used in this sense in Germany only.

Prototype. The same as *archetype*, which see.

Provincial Grand Lodge. In each of the counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this body is called a Provincial Grand Lodge. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless the Provincial Grand Registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, making regulations, hearing disputes, etc., but no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge. Hence Oliver (*Jurisprud.*, 272,) says that a Provincial Grand Lodge "has a shadow of power, but very little substance. It may talk, but it cannot act." The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand Master, but in Scotland his commission emanates from the Grand Lodge.

Provincial Grand Master. The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, during whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.

Provincial Grand Officers. The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their province. They must all be residents of the province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

Provincial Master of the Red Cross. The sixth degree of the Rite of Clerks of Strict Observance.

Provost and Judge. (*Prévôt et Juge.*) The seventh degree of the Ancient and Accepted Scottish Rite. The history of the degree relates that it was founded by Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram, and Abda his father, were first created Provosts and Judges, who were afterwards directed by Solomon to initiate his favorite and intimate secretary, Joabert, and to give him the keys of all the building. In the old rituals, the Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic color is red. In the more recent ritual of the Southern Jurisdiction of the United States there has been a slight change. The legend is substantially preserved, but the presiding officer represents Azarias, the son of Nathan.

The jewel is a golden key, having the letter A within a triangle engraved on the ward. The collar is red. The apron is white, lined with red, and is furnished with a pocket.

This was one of Ramsay's degrees, and was originally called *Maître Irlandais*, or Irish Master.

Proxy Installation. The Regulations of 1721 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in this country, but now getting into disuse, of installing an absent officer by proxy. Such installations are called proxy installations. Their propriety is very questionable.

Proxy Master. In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a diploma of the Grand Lodge, although he may not be a member of the Lodge, as its Proxy Master. He nominates two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

Prudence. This is one of the four cardinal virtues, the practice of which is

inculcated upon the Entered Apprentice. Preston first introduced it into the degree as referring to what was then, and long before had been called the four principal signs, but which are now known as the perfect points of entrance. Preston's eulogium on prudence differs from that used in the lectures of this country, which was composed by Webb. It is in these words: "Prudence is the true guide to human understanding, and consists in judging and determining with propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, and how to act in all our difficulties." Webb's definition, which is much better, may be found in all the Monitors. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her statues with a rule or measure in her hand.

Prussia. Frederick William I. of Prussia was so great an enemy of the Masonic institution, that until his death it was scarcely known in his dominions, and the initiation, in 1738, of his son, the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II. ascended the throne, and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (*Lettres*, i. 157,) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Counsellor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterwards assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, the seats of all of them being at Berlin. These are the Grand Lodge of the Three Globes, established in 1740; the Grand Lodge Royal York of Friendship, established in 1752; and the National Grand Lodge of Germany, established in 1770. There is no country in the world where Freemasonry is more profoundly studied as a science than in Prussia, and much of the abstruse learning of the Order, for which Germany has been distinguished, is to be found among the members of the Prussian Lodges. Unfortunately, they have, for a long time, been marked with an intolerant spirit towards the Jews, whose initiation was strictly forbidden until very recently, when that stain was removed, and the tolerant principles of the Order were recognized by the abrogation of the offensive laws.

Prussian Knight. See *Noachite*.

Pseudonym. A false or fictitious name. Continental writers on Freemasonry in the last century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Carl Rössler wrote under the pseudonym of Acerrellas, Arthuseus under that of Irenæus Agnostus, Guillemain de St. Victor under that of De Gaminville or Querard, Louis Travenol under that of Leonard Gabanon, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achaia; Munich, Athens; Vienna, Rome; Ingolstadt, Eleusis, etc. But this practice was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of Jerusalem, Cosmopolis, Latomopolis, Philadelphia, Edessa, etc. This practice has long since been abandoned.

Publications, Masonic. The fact that, within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or of evil tendency to the Institution. Many well-meaning but timid members of the Fraternity object to the freedom with which Masonic topics are discussed in printed works. They think that the veil is too much withdrawn by modern Masonic writers, and that all doctrine and instruction should be confined to oral teaching, within the limits of the Lodge room. Hence, to them, the art of printing becomes useless for the diffusion of Masonic knowledge; and thus, whatever may be the attainments of a Masonic scholar, the fruits of his study and experience would be confined to the narrow limits of his personal presence. Such objectors draw no distinction between the ritual and the philosophy of Masonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they would of discussing, in a printed book, the principles and design of the Institution.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred

to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchinson, in the middle of the last century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.

Fourteen years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more "harm than good to the Institution." About the same time the committee of another equally prominent Grand Lodge were not ashamed to express their regret that so much prominence of notice is, "in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and happy, in their absence."

When one reads such diatribes against Masonic literature and Masonic progress—such blind efforts to hide under the bushel the light that should be on the hill-top—he is incontinently reminded of a similar iconoclast, who, more than four centuries age, made a like onslaught on the pernicious effects of learning.

The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of these enemies of Masonic literature seems to be but the echo:

"Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear."

I belong to no such school. On the contrary, I believe that too much cannot be written and printed and read about the philosophy and history, the science and symbolism, of Freemasonry; provided always the writing is confided to those who rightly understand their art. In Masonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by an expert must always be esteemed a valuable contribution. The productions of silly and untutored minds will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable—which presents new facts, or furnishes suggestive thoughts—will, in spite of the denunciations of the Jack Cades of Masonry. live to instruct the brethren, and to elevate the tone and standing of the Institution.

Dr. Oliver, who has written more on Masonry than any other author, says on this subject: "I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject of Freemasonry, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of inquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices; and thus would ignorance be transmitted, as a legacy, from one generation to another."

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Craft, the same learned writer goes on to say, that "no hypothesis can be more untenable than that which forebodes evil to the Masonic institution from the publication of Masonic treatises illustrative of its philosophical and moral tendency." And in view of the meagre and unsatisfactory nature of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that "if strictures on the science and philosophy of the Order were placed within every brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine which, in so many instances, characterizes our private meetings. The brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."

Of such a result I have no doubt. In consequence of the increase of Masonic publications in this country within a few years, Masonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a Mason will show whether he is one of those contracted craftsmen who suppose that Masonic "*brightness*" consists merely in a knowledge of the correct mode of working one's way into a Lodge, or whether he is one who has read and properly appreciated the various trea-

tises on the "royal art," in which men of genius and learning have developed the true spirit and design of the Order.

Such is the effect of Masonic publications upon the Fraternity; and the result of all my experience is, that *enough has not been published.* Cheap books on all Masonic subjects, easily accessible to the masses of the Order, are necessaries essential to the elevation and extension of the Institution. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They make no study of the philosophy and the antiquities of the Order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Masonry for them is nerveless — senseless — lifeless; it is an empty voice without meaning — a tree of splendid foliage, but without a single fruit.

The monitorial instructions of the Order, as they are technically called, contain many things which probably, at one time, it would have been deemed improper to print; and there are some Masons, even at this day, who think that Webb and Cross were too free in their publications. And yet we have never heard of any evil effects arising from the reading of our Monitors, even upon those who have not been initiated. On the contrary, meagre as are the explanations given in those works, and unsatisfactory as they must be to one seeking for the full light of Masonry, they have been the means, in many instances, of inducing the profane, who have read them, to admire our Institution, and to knock at the "door of Masonry" for admission — while we regret to say that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published Monitors, even that little beam of light would be wanting to illuminate his path.

But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the Institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the Fraternity, we cannot see why a more extensive system of instruction on the legends, traditions, and symbols of the Order should not be productive of still greater good.

Years ago, we uttered on this subject sentiments which we now take occasion to repeat.

Without an adequate course of reading, no Mason can now take a position of any distinction in the ranks of the Fraternity. Without extending his studies beyond what is taught in the brief lectures of the Lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic science. The muscles and nerves and blood-vessels, which are to give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of Masonic writers have given to the Masonic student.

The objections to treatises and disquisitions on Masonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta of our art, as if no work had ever been written on the subject; while the world within — the Craft themselves — have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion) have been elevated and enlarged.

The truth is, that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* of Masonry, there is no danger of his thus making an improper revelation to improper persons.

Public Ceremonies. Most of the ceremonies of Masonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased brethren, the laying of corner-stones of public edifices, and the dedications of Masonic halls. The installation of the officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in this country. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted. The reputation of the Order requires that these ceremonies should be conducted with the ut-

most propriety, and the Manuals and Monitors furnish the fullest details of the order of exercises. Preston, in his *Illustrations*, was the first writer who gave a printed account of the mode of conducting these public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the Constitutions the prescribed form for constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged formulæ.

Puerility of Freemasonry. "The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. This charge of a puerility of design and object of Freemasonry is worth examination.

Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the sceptic who attacks a creed that he does not comprehend? Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain — discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics — the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life. Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life which perpetually renewed youth, and took away the power of death.

So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.

To one who is at all acquainted with its organization, Freemasonry presents itself under two different aspects.

First, as a secret society distinguished by a peculiar ritual:

And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples.

These by way of distinction may be called the *ritualistic* and the *philosophical* elements of Freemasonry.

The *ritualistic element* of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a place, and what ceremony shall be observed on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic ritual makes no claim to the consideration of scholars,

and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the *philosophical* element of Freemasonry, is one of much importance. For it, and through it, I do make the plea that the Institution is entitled to the respect, and even veneration, of all good men, and is well worth the careful consideration of scholars.

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first took its birth. It has been traced to the mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stonemasons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the commonwealth, and to the secret efforts of the adherents of the house of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import. If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purposes of identification) of the technical language, the rules and regulations, the working-tools, and the discipline of the operative art. The material only on which they wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society or brotherhood, or confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a *Golden Legend*, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stonemasons and building corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator, who had passed through one of these old Greek Lodges, — for such, without much violence of language, they may well be called,—declared that those who have endured the initiation into the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organized, from the religious mysteries of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student

subjects for profound study when he asks the interesting questions — Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence in a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archæology of ethics, which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have filled the world for so many ages, so far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, "Homo sum; humani nihil à me alienum puto," *I am a man, and I deem nothing relating to mankind to be foreign to my feelings.* Men study ancient history simply that they may learn what their brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest.

Looking, then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progress of man in intellectual, moral, and religious development, it may be well claimed for it that its design, its history, and its philosophy, so far from being puerile, are well entitled to the respect of the world, and are worth the careful research of scholars.

Puissant. A title given to the presiding officer in several of the high degrees.

Puissant Irish Master. The eighth degree of Ramsay's Irish Colleges.

Pulsanti Operietur. Latin. *To him who knocks it shall be opened.* An inscription sometimes placed over the front door of Masonic temples or Lodge rooms.

Punishments, Masonic. Punishment in Masonry is inflicted that the character of the Institution may remain unsullied, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is averse to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.

The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Masonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty.

Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.

Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and are 1. Censure; 2. Reprimand; 3. Exclusion; 4. Suspension, Definite or Indefinite; and 5. Expulsion — all of which see under their respective titles.

Purchase. In the Cooke MS. (line 630) it is said that the son of Athelstan "purchased a free patent of the kyng that they [the Masons] shulde make a sembly." This does not mean that he bought the pat-

ent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thief was called his purchase, because he had acquired it. Colloquially, the word is still used to designate the getting a hold on anything.

Pure Freemasonry. See *Primitive Freemasonry.*

Purification. As the aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which he was about to leave behind, so in Masonry there is in the first degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification of the heart. See *Lustration.*

Purity. In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen, (*Cont. Cel.*, vi.,) "a defiled heart cannot see God, but he must be pure who desires to obtain a proper view of a pure Being." And in the same spirit the Divine Master says: "Blessed are the pure in heart, for they shall see God." But "to see God" is a Hebraism, signifying to possess him, to be spiritually in communion with him, to know his true character. Now to acquire this knowledge of God, symbolized by the knowledge of his Name, is the great object of Masonic, as it was of all ancient initiation; and hence the candidate in Masonry is required to be pure, for "he only can stand in the holy place who hath clean hands and a pure heart." See *White.*

Purity, Brothers of. An association of Arabic philosophers, founded at Bosra, in Syria, in the tenth century. Many of their writings, which were much studied by the Jews of Spain in the twelfth century, were mystical. Steinschneider (*Jew. Lit.*, 174, 295,) calls them "the Freemasons of Bosra," and says that they were "a celebrated society of a kind of Freemasons."

Purple. Purple is the appropriate color of those degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters. It is in Masonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is singularly carried out in the Hebrew word which signifies purple. This word, which is ארגמן, *argaman*, is derived from רגם, *ragam* or *regem*, one of whose significations is "a friend." But Portal (*Coul. Symb.*, 230,) says that purple, in the profane language of colors, signifies constancy in spiritual combats, because blue denotes fidelity, and red, war.

In the religious services of the Jews we find purple employed on various occasions. It was one of the colors of the curtains of the tabernacle, where, Josephus says, it was symbolic of the element of water, of the veils, and of the curtain over the great entrance; it was also used in the construction of the ephod and girdle of the high priest, and the cloths for divine service.

Among the Gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Virgil speaks of *purpura regum*, or "the purple of kings." Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority.

In American Masonry, the purple color seems to be confined to the intermediate degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority, —such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grand Officers and Provincial Grand Officers wear purple collars and aprons. As the symbolic color of the Past Master's degree, to which all Grand Officers should have attained, it is also considered in this country as the appropriate color for the collars of officers of a Grand Lodge.

Purple Brethren. In English Masonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters and Past and Present Provincial Grand Masters are called "purple brethren," because of the color of their decorations, and at meetings of the Grand Lodge are privileged to sit on the dais.

Purple Lodges. Grand and Provincial Grand Lodges are thus designated by Dr. Oliver in his *Institutes of Masonic Jurisprudence.* The term is not used in this country.

Pyron, Jean Baptiste Pierre Julien. A distinguished French Mason

of the latter part of the last and beginning of the present century, who died at Paris in September, 1821. He was the author of many Masonic discourses, but his most important work was a profound and exhaustive *History of the Organization of the Ancient and Accepted Rite in France*, published in 1814. He was one of the founders of the Grand Orient, and having received the thirty-third degree from the Count de Grasse Tilly, he afterwards assisted in the organization of the Supreme Council of Italy, at Milan, and the Supreme Council of France. In 1805, his name was struck from the register of the Grand Orient in consequence of his opposition to that body, but he remained the Secretary-General of the Supreme Council until his death. Ragon calls him an intriguer and bold innovator, but Thory speaks more highly of his Masonic character. He was undoubtedly a man of talent, learning, and Masonic research. He made a manuscript collection of many curious degrees, which Thory has liberally used in his *Nomenclature of Rites and Degrees*.

Pythagoras. One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Italic school, was born at Samos about 586 years B. C. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He travelled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge. On his return to Europe, he established his celebrated school at Crotona, much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on that subject which we now possess is derived from what has been left to us by his disciples; for of his own writings there is nothing extant. He was also a geometrician, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments. Disdaining the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word *philosopher*, or *lover of wisdom*, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation 506 years B. C., when eighty years old.

Pythagoras, School of. The schools established by Pythagoras at Crotona, and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate. The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their possessions to the common fund, they submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the expression *αὐτὸς ἔφη, he said it*, was considered as a sufficient answer to any one who demanded a reason. The scholars were divided into *Exoterics* and *Esoterics*. This distinction was borrowed by Pythagoras from the Egyptian priests, who practised a similar mode of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern communists. The brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They

arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which there was an interval before dinner, which was occupied in walking and in gymnastic exercises. The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three degrees: the first, or Mathematici, being engaged in the study of the exact sciences; and the second, or Theoretici, in the knowledge of God, and the future state of man; but the third, or highest degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy. This school, after existing for thirty years, was finally dissolved through the machinations of Kylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Mason will find no difficulty in understanding that part of the so-called Leland Manuscript which is said so much to have puzzled the great metaphysician John Locke.

This manuscript — the question of its authenticity is not here entered upon — has the following paragraphs:

"How comede ytt [Freemasonry] yn Engelonde?

"Peter Gower, a Grecian, journeyeded for kunnynge yn Egypte and in Syria, and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde and worked yn Grecia Magna wachsynge and becommynge a myghtye wysacre and gratelyche renowned, and here he framed a grate Lodge at Groton, and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes wherefromme, yn process of tyme, the arte passed yn Engelonde."

Locke confesses that he was at first puzzled with those strange names, *Peter Gower*, *Groton*, and the *Venetians;* but a little thinking taught him that they were only corruptions of *Pythagoras*, *Crotona*, and the *Phœnicians*.

It is not singular that the old Masons should have called Pythagoras their "ancient friend and brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern rituals.

Q.

Qualifications of Candidates. Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, *Internal* and *External*. The internal qualifications are those which lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into *Moral*, *Religious*, *Physical*, *Mental*, and *Political*.

I. The INTERNAL QUALIFICATIONS are:

1. That the applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.

2. That he must not be influenced by mercenary motives.

3. That he must be prompted to make the application in consequence of a favorable opinion that he entertains of the Institution.

4. That he must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

II. The EXTERNAL QUALIFICATIONS are, as has already been said, divided into four kinds.

1. The *Moral*. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself

as to receive the reward of his own conscience as well as the respect and approbation of the world.

2. The *Religious.* Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.

3. The *Physical.* These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the old Charges, "have his right limbs as a man ought to have."

4. The *Mental.* This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools or idiots and madmen are excluded. Although the landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden time was uneducated; yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.

5. The *Political.* These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted *free man* for *free born*, it is undeniable that that action was a violation of a landmark; and the old rule still exists, at least in this country.

Quadrivium. In classical Latin the word *quadrivium* meant a place where four roads met, and *trivium*, a place where three roads met. The scholastics of the Middle Ages, looking to the metaphorical meaning of the phrase, *the paths of learning*, divided what were called the seven liberal arts and sciences, but which comprised the whole cycle of instruction in those days, into two classes, calling grammar, rhetoric, and logic the *trivium*, and arithmetic, geometry, music, and astronomy the *quadrivium*. These two roads to the temple of wisdom, including seven distinct sciences, were, in the Middle Ages, supposed to include universal knowledge. See *Liberal Arts and Sciences.*

Quakers. The question of the admissibility of a Quaker's affirmation in Masonry is discussed under the word *Affirmation*, which see.

Quarrels. Contention or quarrelling in the Lodge, as well as without, is discountenanced by the spirit of all the Old Constitutions of Masonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Dr. Anderson, it is said, "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy." (vi. 2.)

Quarries. It is an error to speak, as Oliver does, misguided by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries in the immediate vicinity; and the best traditions, as well as Scripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the north-east portion of the city, near the Damascus gate. The entrance to them was first discovered by Barclay. A writer, quoted by Barclay, thus describes them, (*City of the Great King*, p. 466:) "Here were blocks of stones but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them, four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side and at the bottom, a lever was inserted, and the combined force of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but, like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stone of which the Temple was built was made ready before it was brought thither." Barclay remarks, (*Ib.*, p. 118,) that "those extra cyclopean stones in the south-east and south-west corners of the Temple wall were doubtless taken from this great quarry, and carried to their present position down the gently inclined plain on rollers — a conjecture which at once solves the mystery that has greatly puzzled travellers in relation to the

difficulty of transporting and *handling* such immense masses of rock, and enables us to understand why they were called 'stones of rolling' by Ezra." Mr. Prime also visited these quarries, and in his *Tent Life in the Holy Land*, (p. 114,) speaks of them thus: "One thing to me is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two connected ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built; and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than that I have suggested." And he adds: "Who can say that the cavern which we explored was not the place where the hammers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?"

The researches of subsequent travellers, and especially the labors of the "Palestine Exploration Fund," have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868, Rob. Morris held what he calls a "Moot Lodge" in these quarries, which event he describes in his *Freemasonry in the Holy Land*, a work of great interest to Masonic scholars.

Quarterly Communication. The Old Records of the Institution state that the Fraternity met annually in their General Assembly. The Halliwell Manuscript, commonly known as the York Constitutions, says it is true that the Assembly may be held triennially, "Eche year or third year it should be hold;" but wherever spoken of in subsequent records, it is always as an Annual Meeting. It is not until 1717 that we find anything said of quarterly communications; and the first allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the Constitutions published in that year. The expression there used is that the quarterly communications were "forthwith revived." This of course implies that they had previously existed; but as no mention is made of them in the Regulations of 1663, which, on the contrary, speak expressly only of an "Annual General Assembly," I feel authorized to infer that quarterly communications must have been first introduced into the Masonic system after the middle of the seventeenth century. They have not the authority of antiquity, and have been very wisely discarded by nearly all the Grand Lodges in this country. They are still retained by the Grand Lodges of England and Scotland, but in the United States only by those of Massachusetts and Pennsylvania.

Quaternion. From the Latin *quater*, the number *Four*, which see. Oliver calls it the *quaternary*, but *quaternion* is the better usage.

Quebec. The Grand Lodge of Quebec was established in 1869, by a withdrawal of most of the Lodges of the Province from the Grand Lodge of Canada, on the American principle of Masonic law, that the jurisdiction of a Grand Lodge was coterminous with the geographical limits of the political State. The Grand Lodge of Canada has opposed the act as infringing on its territorial rights; but the validity and legality of the Constitution of the Grand Lodge of Quebec have been recognized by nearly all the Grand Lodges of America.

Questions of Henry VI. Questions said to have been proposed by King Henry VI. of England to the Masons of the kingdom, which, with their answers, are contained in the manuscript known as the *Leland Manuscript*, which see.

Quorum. The parliamentary law provides that a deliberative body shall not proceed to business until a quorum of its members is present. And this law is applicable to Masonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any brethren of the Craft. As to the number of brethren necessary to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1857, the editor of the London *Freemasons' Magazine* affirmed that *five* Masons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose *seven* are necessary. This opinion appears be the general English one, and is acquiesced in by Dr. Oliver; but there is no authority of law for it. And when, in the year 1818, the suggestion was made that some regulation was necessary relative to

the number of brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian astuteness, "that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions."

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each degree, "How many compose a Lodge?" will supply us with the rule by which we are to establish the quorum in that degree. For whatever number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templars eleven Knights; although, under certain circumstances well known to the Order, three Knights are competent to transact business.

R.

Rabbanaim. רב־בנאים, Rabbinical Hebrew, and signifying "the chief of the architects." A significant word in the high degrees.

Rabbinism. The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, and which is engaged in mystical explanations of the oral law. With the reveries of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprung the Therapeutists and the Essenians; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mythical philosophy of Speculative Masonry. And this it is that makes Rabbinism an interesting subject of research to the Masonic student.

Rabboni. רבוני. Literally, *my Master*, equivalent to the pure Hebrew, *Adoni*. As a significant word in the higher degrees, it has been translated "*a most excellent Master*," and its usage by the later Jews will justify that interpretation. Buxtorf (*Lex. Talmud.*) tells us that about the time of Christ this title arose in the school of Hillel, and was given to only seven of their wise men who were pre-eminent for their learning. Jahn (*Arch. Bib.*, § 106,) says that Gamaliel, the preceptor of St. Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek φιλοσοφοι. The word occurs once, as applied to Christ, in the New Testament, (John xx. 16.) "Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master." The Masonic myth in the "Most Excellent Master's degree," that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, wants the element of plausibility, inasmuch as the word was not in use in the time of Solomon.

Ragon, J. M. One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him "the most learned Mason of the nineteenth century." He was born in the last quarter of the eighteenth century, most probably at Bruges, in Belgium, where in 1803 he was initiated in the Loge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry, and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations, which twenty years

afterwards were repeated at the request of the Lodge, and published in 1841, under the title of *Cours Philosophique et Interpratif des Initiations Anciennes et Modernes.* This work was printed with the express permission of the Grand Orient of France, but three years after that body denounced its second edition for containing some additional matter. Rebold charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor in chief of the periodical published during those years under the title of *Hermès, ou Archives Maçonniques.* In 1853, he published *Orthodoxie Maçonnique,* a work abounding in historical information, although some of his statements are inaccurate. In 1861, he published the *Tuileur Général de la Franc-Maçonnerie, ou Manuel de l'Initié;* a book not merely confined to the details of degrees, but which is enriched with many valuable and interesting notes. Ragon died at Paris about the year 1866. In the preface to his *Orthodoxie,* he had announced his intention to crown his Masonic labors by writing a work to be entitled *Les Fastes Initiatiques,* in which he proposed to give an exhaustive view of the Ancient Mysteries, of the Roman Colleges of Architects and their successors, the building corporations of the Middle Ages, and of the institution of Modern or Philosophic Masonry at the beginning of the eighteenth century. This was to constitute the first volume. The three following volumes were to embrace a history of the Order and of all its Rites in every country. The fifth volume was to be appropriated to the investigation of other secret associations, more or less connected with Freemasonry; and the sixth and last volume was to contain a General Tiler or manual of all the known rites and degrees. Such a work would have been an inestimable boon to the Masonic student, but Ragon unfortunately began it too late in life. He did not live to complete it, and in 1868 the unfinished manuscript was purchased, by the Grand Orient of France, from his heirs for a thousand francs. It was destined to be quietly deposited in the archives of that body, because, as it was confessed, no Mason could be found in France who had ability enough to supply its lacunæ and prepare it for the press.

Ragon's theory of the origin of Masonry was that its primitive idea is to be found in the initiations of the Ancient Mysteries, but that for its present form it is indebted to Elias Ashmole, who fabricated it in the seventeenth century.

Ragotzky, Carl August. A German who was distinguished for his labors in Masonry, and for the production of several works of high character, the principal of which were *Der Freidenker in der Maurerei oder Freimuthige Briefe über wichtige Gegenstände in der Frei-Maurerei, i. e.,* The Freethinker in Masonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled *Ueber Maurerische Freiheit, fur eingeiveihte und uncingeweihte, i. e.,* An Essay on Masonic Liberty, for initiated and uninitiated readers, published in 1792. He died Jan. 5, 1823.

Rains. It was a custom among the English Masons of the middle of the last century, when conversing together on Masonry, to announce the appearance of a profane by the warning expression "it rains." The custom was adopted by the German and French Masons, with the equivalent expression, *es regnet* and *il pluie.* Baron Tschoudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by *il neige,* it snows. Dr. Oliver says (*Rev. Sq.,* 97,) that the phrase "it rains," to indicate that a cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.

Raised. When a candidate has received the third degree, he is said to have been "raised" to the sublime degree of a Master Mason. The expression refers, *materially,* to a portion of the ceremony of initiation, but *symbolically,* to the resurrection, which it is the object of the degree to exemplify.

Ramsay, Andrew Michael. Commonly called the Chevalier Ramsay. He was born at Ayr, in Scotland, June 9, 1668. His father was a baker, but being a possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school in his native burgh, and afterwards to the University of Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was intrusted with the education of the two sons of the Earl of Wemyss. Subsequently, becoming unsettled in his religious opinions, he resigned that employment and went to Holland, residing for some time at Leyden. There he became acquainted with Pierre Poiret, one of the most celebrated teachers of the mystic theology which then prevailed on the con-

tinent. From him Ramsay learned the principal tenets of that system; and it is not unreasonable to suppose that he was thus indoctrinated with that love of mystical speculation which he subsequently developed as the inventor of Masonic degrees, and as the founder of a Masonic Rite. In 1710 he visited the celebrated Fenelon, Archbishop of Cambray, of whose mystical tendencies he had heard, and met with a cordial reception. The archbishop invited Ramsay to become his guest, and in six months he was converted to the Catholic faith. Fenelon procured for him the preceptorship of the Duc de Chateau-Thierry and the Prince de Turenne. As a reward for his services in that capacity, he was made a knight of the Order of St. Lazarus, whence he received the title of "Chevalier" by which he was usually known. He was subsequently selected by James III., the Pretender, as the tutor of his two sons, Charles Edward and Henry, the former of whom became afterwards the Young Pretender, and the latter the Cardinal York. For this purpose he repaired, in 1724, to Rome. But the political and religious intrigues of that court became distasteful to him, and in a short time he obtained permission to return to France. In 1728 he visited England, and became an inmate of the family of the Duke of Argyle. Chambers says (*Biog. Dict.*) that while there he wrote his *Principles of Natural and Revealed Religion*, and his *Travels of Cyrus*. This statement is evidently incorrect. The former did not appear until after his death, and was probably one of the last productions of his pen. The latter had already been published at Paris in 1727. But he had already acquired so great a literary reputation, that the University of Oxford conferred on him the degree of Doctor of Laws. He then returned to France, and resided for many years at Pointoise, a seat of the Prince of Turenne, where he wrote his *Life of Fenelon*, and a *History of the Viscount Turenne*. During the remainder of his life he resided as Inteudant in the Prince's family, and died May 6, 1743, in the fifty-seventh year of his age.

No one played a more important part in the history of Freemasonry in the eighteenth century than the Chevalier Ramsay, and the influence of his opinions and teachings is still felt in the high degrees which have been adopted by the various Rites into which Masonry is now divided.

Ramsay, although born of humble parentage, was by subsequent association an aristocrat in disposition. Hence, in proposing his theory of the origin of Freemasonry, he repudiated its connection with an operative art, and sought to find its birthplace in Palestine, among those kings and knights who had gone forth to battle as Crusaders for the conquest of Jerusalem. In 1740, Ramsay, as Grand Orator, pronounced a discourse before the Grand Lodge of France, in which he set forth his theory in explicit terms. That the reader may be put in possession of that theory in Ramsay's own words, I have translated from the discourse the following passage:

"During the time of the holy wars in Palestine, several principal lords and citizens associated themselves together, and entered into a vow to re-establish the temples of the Christians in the Holy Land; and engaged themselves by an oath to employ their talents and their fortunes in restoring architecture to its primitive institution. They adopted several ancient signs and symbolic words drawn from religion, by which they might distinguish themselves from the infidels and recognize each other in the midst of the Saracens. They communicated these signs and words only to those who had solemnly sworn, often at the foot of the altar, never to reveal them. This was not an oath of execration, but a bond uniting men of all nations into the same confraternity. Some time after our Order was united with the Knights of St. John of Jerusalem. Hence our Lodges are in all countries called Lodges of St. John. This union was made in imitation of the Israelites when they rebuilt the second Temple, during which time with one hand they managed the trowel and mortar, and in the other held the sword and buckler.

"Our Order must not, therefore, be regarded as a renewal of the Bacchanals and a source of senseless dissipation, of unbridled libertinism and of scandalous intemperance, but as a moral Order, instituted by our ancestors in the Holy Land to recall the recollection of the most sublime truths in the midst of the innocent pleasures of society.

"The kings, princes, and nobles, when they returned from Palestine into their native dominions, established Lodges there. At the time of the last Crusade several Lodges had already been erected in Germany, Italy, Spain, France, and, from the last, in Scotland, on account of the intimate alliance which then existed between those two nations.

"James, Lord Steward of Scotland, was the Grand Master of a Lodge established at Kilwinning, in the west of Scotland, in the year 1236, a short time after the death of Alexander III., king of Scotland, and a year before John Baliol ascended the throne. This Scottish lord received the Earls of Gloucester and Ulster, English

and Irish noblemen, as Masons in his Lodge.

"By degrees our Lodges, our festivals, and our solemnities were neglected in most of the countries where they had been established. Hence the silence of the historians of all nations, except Great Britain, on the subject of the Order. It was preserved, however, in all its splendor by the Scotch, to whom for several centuries the kings of France had intrusted the guardianship of their sacred persons.

"After the lamentable reverses of the Crusades, the destruction of the Christian armies, and the triumph of Bendocdar, Sultan of Egypt, in 1263, during the eighth and ninth Crusades, the great Prince Edward, son of Henry III., King of England, seeing that there would be no security for the brethren in the Holy Land when the Christian troops should retire, led them away, and thus this colony of the Fraternity was established in England. As this prince was endowed with all the qualities of mind and heart which constitute the hero, he loved the fine arts, and declared himself the protector of our Order. He granted it several privileges and franchises, and ever since the members of the confraternity have assumed the name of *Freemasons*. From this time Great Britain became the seat of our sciences, the conservatrix of our laws, and the depository of our secrets. The religious dissensions which so fatally pervaded and rent all Europe during the sixteenth century, caused our Order to degenerate from the grandeur and nobility of its origin. Several of our rites and usages, which were opposed to the prejudices of the times, were changed, disguised, or retrenched. Thus it is that several of our brethren have, like the ancient Jews, forgotten the spirit of our laws, and preserved only the letter and the outer covering. But from the British isles the ancient science is now beginning to pass again into France."

Such was the peculiar theory of Ramsay, which, long before the delivery of this discourse, he had developed in his Rite of six degrees. Rejecting all reference to the Travelling Architects from Como, to the Stonemasons of Germany, and the Operative Freemasons of England, he had sought a noble and chivalric origin for Freemasonry, which with him was not a confraternity founded on a system of architecture, but solely on the military prowess and religious enthusiasm of knighthood. The theory was as clearly the result of his own inventive genius as was his fable of the travels of Cyrus. He offered no documentary or historical authority to support his assertions, but gave them as if they were already admitted facts. The theory was, however, readily accepted by the rich, the fashionable, and the noble, because it elevated the origin and the social position of the Order, and to it we are to attribute the sudden rise of so many high degrees, which speedily overshadowed the humbler pretensions of primitive Craft Masonry. The Kadosh, one of the most important and most extensively diffused of all the high degrees, owes its invention or its composition to Ramsay.

But this was not the only influence that he exerted on the Masonic system. Ardently attached to the exiled house of Stuart, of two of whose princes he had been the tutor, he eagerly met the advances of those who had already begun to give a political importance to the Order and to enlist it in the Pretender's cause, making it an instrument for effecting his restoration to the throne of England. (See *Stuart Masonry.*) Ramsay incorporated these views into his system, and hence, in many of the high degrees which remain at this day, although all that political feeling has long been dead, we still find traces of a Stuart Masonry.

To Ramsay is also attributed the invention of that system now known as the Royal Arch. This, too, exerted its influence, for from the degree of Ramsay both Dermott and Dunckerley derived many of their ideas used in constructing the two Royal Arch systems which were respectively adopted by the Ancient and the Modern Masons. Oliver, although in his essay on the *Origin of the English Royal Arch* (p. 24) he admits the influence of Ramsay's degree, speaks in his *Historical Landmarks* (p. 34, note,) in more doubtful language. "*It is said* that Ramsay invented the Royal Arch" is the equivocal phrase that he uses. He adds that "it cannot have been any of the three which are usually so styled, viz., the R. A. of Enoch, of Josiah, or of Zerubbabel. Whatever it might be, it is now obsolete." But this is an error: the Royal Arch of Enoch is precisely the degree which was invented by Ramsay; and it is not obsolete, for it is found in almost all the continental Rites under various names. It was adopted from Ramsay by the Council of Emperors of the East and West, when that body was organized in 1754, and subsequently passed over to the Ancient and Accepted Scottish Rite, where it still remains as the thirteenth degree. That it was a Stuart degree is evident, among other reasons, from the fact that the fourteenth degree, which is its complement, and without which it is incomplete, originally received the title of "Grand Scottish Knight of the Sacred Vault of James VI."

When the Chevalier Ramsay went to England in 1728, he carried with him his Masonic system, and sought to secure its adoption by the English Lodges. But in this he was altogether unsuccessful. Yet he left a latent influence behind him when he returned to the continent, which was subsequently felt by those who organized the Grand Lodge of Ancients. To that influence, presented in the example of his high degrees, are we, I think, to attribute the disseverance of the Master's Word from the third degree, and the consequent invention of the Royal Arch. Both Dermott and Dunckerley, as I have already said, derived some fruit from Ramsay's superior intellect.

All writers concur in giving the most favorable opinions of Ramsay's character. Chambers asserts that he was generous and kind to his relatives, and that on his temporary return to Great Britain, although he did not visit them in Scotland, he sent them liberal offers of money, which, however, incensed at his apostasy from the national religion, they indignantly refused to accept. Clavel (*Hist. Pittor.*, p. 165,) describes him as "a man endowed with an ardent imagination, and a large amount of learning, wit, and urbanity." And Robison (*Proofs of a Consp.*, p. 39,) says he was "as eminent for his piety as he was for his enthusiasm," and speaks of his "eminent learning, his elegant talents, and his amiable character."

His general literary reputation is secured by his *Life of Fenelon*, his *Travels of Cyrus*, and the elaborate work, published after his death, entitled *The Philosophical Principles of Natural and Revealed Religion, Unfolded in a Geometrical Order*. In Masonry he wrote but little save the rituals of the degrees which he had invented. He was, however, the author of an *Apologetic and Historical Relation of the Society of Freemasonry*, which was published in 1738, and had the honor to be burnt the next year at Rome by the public executioner, on the sentence of the Sacred Congregation of the Inquisition.

As to the effect of Ramsay's labors on Freemasonry, I think there can hardly be two opinions in candid minds. He came to the study of the Masonic science with all the advantages of a thoroughly classical education. He was indeed by far the most learned man who, up to that time, had taken any interest in the Order. Thus his influence was directed to elevate the tone of the Institution, and to show to the world that it was worthy of the investigation of cultivated minds. With Ancient Craft Masonry he scarcely interfered, save to assign to it an origin and a history different from those which had been commonly received. But on that fundamental system, as his basis, he erected a superstructure of high degrees, in which he sought to develop a system of mystical philosophy which has added much to the attractions of Masonic study. That his high degrees were afterwards expanded to a disproportionate extent, and often by inferior minds, was not his fault. And although, if we look at his system in a historical point of view, we may feel bound to reject it as the mere result of a fertile invention, yet, viewed symbolically, it becomes of vast importance. For in that system he had planted the germs of a science of Masonic symbolism which had been previously unknown, but which has grown, and budded, and blossomed, and given the ripeness of its fruit to succeeding generations. The mine of symbolism which he first opened has been effectively worked by those who have succeeded him.

Ramsay, Rite of. This Rite, long since exploded, was attempted to be introduced in London, in 1728, by the Chevalier Ramsay, who sought to found it on his peculiar system of the Templar origin of Freemasonry. It consisted of six degrees, as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Scottish Master; 5. Novice; 6. Knight of the Temple, or Templar. It was rejected by the Grand Lodge of England, but was received in France, where its degrees were afterwards incorporated into other Rites. See *Ramsay*.

Ratisbon. A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1459, by Jost Dotzinger, the master of the works of the Strasburg cathedral. It established some new laws for the government of the Fraternity in Germany, The second was called in 1464, by the Grand Lodge of Strasburg, principally to define the relative rights of, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna, and Bern.

Rawlinson Manuscript. In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the *Freemasons' Monthly Magazine* a series of interesting extracts from a manuscript volume which he stated was in the Bodleian Library, and which he described as seeming "to be a kind of Masonic album, or commonplace book, belonging to Brother Richard Rawlinson, LL.D. and F. R. S., of the following Lodges: Sash and Cocoa-tree, Moorfields, 37; St. Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside and Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Con-

stitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad; together with some extracts from the *Grab Street Journal*, the *General Evening Post*, and other journals of the day. The date ranges from 1724 to 1740."

Among the materials thus collected is one which bears the following title: *The Freemasons' Constitutions, Copied from an Old MS. in the possession of Dr. Rawlinson.* This copy of the Old Constitutions does not differ materially in its contents from the other old manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which Hughan thinks is about 1700. In a note to the statement that King Athelstan "caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason," Dr. Rawlinson says: "One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields." The title of the manuscript in the scrapbook of Rawlinson is *The Freemasons' Constitution, Copied from an Old MS. in the possession of Dr. Rawlinson.* Recent researches in the Bodleian Library have not, however, discovered the original manuscript from which the copy was made. It has most probably been mislaid, for its existence cannot be doubted.

Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London about 1690, and died April 6, 1755. He was the author of a *Life of Anthony Wood*, published in 1711, and of *The English Topographer*, published in 1720. Dr. Rawlinson was consecrated a bishop of the non-juring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariably purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library, and still remain there; but unfortunately no adequate catalogue of them has ever been made.

Received and Acknowledged. A term applied to the initiation of a candidate into the sixth or Most Excellent Master's degree of the American Rite. See *Acknowledged.*

Reception. The ceremony of initiation into a degree of Masonry is called a reception.

Recipient. The French call the candidate in any degree of Masonry the *Recipiendaire*, or Recipient.

Recognition, Modes of. Smith says (*Use and Abuse*, p. 46,) that at the institution of the Order, in each of the degrees, "a particular distinguishing *test* was adopted, which *test*, together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful brethren ever since their emigration."

Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They should admit of no variation, for in their universality consist their excellence and advantage. And yet such variations have unfortunately been admitted, the principal of which originated about the middle of the last century, and were intimately connected with the schism which at that time took place in the Grand Lodge of England, and which divided the Fraternity in that country into the two conflicting societies of the "Ancients" and the "Moderns;" and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge which was then formed, that uniformity did not extend to the subordinate bodies in other countries which had derived their existence and their different modes of recognition from the two separated Grand Lodges; and this was, of course, equally applicable to the high degrees which sprang out of them. Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a P. W. in the first degree unrecognized by the two other Rites, and all afterwards are different.

Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Masons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodges of England, the American Masons do not use the multitude of signs that prevail in the English system, while they have introduced, I think, through the teachings of Webb, the D. G., which is totally unknown to English Masonry. Looking to these differences, the Masonic Congress of Paris, held in 1856, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the

candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately, it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a brother that should escape the detection of the uninitiated. We find evidence in several of the classic writings showing that such a custom prevailed among the initiated in the Pagan mysteries. Livy tells us (xxxi. 14) of two Acarnanian youths who accidentally entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated.

That they existed in the Dionysiac rites of Bacchus we learn from Plautus, who, in his *Miles Gloriosus*, (Act IV., Sc. ii.,) makes Misphidippa say to Pyrgopolonices, "Cedo signum si harunc Baccharum es," *Give the sign, if you are one of these Bacchæ.*

Jamblichus (*Vit. Pyth.*) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord affixed to the gate of a neighboring temple. Months afterwards another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expenses.

Apuleius, who was initiated into the Osirian and Isiac mysteries, says, in his *Defensio*, "if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with such care." But in another place he is less cautious, and even gives an inkling of what was one of the signs of the Osirian initiation. For in his *Golden Ass* (lib. xi.) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from St. Epiphanius, himself at one time in early life a Gnostic, who says in his *Panarium*, written against the Gnostics and other heretics, that "on the arrival of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretence of saluting each other, they feel and tickle it in a peculiar manner underneath the palm, and so discover if the new-comer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

I do not refer to the fanciful theories of Dr. Oliver,—the first one most probably a joke, and therefore out of place in his *Symbolical Dictionary*,—founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one Priam and the other the High Priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Masons, who borrowed them, as they did much more of their mystical system, from antiquity.

Recommendation. The petition of a candidate for initiation must be recommended by at least two members of the Lodge. Preston requires the signature to be witnessed by one person, (he does not say whether he must be a member of the Lodge or not,) and that the candidate must be proposed in open Lodge by a member. Webb says that "the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member." Cross says that the recommendation "is to be signed by two members of the Lodge," and he dispenses with the formal proposition. These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed

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"by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommended by the nearest Lodge.

Reconciliation, Lodge of. When the two contending Grand Lodges of England, known as the "Ancients" and the "Moderns," resolved, in 1813, under the respective Grand Masterships of the Dukes of Kent and Sussex, to put an end to all differences, and to form a United Grand Lodge, it was provided, in the fifth article of union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities; and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be intrusted to them, and to be entitled "The Lodge of Reconciliation." The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th December, 1813, the day on which the union was perfected. This Lodge was only a temporary one, and the duties for which it had been organized having been performed, it ceased to exist by its own limitation.

Reconsideration, Motion for. A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority. It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table. If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order, and no second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was adopted.

Reconsideration of the Ballot. When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The following four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate, nor for a presiding officer to entertain such a motion. 2. The Master or presiding officer alone can, for reasons satisfactory to himself, order such a reconsideration. 3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has departed. 4. The Grand Master cannot grant a Dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

Recorder. In some of the high degrees, as in a Council of Select Masters and a Commandery of Knights Templars, the title of Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templars of the United States, of State Grand Commanderies, and of Grand Councils of Royal and Select Masters, is styled a Grand Recorder.

Records, Old. The early history of Masonry, as written by Anderson, Preston, Smith, Calcott, and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader, or bare statements of incidents, without any authority to substantiate their genuineness.

The recent writers on the same subject have treated it in a very different manner, and one that gives to the investigation of the early annals of Freemasonry a respectable position in the circle of historic studies. Much of the increased value that is given in the present day to Masonic history is derivable from the fact that, ceasing to repeat the gratuitous statements of the older writers, some of whom have not hesitated to make Adam a Grand Master, and Eden the site of a Lodge, our students of this day are drawing their conclusions from, and es-

tablishing their theories on, the old records, which Masonic archæology is in this generation bringing to light. Hence, one of these students (Bro. Woodford, of England,) has said that, when we begin to investigate the real facts of Masonic history, "not only have we to discard at once much that we have held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of what, I fear, we must call 'accumulated rubbish,' before we can see clearly how the great edifice of Masonic history, raised at last on sure and good foundations, stands out clearer to the sight, and even more honorable to the builders, from those needful, if preparatory, labors."

Anderson tells us that in the year 1719, at some of the private Lodges, "several very valuable manuscripts concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were too hastily burnt by some scrupulous brothers, that those papers might not fall into strange hands."

In the last quarter of a century the archæologists of Masonry have labored very diligently and successfully to disinter from the old Lodges, libraries, and museums many of these ancient manuscripts, and much light has thus been thrown upon the early history of Freemasonry.

The following is a list of the most important of these old records which the industry of Masonic antiquaries has brought to light. They are generally called "Manuscripts," because their originals, for the most part, exist in manuscript rolls, or there is competent evidence that the original manuscripts, although now lost, once existed. There are, however, a few instances in which this evidence is wanting, and the authenticity of the manuscript rests only on probability. Each of them is noted in this work under its respective title.

1. Halliwell Manuscript.
2. Book of the Fraternity of Stonemasons.
3. Paris Regulations.
4. Strasburg Constitutions.
5. Cooke's Manuscript.
6. Landsdowne Manuscript.
7. Schaw Manuscript.
8. St. Clair Charters.
9. Eglinton Manuscript.
10. York Manuscripts, (six in number.)
11. Grand Lodge Manuscript.
12. Sloane Manuscripts, (two in number.)
13. Aitcheson-Haven Manuscript.
14. Kilwinning Manuscript.
15. Harleian Manuscript.
16. Hope Manuscript.
17. Alnwick Manuscript.
18. Papworth Manuscript.
19. Roberts' Manuscript.
20. Edward III. Manuscript.
21. St. Albans' Regulations.
22. Anderson Manuscript.
23. Stone Manuscripts.
24. Constitutions of Strasburg.
25. Constitutions of Torgan.
26. Dowland Manuscript.
27. Wilson Manuscript.
28. Spencer Manuscript.
29. Cole Manuscript.
30. Plott Manuscript.
31. Dowland Manuscript.
32. Rawlinson Manuscript.
33. Woodford Manuscript.
34. Krause Manuscript.
35. Antiquity Manuscript.
36. Leland Manuscript, sometimes called the Locke Manuscript.
37. Charter of Cologne.

There may be some other manuscript records, especially in France and Germany, not here noticed, but the list above contains the most important of those now known to the Fraternity. Many of them have never yet been published, and the collection forms a mass of material absolutely necessary for the proper investigation of Masonic history. Every Mason who desires to know the true condition of the Fraternity during the last three or four centuries, and who would learn the connection between the Stonemasons of the Middle Ages and the Free and Accepted Masons of the present day, so as perfectly to understand the process by which the Institution became changed from an operative art to a speculative science, should attentively read and thoroughly digest these ancient records of the Brotherhood.

Rectification. The German Masons use this word to designate that process of removing an irregularity of initiation which, in English Masonry, is called *healing*, which see.

Rectified Rite. (*Rite Rectifié.*) See *Martinism.*

Rectified Rose Croix, Rite of. See *Rose Croix, Rectified.*

Recusant. A term applied in English history to one who refused to acknowledge the supremacy of the king as head of the church. In Masonic law, the word is sometimes used to designate a Lodge or a Mason that refuses to obey an edict of the Grand Lodge. The arrest of the Charter, or the suspension or expulsion of the offender, would be the necessary punishment of such an offence.

Red. Red, scarlet, or crimson, for it is indifferently called by each of these names, is the appropriate color of the Royal Arch degree, and is said symbolically to repre-

sent the ardor and zeal which should actuate all who are in possession of that sublime portion of Masonry. Portal (*Couleurs Symb.*, p. 116,) refers the color red to fire, which was the symbol of the regeneration and purification of souls. Hence there seems to be a congruity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple, and symbolically to the regeneration of life.

In the religious services of the Hebrews, red, or scarlet, was used as one of the colors of the veils of the tabernacle, in which, according to Josephus, it was an emblem of the element of fire; it was also used in the ephod of the high priest, in the girdle, and in the breastplate. Red was, among the Jews, a color of dignity, appropriated to the most opulent or honorable, and hence the prophet Jeremiah, in describing the rich men of his country, speaks of them as those who "were brought up in scarlet."

In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, wore a red cross, as a symbol of their willingness to undergo martyrdom for the sake of religion; and the priests of the Roman Church still wear red vestments when they officiate on the festivals of those saints who were martyred.

Red is in the higher degrees of Masonry as predominating a color as blue is in the lower. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral, or to the shedding of blood when it is historical. Thus in the degree of Provost and Judge, it is historically emblematic of the violent death of one of the founders of the Institution; while in the degree of Perfection it is said to be a moral symbol of zeal for the glory of God, and for our own advancement towards perfection in Masonry and virtue.

In the degree of Rose Croix, red is the predominating color, and symbolizes the ardent zeal which should inspire all who are in search of that which is lost.

Where red is not used historically, and adopted as a memento of certain tragical circumstances in the history of Masonry, it is always, under some modification, a symbol of zeal and fervency.

These three colors, blue, purple, and red, were called in the former English lectures "the old colors of Masonry," and were said to have been selected "because they are royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the Temple was composed of these colors."

Red Cross Knight. When, in the tenth century, Pope Urban II., won by the enthusiasm of Peter the Hermit, addressed the people who had assembled at the city of Clermont during the sitting of the Council, and exhorted them to join in the expedition to conquer the Holy Land, he said, in reply to their cry that God wills it, *Dieux el voli*, "it is indeed the will of God; let this memorable word, the inspiration, surely, of our Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The proposal was eagerly accepted, and the Bishop of Puy was the first who solicited the Pope to affix the cross in red cloth on his shoulder. The example was at once followed, and thenceforth the red cross on the breast was recognized as the sign of him who was engaged in the Holy Wars, and Crusader and Red Cross Knight became convertible terms. Spenser, in the *Fairie Queen*, (Cant. I.,) thus describes one of these knights:

"And on his breast a bloody cross he bore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he wore,
And dead, as living, ever him ador'd:
Upon his shield the like was also scor'd."

The application of this title, as is sometimes done in the ritual of the degree, to a Masonic degree of Knight of the Red Cross, is altogether wrong. A Red Cross Knight and a Knight of the Red Cross are two entirely different things.

Red Cross, Knight of the. See *Knight of the Red Cross.*

Red Cross Legend. The embassy of Zerubbabel to the court of Darius constitutes what has been called the Legend of the Red Cross degree. See *Embassy.*

Red Cross of Babylon. See *Babylonish Pass.*

Red Cross of Rome and Constantine. A degree founded on the circumstance of the vision of a cross, with the inscription EN TΩ NIKA, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rosaic Rite, and is now practised in England, Ireland, Scotland, and some of the English colonies, as a distinct Order; the meetings being called "Conclaves," and the presiding officer of the Grand Imperial Council of the whole Order, "Grand Sovereign." Its existence in England as a Masonic degree has been traced, according to Bro. R. W. Little, (*Freemas. Mag.*,) to the year 1780, when it was given by Bro. Charles Shirreff. It was reorganized in 1804 by Walter Rod-

well Wright, who supplied its present ritual. The ritual of the Order contains the following legend:

"After the memorable battle fought at Saxa Rubra, on the 28th October, A. D. 312, the emperor sent for the chiefs of the Christian legion, and — we now quote the words of an old ritual — 'in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto *In hoc signo vinces* round it, surrounded with clouds; and peace being soon after made, he became the Sovereign Patron of the Christian Order of the Red Cross.' It is also said that this Cross, together with a device called the *Labarum*, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the second officer of the Order."

Red Cross Sword of Babylon. A degree worked in the Royal Arch Chapters of Scotland, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the United States.

Red Letters. In the Ancient and Accepted Scottish Rite, edicts, summonses or other documents, written or printed in red letters, are supposed to be of more binding obligation, and to require more implicit obedience, than any others. Hence, in the same Rite, to publish the name of one who has been expelled in red letters is considered an especial mark of disgrace. It is derived from the custom of the Middle Ages, when, as Muratori shows, (*Antiq. Ital. Med.*,) red letters were used to give greater weight to documents; and he quotes an old Charter of 1020, which is said to be confirmed "per literas rubeas," or by red letters.

Reflection, Chamber of. See *Chamber of Reflection.*

Reformed Helvetic Rite. The Reformed Rite of Wilhelmsbad was introduced into Poland, in 1784, by Brother Glayre, of Lausanne, the minister of King Stanislaus, and who was also the Provincial Grand Master of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the Reformed Helvetic Rite. The system was adopted by the Grand Orient of Poland.

Reformed Rite. This Rite was established, in 1872, by a Congress of Freemasons assembled at Wilhelmsbad, in Germany, over whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Convention that the Reformed Rite was first established, its members assuming the title of the "Beneficent Knights of the Holy City," because they derived their system from the French Rite of that name. It was called the Reformed Rite, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the "Rite of Strict Observance." This latter Rite had advanced an hypothesis in relation to the connection between Freemasonry and the Order of Knights Templars, tracing the origin of our Institution to those Knights at the Crusades. This hypothesis the Convention at Wilhelmsbad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five degrees, namely:

1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason; 4. Scottish Master; 5. Knight of the Holy City.

The last degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven degrees to the Rite.

Refreshment. In Masonic language, *refreshment* is opposed in a peculiar sense to *labor*. While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the earliest rituals of the last century. *Calling from labor to refreshment* differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in *calling on*, in which the ceremony is equally brief.

The word *refreshment* no longer bears the meaning among Masons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be com-

pared to any other society when in a recess. During the whole of the last century, and a part of the present, a different meaning was given to the word, arising from a now obsolete usage, which Dr. Oliver (*Mas. Juris.*, p. 210,) thus describes:

"The Lodges in ancient times were not arranged according to the practice in use amongst ourselves at the present day. The Worshipful Master, indeed, stood in the east, but both the Wardens were placed in the west. The south was occupied by the senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons. The junior Entered Apprentice was placed in the north, to prevent the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry, but also materials for refreshment; — for in those days every section of the lecture had its peculiar toast or sentiment;—and at its conclusion the Lodge was called from labor to refreshment by certain ceremonies, and a toast, technically called 'the charge,' was drunk in a bumper, with the honors, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refreshment to labor, and another section was delivered with the like result."

At the present day, the banquets of Lodges, when they take place, are always held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the third degree, or for a brief period; sometimes extending to more than a day, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Masonry tells us that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "high twelve," and to be called on again "one hour after high twelve."

Regalia. Strictly speaking, the word regalia, from the Latin, *regalia*, royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, sceptre, cross, mound, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Masons the regalia. The word has the early authority of Preston. In the second edition of his *Illustrations*, (1775,) when on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two swords crossed." And at the end of the service he directs that "the *regalia* and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies." *Regalia* cannot here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them. I should have supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "regalia and *other* ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the chapters of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and jewels" are employed. There is, however, so great an error in the use of the word *regalia* to denote Masonic clothing, that it would be better to avoid it.

Regeneration. In the Ancient Mysteries the doctrine of regeneration was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma as a change from death to life — a new birth to immortal existence. Hence the last day of the Eleusinian mysteries, when the initiation was completed, was called, says Court de Gebelin, (*M. P.*, iv. 322,) *the day of regeneration.* This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the third degree. We must not say that the Mason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of the regeneration, or the new birth of all things — of light out of darkness, or life out of death, of eternal life out of temporal death.

Regent. The fourth degree of the Lesser Mysteries of the Illuminati.

Reghellini, M. A learned Masonic writer, who was born of Venetian parents on the island of Scio, whence he was usually styled Reghellini de Scio. The date of 1750, at which his birth has been placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good

education, and becoming especially a proficient in mathematics and chemistry, he settled at Brussels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination. In 1834 he published a work entitled *Examen du Mosaisme et du Christianisme*, whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, and in 1826 published a work in one volume, entitled *Esprit du dogme de la Franc-Maçonnerie: recherches sur son origine et celle de ses differents rites.* He subsequently still further developed his ideas on this subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, *La Maçonnerie, considerée comme le resultat des Religions Egyptienne, Juive et Chrétienne.* In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts that must be attractive to the Masonic scholar. From 1822 to 1829 Reghellini devoted his labors to editing the *Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas*, a work that contains much valuable information.

Outside of Masonry, the life of Reghellini is not well known. It is said that in 1848 he became complicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the likelihood that the statement is true. In his latter days he was reduced to great penury, and in August, 1855, was compelled to take refuge in the House of Mendicity at Brussels, where he shortly afterwards died.

Regimental Lodge. An expression used by Dr. Oliver, in his *Jurisprudence*, to designate a Lodge attached to a regiment in the British army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a *Military Lodge*, which see.

Register. A list of the officers and members of a Grand or subordinate Lodge. The registers of Grand Lodges are generally published in this country annually attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Masonry of the continent of Europe. Sometimes it is called a *Registry*.

Registrar, Grand. 1. An officer of the Grand Lodge of England, whose principal duty it is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. 2. An officer in a Grand Consistory of the Scottish Rite, whose duties are those of Grand Secretary.

Registration. The modern Constitutions of the Grand Lodge of England require that every Lodge must be particularly careful in registering the names of the brethren initiated therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least two years a contributing member of a Lodge, except in the following cases, to which the limitation of two years is not meant to extend, viz., shipwreck, or capture at sea, loss by fire, or breaking or dislocating a limb, fully attested and proved. To prevent injury to individuals, by their being excluded the privileges of Masonry through the neglect of their Lodges in not registering their names, any brother so circumstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft. But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for detaining moneys which are the property of the Grand Lodge.

An unregistered member in England is therefore equivalent, so far as the exercise of his rights is concerned, to an unaffiliated Mason. In this country the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for neglect or disobedience are neither so severe nor so well defined.

Registry. The roll or list of Lodges and their members under the obedience of a Grand Lodge. Such registries are in general published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

Regular. A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723, in the first edition of Anderson's Constitutions. In the eighth General Regulation published in that work it is said: "If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the *regular Lodges* are not to countenance them." Ragon says (*Orthod. Maç.*, 72,) that the word was first heard of in French Masonry in 1773, when an edict of the Grand Orient thus defined it: "A

regular Lodge is a Lodge attached to the Grand Orient, and a regular Mason is a member of a regular Lodge."

Regulations. See *Old Regulations.*

Rehum. Called by Ezra the chancellor. He was probably a lieutenant-governor of the province of Judea, who, with Shimshai the scribe, wrote to Artaxerxes to prevail upon him to stop the building of the second Temple. His name is introduced into some of the high degrees that are connected in their ritual with the second Temple.

Reinhold, Karl Leonhard. A German philosopher, who was born at Vienna in 1758, and died in 1823. He was associated with Wieland, whose daughter he married, in the editorship of the *Deutchschen Mercur.* He afterwards became a professor of philosophy at Kiel, and published *Letters on the Philosophy of Kant.* He was much interested in the study of Freemasonry, and published, under the pseudonym of Decius, at Leipsic, in 1788, two lectures entitled *Die Hebraïschen Mysterien oder die älteste religiose Freimaurerei*, i. e., The Hebrew Mysteries, or the Oldest religious Freemasonry. The fundamental idea of this work is, that Moses derived his system from the Egyptian priesthood. Eichhorn attacked his theory in his *Universal Repository of Biblical Literature.* Reinhold delivered and published, in 1809, *An Address on the Design of Freemasonry*, and another in 1820, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828 a *Life* of him was published by his son, a professor of philosophy at Jena.

Reinstatement. See *Restoration.*

Rejection. One black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in no other Lodge for admission. If admitted at all, it must be in the Lodge where he first applied. But the time when a new application may be made never having been determined by the general or common law of Masonry, the rule has been left to the special enactment of Grand Lodges, some of which have placed it at six months, and some at from one to two years. Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavorable report of the committee to whom the letter was referred, or the withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection. See *Unanimity.*

Rejoicing. The initiation of the Ancient Mysteries, like that of the third degree of Masonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resuscitation to eternal life. "Thrice happy," says Sophocles, "are those who descend to the shades below when they have beheld these rites of initiation." The lesson there taught was, says Pindar, the divine origin of life, and hence the rejoicing at the discovery of this eternal truth.

Relief. One of the three principal tenets of a Mason's profession, and thus defined in the lecture of the first degree.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Of the three tenets of a Mason's profession, which are Brotherly Love, Relief, and Truth, it may be said that *Truth* is the column of wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; *Brotherly Love*, the column of strength, which binds us as one family in the indissoluble bond of fraternal affection; and *Relief*, the column of beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.

Relief, Board of. The liability to imposition on the charity of the Order, by the applications of impostors, has led to the establishment in our larger cities of Boards of Relief. These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. A similar organization, but under a different name, was long ago established by the Grand Lodge of England, for the distribution of the fund of benevolence. (See *Fund of Benevolence.*) In New Orleans, Louisiana, the Board of Relief, after twenty-five years of successful operation, was chartered in July, 1854, by the Grand Lodge as "Relief Lodge No. 1," to be composed of the Masters and Wardens of all the Lodges who were united in the objects of the Board.

Religion of Masonry. There has been a needless expenditure of ingenuity and talent, by a large number of Masonic

orators and essayists, in the endeavor to prove that Masonry is not religion. This has undoubtedly arisen from a well intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disseverance of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now I have never for a moment believed that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well regulated mind, and, therefore, I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution — that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God — in the revelation of his will to man — in man's obligation to obey his commands — in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will.

4. And lastly, he defines religion to be any system of faith or worship; and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians — any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it is plain that, in either of the first three senses in which we may take the word religion (and they do not very materially differ from each other), Masonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Mason. The "revelation of his will to man" is technically called the "spiritual, moral, and Masonic trestle-board" of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow-men arise from and are founded on a principle of obedience to the divine will. Whence else, or from what other will, could they have arisen? It is the voice of the G. A. O. T. U. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Mason, commanding him to fear God and to love the brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Order. These very statutes owe their sanction to the Masonic idea of the nature and perfections of God, which idea has come down to us from the earliest history of the Institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian, but a Mason. Here it is that the opponents of Freemasonry have assumed mistaken

ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth — not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstration, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Masonry is towards religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories, — all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?

But, besides, Masonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his awful name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation, — handed down to us from some ancient and patriarchal priesthood, — in which all men may agree and in which no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth.

Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.

Religious Qualifications. See *Qualifications.*

Removal of Lodges. On January, 25, 1738, the Grand Lodge of England adopted a regulation that no Lodge should be removed without the Master's knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative. But as this rule was adopted subsequent to the General Regulations of 1722, it is not obligatory as a law of Masonry at present. The Grand Lodges of England and of New York have substantially the same rule. But unless there be a local regulation in the Constitution of any particular Grand Lodge to that effect, I know of no principle of Masonic law set forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, I know of no law in Masonry of universal force which would prohibit such a removal at the mere option of the Lodge.

This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

Renouncing Masons. During the anti-Masonic excitement in the United States, which began in 1828, and lasted for a few years, many Masons left the Order, actuated by various motives, (seldom good ones,) and attached themselves to the anti-Masonic party. It is not singular that these deserters, who called themselves "Renouncing Masons," were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article *Indelibility*, a renunciation of

the name cannot absolve any one from the obligations of a Mason.

Repeal. As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

Report of a Committee. When a committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its report, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an express resolution or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, without any preliminary expression of opinion.

The report, when prepared, is read to the members of the committee, and, if it meets with their final sanction, the chairman, or one of the members, is directed to present it to the Lodge.

The reading of the report is its reception, and the next question will be on its adoption. If it contains a recommendation of resolutions, the adoption of the report will be equivalent to an adoption of the resolutions, but the report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted. See the subject fully discussed in the author's treatise on *Parliamentary Law as applied to the Government of Masonic Bodies*, ch. xxxi.

Reportorial Corps. A name recently given in the United States to that useful and intelligent body of Masons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Dr. Corson, the chairman of the Committee of Foreign Correspondence of New Jersey, a convention of this body was held at Baltimore in 1871, during the session of the General Grand Chapter, and measures were then taken to establish a triennial convention. Such a convention would assume no legislative powers, but would simply meet for the intercommunication of ideas and the interchange of fraternal greetings.

Representative of a Grand Lodge. A brother appointed by one Grand Lodge to represent its interests in another. The representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he wears the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of representative appears to be rather one of honor than of service. In the French system, a representative is called a "gage d'amitié."

Representatives of Lodges. The twelfth landmark prescribes that every Mason has a right to be present at the General Assembly of the Craft, which was annually held. And even as late as 1717, on the reorganization of the Grand Lodge of England, we are informed by Preston that the Grand Master summoned *all the brethren* to meet him and his Wardens in the quarterly communications. But soon after, it being found, I presume, that a continuance of such attendance would render the Grand Lodge an unwieldy body; and the rights of the Fraternity having been securely guarded by the adoption of the thirty-nine Regulations, it was determined to limit the appearance of the brethren of each Lodge, at the quarterly communications, to its Master and Wardens; so that the Grand Lodge became thenceforth a strictly representative body, composed of the first three officers of the subordinate Lodges. The inherent right and the positive duty of every Mason to be present at the General Assembly or Grand Lodge was relinquished, and a representation by Masters and Wardens was substituted in its place. A few modern Grand Lodges have disfranchised the Wardens also, and confined the representation to the Masters only. But this is evidently an innovation, having no color of authority in the Old Regulations.

Representative System. The system of appointing representatives of Grand Lodges originated some years ago with the Grand Lodge of New York. It at first met with much opposition, but has gradually gained favor, and there are now but few Grand Lodges in Europe or America that have not adopted it. Although the original plan intended by the founders of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the bodies mutually represented.

Reprimand. A reproof formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be

inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. Private reprimand is generally communicated to the offender by a letter from the Master. Public reprimand is given orally in the Lodge and in the presence of the brethren. A reprimand does not affect the Masonic standing of the person reprimanded.

Reputation. In the technical language of Masonry, a man of good reputation is said to be one who is "under the tongue of good report;" and this constitutes one of the indispensable qualifications of a candidate for initiation.

Residence. It is the general usage in this country, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest his place of residence. There is, however, no express law upon this subject either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any jurisdiction must be found in the local enactments of the Grand Lodge of that jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, whenever this has been done, it becomes a positive law in that jurisdiction.

It has also been contended by some American Masonic jurists that a non-resident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark nor written law in the ancient Constitutions which forbids the initiation of non-residents. Still, as there can be no question that the conferring of the degrees of Masonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate's residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of this country to discountenance the initiation of non-residents. Many of them have adopted a specific regulation to this effect, and in all jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each jurisdiction. But no such rule has ever existed among European Lodges.

Resignation of Membership. The spirit of the law of Masonry does not recognize the right of any member of a Lodge to resign his membership, unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a demission. See *Demit*.

Resignation of Office. Every officer of a Lodge, or rather Masonic organization, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed cannot resign his office; and this may be considered as a well-established law of American Masonry.

Resolution. In parliamentary law, a proposition, when first presented, is called a motion; if adopted, it becomes a resolution. Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, under the imposing title of "Standing Regulations." But this weight of authority is only apparent. These standing resolutions having been adopted, like all other resolutions, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.

Respectable. A title given by the French, as *Worshipful* is by the English, to a Lodge. Thus, *La Respectable Loge de la Candeur* is equivalent to "The Worshipful Lodge of Candor." It is generally abbreviated as R.·. L.·. or R.·. ▭.·.

Response. In the liturgical services of the church an answer made by the people speaking alternately with the clergyman. In the ceremonial observances of Freemasonry there are many responses, the Master and the brethren taking alternate parts, especially in the funeral service as laid down first by Preston, and now very generally adopted. In all Masonic prayers the proper response, never to be omitted, is, "So mote it be."

Restoration. The restoration, or, as it is also called, the reinstatement of a Mason who had been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of definite suspension, be the result of the termination of the period of suspension, when the suspended member is, *ipso facto*, restored without any further action of the Lodge.

The restoration from indefinite suspension must be equivalent to a reinstatement

in membership, because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived.

But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.

It may also be *ex gratia*, or an act of mercy, the past offence being condoned; or *ex debito justitiæ*, by a reversal of the sentence for illegality of trial or injustice in the verdict.

The restoration *ex gratia* may be either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand Lodge, the restoration can only be to the rights and privileges of the Order. The Mason having been justly and legally expelled from the Lodge, the Grand Lodge possesses no prerogative by which it could enforce a Lodge to admit one legally expelled any more than it could a profane who had never been initiated.

But if the restoration be *ex debito justitiæ*, as an act of justice, because the trial or verdict had been illegal, then the brother, never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or illegally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust. The Grand Lodge having reversed the trial and sentence of the subordinate Lodge, that trial and sentence become null and void, and the Mason who had been unjustly expelled is at once restored to his original status. See this subject fully discussed in the author's *Text Book of Masonic Jurisprudence*, Book VI., chap. iii.

Resurrection. The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the third degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thraldom, did not carry this doctrine with them into the desert,—for it formed no part of the Mosaic theology,—yet they subsequently, after the captivity, borrowed it from the Zoroastrians. The Brahmans and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in his own resurrection, by Christ to his followers. In Freemasonry, a particular degree, the Master's, has been appropriated to teach it by an impressive symbolism. "Thus," says Hutchinson, (p. 101,) "our Order is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."

We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac legend, for instance, and the Hiramic, cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan mysteries lasted until the fourth century of the Christian era, and, as the fathers of the church lamented, exercised an influence over the secret societies of the Middle Ages.

Returns of Lodges. Every subordinate Lodge is required to make annually to the Grand Lodge a statement of the names of its members, and the number of admissions, demissions, and expulsions or rejections that have taken place within the year. This statement is called a *return*. A neglect to make the annual return causes a forfeiture of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, as a tax is levied for each member and each initiation. The Grand Lodge is also, by this means, made acquainted with the state of its subordinates and the condition of the Order in its jurisdiction.

Reuben. The eldest son of Jacob. Among the Royal Arch banners, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

Revelations of Masonry. See *Expositions*.

Reverend. A title sometimes given to the chaplain of a Masonic body.

Reverential Sign. The second sign in the English Royal Arch system, and thus explained. We are taught by the reverential sign to bend with submission and resignation beneath the chastening hand of the Almighty, and at the same time to engraft his law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the denunciation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the divine presence.

Revival. The occurrences which took place in the city of London, in the year 1717, when that important body, which has since been known as the Grand Lodge of England, was organized, has been always known in Masonic history as the "Revival of Masonry." Anderson, in the first edition of the "Constitutions," published in 1723, speaks of the brethren having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738, he is more diffuse, and the account there given is the only authority we possess of the organization made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston, (*Illust.*, p. 191,) whose account is preferred, as containing in a more succinct form all that Anderson has more profusely detailed.

"On the accession of George I., the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron, in St. Paul's Church-Yard; the Crown, in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren, met at the Apple-Tree Tavern, above mentioned, in February, 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form. At this meeting it was resolved to hold Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in St. Paul's Church-Yard, (in compliment to the oldest Lodge, which then met there,) for the purpose of electing a Grand Master among themselves, till they should have the honor of a noble brother at their head. Accordingly, on St. John the Baptist's day, 1717, in the third year of the reign of King George I., the assembly and feast were held at the said house; when the oldest Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four Lodges to meet him and his Wardens quarterly in communication; enjoining them at the same time to recommend to all the Fraternity a punctual attendance on the next annual assembly and feast."

Recently, this claim, that Masonry was not for the first time organized, but only revived in 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported by other contemporary authority. Chief among these is Bro. W. P. Buchan, of England, who, in his numerous articles in the *London Freemason*, (1871 and 1872,) has attacked the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not in existence until about A. D. 1717." He admits, however, that certain of the "elements or groundwork" of the degrees existed before that year, but not confined to the Masons, being common to all the gilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was simply "a reconstruction of an ancient society, viz., of some form of old Pagan philosophy." Hence, he contends that it was not a "revival," but only a "renaissance," and he explains his meaning in the following language:

"Before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases." (*London Freemason*, September 23, 1871.)

Buchan's theory has been attacked by Bros. William J. Hughan and Chalmers I.

Patton. That he is right in his theory, that the three degrees of Master, Fellow Craft, and Apprentice were unknown to the Masons of the seventeenth centnry, and that these classes existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of the ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Masons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 1725, were subsequently modified and enlarged by the successive labors of Clare, of Dunckerley, of Preston, and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modification and enlargement.

Revoke. When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue of force until the Grand Lodge shall grant a Warrant, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are *arrested, forfeited,* or *declared null and void;* Dispensations are revoked.

Rhetoric. The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step towards adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that the orator should be acquainted with all the arts and sciences. Its importance as a branch of liberal education is recommended to the Mason in the Fellow Craft's degree. It is one of the seven liberal arts and sciences, the second in order, and is described in the ancient Constitutions as "retoricke that teacheth a man to speake fine and in subtill terme." — *Harleian MS.*

Rhode Island. Masonry was introduced into Rhode Island in 1750 by the establishment of a Lodge at Newport, the Charter for which had been granted by the St. John's Grand Lodge of Boston on Dec. 27, 1749. The same Grand Lodge established a second Lodge at Providence on Jan. 18, 1757. On April 6, 1791, these two Lodges organized a Grand Lodge at Providence, Christopher Champlin being elected the first Grand Master. This is the first instance known in Masonic history of the organization of a Grand Lodge by only two subordinates. The act was irregular, and the precedent has never subsequently been followed. It was not until 1799 that the new Grand Lodge granted its first Charter for the establishment of a third Lodge at Warren. The Grand Chapter was organized in March, 1798, and the Grand Council in Oct., 1860. The Grand Commandery forms a part of a common body known as the Grand Commandery of Massachusetts and Rhode Island. It was formed in 1805, and the celebrated Thomas Smith Webb was its first presiding officer.

Rhodes. An island in the Mediterranean Sea, which, although, nominally under the government of the Emperor of Constantinople, was in 1308 in the possession of Saracen pirates. In that year, Fulke de Villaret, Grand Master of the Knights Hospitallers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who removed to it from Cyprus and continued to occupy it until it was retaken by the Saracens in 1522, when the knights were transferred to the island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the Knights of Rhodes.

Rhodes, Knight of. See *Knight of Rhodes.*

Ribbon. The use of a ribbon, with the official jewel suspended and attached to a button-hole instead of the collar, recently adopted by a few American Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the apron itself. See *Collar.*

Ridel, Cornelius Johann Rudolph. Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Mason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published in four volumes an elaborate and valuable work entitled *Versuch eines Alphabetischen Verzeichnisses, u. s. w.*, i. e., "An essay towards an Alphabetical Catalogue of important events, for the knowledge and history of Freemasonry, and especially for a critical examination of the origin and growth of the various rituals and systems from 1717 to 1817."

Right Angle. A right angle is the

meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. Each of its lines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Masons as an emblem of virtue. Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

Right Eminent. An epithet prefixed to the title of the Deputy Grand Master of the Grand Encampment of Knights Templars of the United States, and to that of the Grand Commander of a State Grand Commandery.

Right Excellent. The epithet prefixed to the title of all superior officers of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

Right Hand. The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "fallere dextram," *to betray the right hand*, also signified *to violate faith;* and "jungere dextras," *to join right hands*, meant *to give a mutual pledge.* Among the Hebrews, יָמִין, *iamin*, the right hand, was derived from אָמַן, *aman*, to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus St. Paul says, "when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *right hand of fellowship*, that we should go unto the heathen, and they unto the circumcision." (Gal. ii. 6.) The same expression, also, occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxliv. it is said, "their right hand is a right hand of falsehood," that is to say, they lift up their right hand to swear to what is not true. This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Salem, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take any thing that is thine." Sometimes among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary, to the validity and solemnity of the attestation, that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospels is alluded to; and in the code of Justinian, (lib. ii., tit. 53, lex. i.,) whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath, in the words "tactis sacrosanctis Evangeliis,"—the Holy Gospels being touched.

This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter (*Arch. Græc.*, p. 229,) thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacts.

The Romans had a goddess whose name was *Fides*, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hands, whence, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

By a strange error for so learned a man, Oliver mistakes the name of this goddess, and calls her Faith. "The spurious Freemasonry," he remarks, "had a goddess called Faith." No such thing. *Fides*, or, as Horace calls her, "incorrupta Fides," incorruptible Fidelity, is very different from the theological virtue of faith.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatched a messenger to

him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security," that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (*Ant. Jud.*, lib. xviii., cap. ix.,) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, even though they were before suspected of injustice."

Stephens (*Travels in Yucatan*, vol. ii., p. 474,) gives the following account of the use of the right hand as a symbol among the Indian tribes.

"In the course of many years' residence on the frontiers, including various journeyings among the tribes, I have had frequent occasion to remark the use of the right hand as a symbol; and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the arcanum of the secret Lodge, or some other private place, and with all the skill of the adept's art. The mode of applying it in these cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. This use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algonquin language."

It is thus apparent that the use of the right hand as a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important station which it occupies among the symbols of Freemasonry.

Right Side. Among the Hebrews, as well as the Greeks and Romans, the right side was considered superior to the left; and as the right was the side of good, so was the left of bad omen. *Dexter*, or right, signified also propitious, and *sinister*, or left, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favorite child, *Ben-jamin*, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon. See *Left Side*.

Right Worshipful. An epithet applied in most jurisdictions of the United States to all Grand officers below the dignity of a Grand Master.

Ring, Luminous. See *Academy of Sublime Masters of the Luminous Ring*.

Ring, Masonic. The ring, as a symbol of the covenant entered into with the Order, as the wedding ring is the symbol of the covenant of marriage, is worn in some of the high degrees of Masonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the "ring of profession," as it is called, is of gold, having on it the cross of the Order and the letters P. D. E. P., being the initials of "*Pro Deo et Patria*." It is worn on the index finger of the right hand. The Inspectors-General of the thirty-third degree of the Ancient and Accepted Rite wear a ring on the little finger of the right hand. Inside is the motto of the Order, "DEUS MEUM QUE JUS." In the fourteenth degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, "*Virtus junxit, mors non separabit*." It is worn in the Northern Jurisdiction on the fourth or ring finger of the left hand. In the Southern Jurisdiction it is worn on the same finger of the right hand.

The use of the ring as a symbol of a covenant may be traced very far back into antiquity. The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant, "to signify the durance and perpetuity of the contract."

In reference to the rings worn in the high degrees of Masonry, it may be said that they partake of the double symbolism of power and affection. The ring, as a symbol of power and dignity, was worn in ancient times by kings and men of elevated rank and office. Thus Pharaoh bestowed a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of Scottish Masonry as representing the sovereigns of the Rite. But those who receive only the fourteenth degree, in the same Rite, wear the ring as a symbol of the covenant of affection and fidelity into which they have entered.

While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer to the magic ring of King Solomon, of which both the Jews and the Mohammedans have abundant traditions.

The latter, indeed, have a book on magic rings, entitled *Scalcuthal*, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts and accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

Rising Sun. The rising sun is represented by the Master, because as the sun by his rising opens and governs the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

Rite. The Latin word *ritus*, whence we get the English *rite*, signifies an approved usage or custom, or an external observance. Vossius derives it by metathesis from the Greek τριβειν, whence literally it signifies a trodden path, and, metaphorically, a long-followed custom. As a Masonic term its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of degrees. It is, in other words, the method and order observed in the government of a Masonic system.

The original system of Speculative Masonry consisted of only the three symbolic degrees, called, therefore, Ancient Craft Masonry. Such was the condition of Freemasonry at the time of what is called the revival in 1717. Hence, this was the original Rite or approved usage, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the "Holy Royal Arch" was declared to be a part of the system; and thus the English, or, as it is more commonly called, the York Rite was made legitimately to consist of four degrees.

But on the continent of Europe, the organization of new systems began at a much earlier period, and by the invention of what are known as the high degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three symbolic degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these degrees. The Apprentice, Fellow Craft, and Master's degrees were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the text, and the high degrees the commentary.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the higher degrees peculiar to it, the three symbolic degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master's Lodge of every other Rite. It is only after that degree is passed that the exclusiveness of each Rite begins to operate.

I have said that there has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself. Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of Divine Truth by Masonic light. Ragon, in his *Tuilier Général*, supplies us with the names of a hundred and eight, under the different titles of Rites, Orders, and Academies. But many of these are unmasonic, being merely of a political, social, or literary character. The following catalogue embraces the most important of those which have hitherto or still continue to arrest the attention of the Masonic student.

1. York Rite.
2. Ancient and Accepted Scottish Rite.
3. French or Modern Rite.
4. American Rite.
5. Philosophic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
9. Fessler's Rite.
10. Schröder's Rite.
11. Rite of the Grand Lodge of the Three Globes.
12. Rite of the Elect of Truth.
13. Rite of the Vielle Bru.
14. Rite of the Chapter of Clermont.
15. Pernetty's Rite.
16. Rite of the Blazing Star.
17. Chastanier's Rite.
18. Rite of the Philalethes.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henoch.
22. Rite of Mizraim.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lax Observance.
26. Rite of African Architects.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohens.
30. Rite of the Emperors of the East and West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.

35. Rite of Zinnendorf.
36. Egyptian Rite of Cagliostro.
37. Rite of the Beneficent Knights of the Holy City.

These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

Ritter. German for *knight*, as "Der Preussische Ritter," the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called "Tempelherr;" although, when spoken of as a *Knight of the Temple*, he would be styled *Ritter vom Tempel.*

Ritual. The mode of opening and closing a Lodge, of conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called the Ritual. Much of this ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic jurisdiction it is required, by the superintending authority, that the ritual shall be the same; but it more or less differs in the different Rites and jurisdictions. But this does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the body which is unchangeable—remaining always and everywhere the same. The ritual is but the outer garment which covers this body, which is subject to continual variation. It is right and desirable that the ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will console us, that while the ceremonies, or ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue, to be the same wherever true Masonry is practised.

Robelot. Formerly an advocate of the parliament of Dijon, a distinguished French Mason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophic Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Askeri Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

Robert I. Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. After the turbulence of the early years of his reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom. His connection with Masonry, and especially with the high degrees, is thus given by Dr. Oliver, (*Landm.*, ii. 12.) "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314. Its history in brief refers to the dissolution of the Order of the Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannockburn, which was fought on St. John's day, 1314. After this battle the Royal Order was founded; and from the fact of the Templars having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the two systems were unconnected with each other." Thory, (*Act. Lat.*, i. 6,) quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: "Robert Bruce, King of Scotland, under the name of Robert I., created on the 24th June, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which he afterwards united that of H. R. D., for the sake of the Scottish Masons who made a part of the thirty thousand men with whom he had fought an army of one hundred thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authentication. See *Royal Order of Scotland.*

Roberts Manuscript. This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printed copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of "The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote above five hundred years since." Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of

London, being in possession of a copy, published a second edition in 1870. On a collation of this work with the Harleian MS., it is evident that either both were derived from one and the same older manuscript, or that one of them has been copied from the other; although, if this be the case, there has been much carelessness on the part of the transcriber. If the one was transcribed from the other, there is internal evidence that the Harleian is the older examplar. The statement on the title-page of Roberts' book, that it was "taken from a manuscript wrote over five hundred years since," is contradicted by the simple fact that, like the Harleian MS., it contains the regulations adopted at the General Assembly held in 1663.

Robes. A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says, was at first favorably received; but it was, on investigation, found to be so diametrically opposed to the original plan of the Institution, that it was very properly laid aside. In no jurisdiction are robes used in Symbolic Masonry. In many of the high degrees, however, they are employed. In the United States they constitute an important part of the paraphernalia of a Royal Arch Chapter. See *Royal Arch Robes.*

Robins, Abbé Claude. A French littérateur, and curate of St. Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of *Recherches sur les Initiations Anciennes et Modernes.* A German translation of it appeared in 1782, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontès in the first volume of his *Encyclopédie Maçonnique.* In this work the Abbé deduces from the ancient initiations in the Pagan Mysteries the orders of chivalry, whose branches, he says, produced the initiation of Freemasonry.

Robison, John. He was Professor of Natural Philosophy in the University of Edinburgh, and Secretary of the Royal Society in that city. He was born at Boghall, in Scotland, in 1739, and died in 1805. He was the author of a *Treatise on Mechanical Philosophy*, which possessed some merit; but he is better known in Masonic literature by his anti-Masonic labors. He published in 1797, at Edinburgh and London, a work entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of the Freemasons, Illuminati, and Reading Societies, collected from Good Authorities.* In consequence of the anti-Jacobin sentiment of the people of Great Britain at that time, the work on its first appearance produced a great sensation. It was not, however, popular with all readers. A contemporary critic (*Month. Rev.*, xxv. 315,) said of it, in a very unfavorable review: "On the present occasion, we acknowledge that we have felt something like regret that a lecturer on natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated." It was intended for a heavy blow against Masonry; the more heavy because the author himself was a Mason, having been initiated at Liege in early life, and for some time a working Mason. The work is chiefly devoted to a history of the introduction of Masonry on the continent, and of its corruptions, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be suspended, he makes no charge of corruption against them, but admits the charities of the Order, and its respectability of character. There is much in the work on the history of Masonry on the continent that is interesting, but many of his statements are untrue and his arguments illogical, nor was his crusade against the Institution followed by any practical results. The *Encyclopædia Britannica*, to which Robison had contributed many valuable articles on science, says of his *Proofs of a Conspiracy* that "it betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration," giving as an example his belief in the story of an anonymous German writer, that the minister Turgot was the protector of a society that met at Baron d'Holbach's for the purpose of examining living children in order to discover the principle of vitality. What Robison has said of Masonry in the 531 pages of his book may be summed up in the following lines (p. 522) near its close. "While the Freemasonry of the continent was tricked up with all the frippery of stars and ribands, or was perverted to the most profligate and impious purposes, and the Lodges became seminaries of foppery, of sedition, and impiety, it has retained in Britain its original form, simple and unadorned, and the Lodges have remained the scenes of innocent merriment or meetings of charity and beneficence." So that, after all, his charges are not against Freemasonry in its original constitution, but against its corruption in a time of great political excitement.

Rockwell, William Spencer. A distinguished Mason of the United States, who was born at Albany, in New York, in 1804, and died in Maryland in 1865. He had been Grand Master of the Grand Lodge of Georgia, and at the time of his death was Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States. He was a man of great learning, having a familiar acquaintance with many languages, both ancient and modern, and was well versed in the sciences. He was an able lawyer, and occupied a high position at the bar of Georgia, his adopted State. Archæology was his favorite study. In 1848 he was induced by the great Egyptologist, George R. Gliddon, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Masonry, he applied his Egyptian studies to the interpretation of the Masonic symbols to an extent that led him to the formation of erroneous views. His investigations, however, and their results, were often interesting, if not always correct. Mr. Rockwell was the author of an *Ahiman Rezon* for the Grand Lodge of Georgia, published in 1859, which displays abundant evidences of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the colaborators of Mackey's *Quarterly Review of Freemasonry*. Before his death he had translated Portal's *Treatise on Hebrew and Egyptian Symbols*, and had written an *Exposition of the Pillars of the Porch*, and an *Essay on the Fellow Craft's Degree*. The manuscripts of these works, in a completed form, are in the hands of his friends, but have never been published.

Rod. The rod or staff is an emblem of power either inherent, as with a king, where it is called a sceptre, or with an inferior officer, where it becomes a rod, verge, or staff. The Deacons, Stewards, and Marshal of a Lodge carry rods. The rods of the Deacons, who are the messengers of the Master and Wardens, as Mercury was of the gods, may be supposed to be derived from the caduceus, which was the insignia of that deity, and hence the Deacon's rod is often surmounted by a pine cone. The Steward's rod is in imitation of the white staff borne by the Lord High Steward of the king's household. The Grand Treasurer also formerly bore a white staff like that of the Lord High Treasurer. The Marshal's baton is only an abbreviated or short rod. It is in matters of state the ensign of a Marshal of the army. The Duke of Norfolk, as hereditary Earl Marshal of England, bears two batons crossed in his arms. Mr. Thynne, the antiquary, says (*Antiq. Disc.*, ii. 113,) that the rod "did in all ages, and yet doth amongst all nations and amongst all officers, signify correction and peace; for by correction follows peace, wherefore the verge or rod was the ensign of him which had authority to reform evil in war and in peace, and to see quiet and order observed amongst the people; for therefore beareth the king his sceptre. The church hath her pastoral staff; and other magistrates which have the administration of justice or correction, as have the judges of the law and the great officers of the prince's house, have also a verge or staff assigned to them." We thus readily see the origin of the official rods or staves used in Masonry.

Rod, Deacon's. The proper badge or ensign of office of a Deacon, which he should always carry when in the discharge of the duties of his office, is a blue rod surmounted by a pine cone, in imitation of the caduceus, or rod of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge. In the beginning of this century *columns* were prescribed as the proper badges of these officers, and we find the fact so stated in Webb's *Monitor*, which was published in 1797, and in an edition of Preston's *Illustrations*, published at Portsmouth, N. H., in the year 1804. In the installation of the Deacons, it is said "these columns, as badges of your office, I intrust to your care." A short time afterwards, however, the columns were transferred to the Wardens as their appropriate badges, and then we find that in the hands of the Deacon they were replaced by the rods. Thus in Dalcho's *Ahiman Rezon*, the first edition of which was printed in 1807, the words of the charge are altered to "those *staves* the badges of your office." In the *Mason's Manual*, published in 1822, by the Lodge at Easton, Pennsylvania, the badges are said to be "wands," and in Cole's *Library* they are said to carry "rods." All the subsequent Monitors agree in assigning the *rods* to the Deacons as insignia of their office, while the *columns* are appropriated to the Wardens.

In Pennsylvania, however, as far back as 1778, "the proper pillars" were carried in procession by the Wardens, and "wands tipped with gold" were borne by the Deacons. This appears from the account of a procession in that year, which is appended to Smith's edition of the *Ahiman Rezon* of Pennsylvania. The rod is now universally recognized in this country as the Deacon's badge of office. It does not appear to have been adopted in the English system.

Rod, Marshal's. See *Baton*.

Rod of Iron. The Master is charged in the ritual not to rule his Lodge with "a

rod of iron," that is to say, not with cruelty or oppression. The expression is scriptural. Thus in Psalm ii. 9, "Thou shalt break them with a rod of iron," and in Revelation ii. 27, "He shall rule them with a rod of iron."

Rod, Steward's. The badge or ensign of office of the Stewards of a Lodge, or of the Grand Stewards of a Grand Lodge, is a white rod or staff. It is an old custom. In the first formal account of a procession in the Book of Constitutions, on June 24, 1724, the Stewards are described as walking "two and two abreast with white rods." This use of a white rod comes from the political usages of England, where the Steward of the king's household was appointed by the delivery of a staff, the breaking of which dissolved the office. Thus an old book quoted by Thynne says that in the reign of Edward IV., the creation of the Steward of the household "only consisteth by the king's delivering to him the household staffe, with these words, *Seneschall, tenez le bastone de notre Maison.*" When the Lord High Steward presides over the House of Lords at the trial of a Peer, at the conclusion of the trial he breaks the white staff, which thus terminates his office.

Rod, Treasurer's. See *Staff, Treasurer's.*

Roessler, Carl. A German Masonic writer, who translated from French into German the work of Reghellini on Masonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipsic in 1834 and 1835, under the assumed name of R. S. Acerrolles. He was the author of some other less important Masonic works.

Roll. In the Prestonian ritual of the funeral service, it is directed that the Master, while the brethren are standing around the coffin, shall take "the sacred roll" in his hand, and, after an invocation, shall "put the ROLL into the coffin." In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that all the Secretaries of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "sacred roll," we presume that the rolls borne by the Secretaries in funeral processions are intended to represent the roll of the law, that being the form still used by the Jews for inscribing the Sacred Books.

Roman Colleges of Artificers. It was the German writers on the history of the Institution, such as Krause, Heldmann, and some others of less repute, who first discovered, or at least first announced to the world, the connection that existed between the Roman Colleges of Architects and the Society of Freemasons.

The theory of Krause on this subject is to be found principally in his well-known work entitled *Die drei ältesten Kunsterkunden.* He there advances the doctrine that Freemasonry as it now exists is indebted for all its characteristics, religious and social, political and professional, its interior organization, its modes of thought and action, and its very design and object, to the *Collegia Artificum* of the Romans, passing with but little characteristic changes through the *Corporationen von Baukunstlern*, or "Architectural Gilds," of the Middle Ages up to the English organization of the year 1717; so that he claims an almost absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the Lodges of the nineteenth century. We need not, according to his view, go any farther back in history, nor look to any other series of events, nor trouble ourselves with any other influences for the origin and the character of Freemasonry.

This theory, which is perhaps the most popular one on the subject, requires careful examination; and in the prosecution of such an inquiry the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of these Roman Colleges.

It is to Numa, the second king of Rome, that historians, following after Plutarch, ascribe the first organization of the Roman Colleges; although, as Newman reasonably conjectures, it is probable that similar organizations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them that form which they always subsequently maintained.

Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines and the inhabitants of neighboring smaller and weaker towns, who, by choice or by compulsion, had removed their residence to the banks of the Tiber. Hence resulted a disseverance of sentiment and feeling, and a constant tendency to disunion. Now the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling, so that, to use the language of Plutarch, "the distribution of the people might become a harmonious mingling of all with all."

For this purpose he established one common religion, and divided the citizens into curias and tribes, each curia and tribe

being composed of an admixture indifferently of Romans, Sabines, and the other denizens of Rome.

Directed by the same political sagacity, he distributed the artisans into various gilds or corporations, under the name of *Collegia*, or "Colleges." To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These colleges grew with the growth of the republic; and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished, or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterwards they were revived, and new ones established by a law of the tribune Clodius, which repealed the Senatus Consultum. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

And now let us inquire into the form and organization of these Colleges, and, in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression *tres faciunt collegium*, "three make a college," became a maxim of the civil law. So rigid too was the application of this rule, that the body of Consuls, although calling each other "colleagues," and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognized as a College. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Masons to constitute a Lodge. The College and the Lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the Lodges of Freemasons and the Roman Colleges.

These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of *Magister* is exactly translated by the English word "Master." The next officers were the *Decuriones*. They were analogous to the Masonic "Wardens," for each *Decurio* presided over a section or division of the College, just as in the most ancient English and in the present continental ritual we find the Lodge divided into two sections or "columns," over each of which one of the Wardens presided, through whom the commands of the Master were extended to "the brethren of his column." There was also in the Colleges a *Scriba*, or "secretary," who recorded its proceedings; a *Thesaurensis*, or "treasurer," who had charge of the common chest; a *Tabularius*, or keeper of the archives, equivalent to the modern "Archivist;" and lastly, as these Colleges combined a peculiar religious worship with their operative labors, there was in each of them a *sacerdos*, or priest, who conducted the religious ceremonies, and was thus exactly equivalent to the "chaplain" of a Masonic Lodge. In all this we find another analogy between these ancient institutions and our Masonic bodies.

Another analogy will be found in the distribution or division of classes in the Roman Colleges. As the Masonic Lodges have their Master Masons, their Fellow Crafts, and their Apprentices, so the Colleges had their *Seniores*, "Elders," or chief men of the trade, and their journeymen and apprentices. The members did not, it is true, like the Freemasons, call themselves "Brothers," because this term, first adopted in the gilds or corporations of the Middle Ages, is the offspring of a Christian sentiment; but, as Krause remarks, these Colleges were, in general, conducted after the pattern or model of a family; and hence the appellation of *brother* would now and then be found among the family appellations.

The partly religious character of the Roman Colleges of Artificers constitutes a very peculiar analogy between them and the Masonic Lodges. The history of these Colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their *curia*, or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated was peculiarly worshipped by the members of the adjacent College, and became the patron god of their trade or art. In time, when the Pagan religion was abolished and the religious character of these Colleges was changed, the Pagan gods gave way, through the influences of the new religion, to Christian saints, one of whom was always

adopted as the patron of the modern gilds, which, in the Middle Ages, took the place of the Roman Colleges; and hence the Freemasons derive the dedication of their Lodges to Saint John from a similar custom among the Corporations of Builders.

These Colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic Lodges.

There were monthly or other periodical contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the same society.

They were permitted by the government to frame a constitution and to enact laws and regulations for their own government. These privileges were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between "legally constituted" and "clandestine Lodges," seems to find a similitude or analogy here; for the Colleges which had been established by lawful authority, and were, therefore, entitled to the enjoyment of the privileges accorded to those institutions, were said to be *collegia licita*, or "lawful colleges," while those which were voluntary associations, not authorized by the express decree of the senate or the emperor, were called *collegia illicita*, or "unlawful colleges." The terms *licita* and *illicita* were exactly equivalent in their import to the *legally constituted* and the *clandestine* Lodges of Freemasonry.

In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be *cooptatus in collegium*. Now, the verb *cooptare*, almost exclusively employed by the Romans to signify an election into a College, comes from the Greek *optomai*, "to see, to behold." This same word gives origin, in Greek, to *epoptes*, a spectator or beholder, *one who has attained to the last degree in the Eleusinian mysteries;* in other words, *an initiate*. So that, without much stretch of etymological ingenuity, we might say that *cooptatus in collegium* meant "to be initiated into a College." This is, at least, singular. But the more general interpretation of *cooptatus* is "admitted or accepted in a fraternity," and so "made free of all the privileges of the gild or corporation." And hence the idea is the same as that conveyed among the Masons by the title "Free and Accepted."

Finally, it is said by Krause that these Colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. The statement cannot be doubted; for as the organization of the Colleges partook, as has already been shown, of a religious character, and, as it is admitted, that all the religion of Paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious or mythological sentiment, must cultivate also the principle of symbolism.

I have thus briefly but succinctly shown that in the form, the organization, the mode of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges which is evidently more than accidental. It may be that long after the dissolution of the Colleges, Freemasonry, in the establishment of its Lodges, designedly adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of each other, at the head of which stands the Roman Colleges.

This problem can only be determined by an investigation of the history of these Colleges, and of the other similar institutions which finally succeeded them in the progress of architecture in Europe. We shall then be prepared to investigate with understanding the theory of Krause, and to determine whether the Lodges are indebted to the Colleges for their form alone, or for both form and substance.

We have already seen that in the time of Numa the Roman Colleges amounted to only nine. In the subsequent years of the Republic the number was gradually augmented, so that almost every trade or profession had its peculiar College. With the advance of the empire, their numbers were still further increased and their privileges greatly extended, so that they became an important element in the body politic. Leaving untouched the other Colleges, I shall confine myself to the *Collegii Artifi-*

cum, "the Colleges of Architects," as the only one whose condition and history are relevant to the subject under consideration.

The Romans were early distinguished for a spirit of colonization. Their victorious arms had scarcely subdued a people, before a portion of the army was deputed to form a colony. Here the barbarism and ignorance of the native population were replaced by the civilization and the refinement of their Roman conquerors.

The Colleges of Architects, occupied in the construction of secular and religious edifices, spread from the great city to municipalities and the provinces. Whenever a new city, a temple, or a palace was to be built, the members of these corporations were convoked by the Emperor from the most distant points, that with a community of labor they might engage in the construction. Laborers might be employed, like the "bearers of burdens" of the Jewish Temple, in the humbler and coarser tasks, but the conduct and the direction of the works were intrusted only to the "accepted members"—the *cooptati*—of the Colleges.

The colonizations of the Roman Empire were conducted through the legionary soldiers of the army. Now, to each legion there was attached a College or corporation of artificers, which was organized with the legion at Rome, and passed with it through all its campaigns, encamped with it where it encamped, marched with it where it marched, and when it colonized, remained in the colony to plant the seeds of Roman civilization, and to teach the principles of Roman art. The members of the College erected fortifications for the legion in times of war, and in times of peace, or when the legion became stationary, constructed temples and dwelling-houses.

When England was subdued by the Roman arms, the legions which went there to secure and to extend the conquest, carried with them, of course, their Colleges of Architects. One of these legions, for instance, under Julius Cæsar, advancing into the northern limits of the country, established a colony, which, under the name of Eboracum, gave birth to the city of York, afterwards so celebrated in the history of Masonry. Existing inscriptions and architectural remains attest how much was done in the island of Britain by these associations of builders.

Druidism was at that time the prevailing religion of the ancient Britons. But the toleration of Paganism soon led to an harmonious admixture of the religious ideas of the Roman builders with those of the Druid priests. Long anterior to this Christianity had dawned upon the British islands; for, to use the emphatic language of Tertullian, "Britain, inaccessible to the Romans, was subdued by Christ." The influences of the new faith were not long in being felt by the Colleges, and the next phase in their history is the record of their assumption of the Christian life and doctrine.

But the incursions of the northern barbarians into Italy demanded the entire force of the Roman armies to defend the integrity of the Empire at home. Britain was abandoned, and the natives, with the Roman colonists who had settled among them, were left to defend themselves. These were soon driven, first by the Picts, their savage neighbors, and then by the Saxon sea robbers, whom the English had incautiously summoned to their aid, into the mountains of Wales and the islands of the Irish Sea. The architects who were converted to Christianity, and who had remained when the legions left the country, went with them, and having lost their connection with the mother institution, they became thenceforth simply corporations or societies of builders, the organization which had always worked so well being still retained.

Subsequently, when the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and priests, and accompanied by their architects, fled into Ireland and Scotland, which countries they civilized and converted, and whose inhabitants were instructed in the art of building by the corporations of architects.

Whenever we read of the extension in barbarous or Pagan countries of Christianity, and the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building in the same places by the corporations of architects, the immediate successors of the legionary Colleges, for the new religion required churches, and in time cathedrals and monasteries, and the ecclesiastical architecture speedily suggested improvements in the civil.

In time all the religious knowledge and all the architectural skill of the northern part of Europe were concentrated in the remote regions of Ireland and Scotland, whence missionaries were sent back to England to convert the Pagan Saxons. Thus the venerable Bede tells us (*Eccl. Hist.*, lib. iii., cap. 4, 7,) that West Saxony was converted by Agilbert, an Irish

bishop, and East Anglia, by Fursey, a Scotch missionary. From England these energetic missionaries, accompanied by their pious architects, passed over into Europe, and effectually labored for the conversion of the Scandinavian nations, introducing into Germany, Sweden, Norway, and even Ireland, the blessings of Christianity and the refinements of civilized life.

It is worthy of note that in all the early records the word *Scotland* is very generally used as a generic term to indicate both Scotland and Ireland. This error arose most probably from the very intimate geographical and social connections of the Scotch and the northern Irish, and perhaps, also, from the general inaccuracy of the historians of that period. Thus has arisen the very common opinion, that Scotland was the germ whence sprang all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and Operative Masonry.

This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Masonry, a story which is still the favorite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Heroden, situated in the north-west of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high degrees of Ecossais, or Scottish Master, which play so important a part in modern philosophical Masonry; and hence the title of "Scottish Masonry," applied to one of the leading Rites of Freemasonry, which has, however, no other connection with Scotland than that historical one, through the corporations of builders, which is common to the whole Institution.

It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the builders' corporations, and these, under the patronage of the Pope and the Bishops, were everywhere engaged as "travelling freemasons," in the construction of ecclesiastical and regal edifices.

Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Mr. Hope says, by the identity of their designs, that they were controlled by universally accepted principles, and showing in every other way the characteristics of a corporation or gild. So far the chain of connection between them and the *Collegia Artificum* at Rome has not been broken.

In the year 926 a general assembly of these builders was held at the city of York, in England.

Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called Masons, from England into Germany, and employed them in the construction of various edifices, such as the cathedrals of Magdeburg, Meissen, and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says that, as respects Germany, the first account that we find of these corporations of builders is at the epoch when, under the direction of Edwin of Steinbach, the most distinguished architects had congregated from all parts at Strasburg for the construction of the cathedral of that city. There they held their general assembly, like that of their English brethren at York, enacted Constitutions, and established, at length, a Grand Lodge, to whose decisions numerous Lodges or *hutten*, subsequently organized in Germany, Bohemia, Hungary, France, and other countries, yielded obedience. George Kloss, in his exhaustive work entitled *Die Freimaurerei in ihrer wahren Bedeutung*, has supplied us with a full collation of the statutes and regulations adopted by these Strasburg Masons.

We have now reached recent historical ground, and can readily trace these associations of builders to the establishment of the Grand Lodge of England at London, in 1717, when the Lodges abandoned their operative charters and became exclusively speculative. The record of the continued existence of Lodges of Free and Accepted Masons from that day to this, in every civilized country of the world, is in the hands of every Masonic student. To repeat it would be a tedious work of supererogation.

Such is the history, and now what is the necessary deduction. It cannot be doubted that Krause is correct in his theory that the incunabula — the cradle or birthplace — of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of working of the Lodges. To the Colleges are they indebted for everything that distinguished them as a gild or corporation, and especially are they indebted to the architectural character of these Colleges for the fact, so singular in Freemasonry, that its religious symbolism — that by which it is distinguished from all other institutions — is founded on the

elements, the working-tools, and the technical language of the stonemasons' art.

But when we view Freemasonry in a higher aspect, when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul, and the teaching of the two lives, the present and the future, we must go beyond the Colleges of Rome, which were only operative associations, to that older type to be found in the Ancient Mysteries, where precisely the same doctrine was taught precisely in the same manner. Krause does not, it is true, altogether omit a reference to the priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence; but he has not pressed the point with the pertinacity which its importance requires. He gives in his theory a pre-eminence to the Colleges to which they are not in truth entitled.

Romvel. In the Hiramic legend of some of the high degrees, this is the name given to one of the assassins of the third degree. This is, I think, clearly an instance of the working of Stuart Masonry, in giving names of infamy in the legends of the Order to the enemies of the house of Stuart. For I cannot doubt the correctness of Bro. Albert Pike's suggestion, that this is a manifest corruption of *Cromwell*. If with them Hiram was but a symbol of Charles I., then the assassin of Hiram was properly symbolized by Cromwell.

Rosaic System. The system of Masonry taught by Rosa in the Lodges which he established in Germany and Holland, and which were hence sometimes called "Rosaic Lodges." Although he professed that it was the system of the Clermont Chapter, for the propagation of which he had been appointed by the Baron Von Printzen, he had mixed with that system many alchemical and theosophic notions of his own. The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Strict Observance, which had been introduced into Germany by the Baron Von Hund.

Rosa, Philipp Samuel. Born at Ysenberg; at one time a Lutheran clergyman, and in 1757 rector of the Cathedral of St. James at Berlin. He was initiated into Masonry in the Lodge of the Three Globes, and Von Printzen having established a Chapter of the high degrees at Berlin on the system of the French Chapter of Clermont, Rosa was appointed his deputy, and sent by him to propagate the system. He visited various places in Germany, Holland, Denmark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rite; but his success was far better in Germany and Holland, where he organized many Lodges of the high degrees, engrafting them on the English system, which alone had been theretofore known in those countries. Rosa was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of degrees and decorations. Lenning does not speak well of his moral conduct, but some contemporary writers describe him as a man of very attractive manners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Halle, he, in 1765, issued a protestation against the proceedings of the Congress of Jena, which had been convoked in that year by the impostor Johnson. But it met with no success, and thenceforth Rosa faded away from the knowledge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

Rose. The symbolism of the rose among the ancients was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression "under the rose," to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more recondite sense it was, in Christian symbology, transferred to Christ, through whom "life and immortality were brought to light." The "rose of Sharon" of the Book of Canticles is always applied to Christ, and hence Fuller (*Pisgah Sight of Palestine*) calls him "that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Croix degree. Reghellini, (vol. i., p. 358,) after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicate the *secret of immortality*. Ragon agrees with him in opinion, and says that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point. A simpler allusion will better suit the

character and teachings of the degree in its modern organization. The rose is the symbol of Christ, and the cross, the symbol of his death, — the two united, the rose suspended on the cross, — signify his death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified.

Rose and Triple Cross. A degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Rose Croix. French. Literally, *Rose Cross.* 1. The seventh degree of the French Rite; 2. The seventh degree of the Philalethes; 3. The eighth degree of the Mother Lodge of the Philosophic Scottish Rite; 4. The twelfth degree of the Elect of Truth; 5. The eighteenth degree of the Mother Scottish Lodge of Marseilles; 6. The eighteenth degree of the Rite of Heredom, or of Perfection.

Rose Croix, Brethren of the. Thory says (*Fondat. du G. Or.*, p. 163,) that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at the Hague in 1622, where it was known under the title of the *Frères de la Rose Croix*, which pretended to have emanated from the original Rosicrucian organization of Christian Rosenkruz. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

Rose Croix, Jacobite. The original Rose Croix conferred in the Chapter of Arras, whose Charter was granted by the Pretender, was so called with a political allusion to King James III., whose adherents were known as Jacobites.

Rose Croix, Knight. (*Chevalier Rose Croix.*) The eighteenth degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Rite.

Rose Croix, Magnetic. The thirty-eighth degree of the Rite of Mizraim.

Rose Croix of Germany. A hermetic degree, which Ragon says belongs rather to the class of Elus than to that of Rose Croix.

Rose Croix of Gold, Brethren of the. (*Frères de la Rose Croix d'Or.*) An alchemical and hermetic society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethan Congress at Paris in 1785, gives the following history of the organization of this society:

"The members of the Rose Croix affirm that they are the legitimate authors and superiors of Freemasonry, to all of whose symbols they give a hermetical interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I., II., III., IV., etc.

"Their jewel is a golden compass attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient tracing-board were the sun, the moon, and the double triangle, having in its centre the first letter of the Hebrew alphabet. The brethren wore a silver ring, on which were the letters I. A. A. T., the initials of *Ignis, Aer, Aqua, Terra.*

"The Ancient Rose Croix recognized only three degrees; the third degree, as we now know it, has been substituted for another more significant one."

The Baron de Westerode, in a letter dated 1784, and quoted by Thory, (*Act. Lat.*, i. 336,) gives another mythical account. He says:

"The disciples of the Rose Croix came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East, (Knights of the East,) to serve as a seminary for instruction in the most sublime sciences. This Order was in existence in 1196. Edward, the son of Henry III., was received into the society of the Rose Croix by Raymond Lully. At that time only learned men and persons of high rank were admitted.

"Their founder was a seraphic priest of Alexandria, a magus of Egypt named Ormesius, or Ormus, who with six of his companions was converted in the year 96 by St. Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity, and founded the society of Ormus, that is to say, the Sages of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomonic wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc.

"Several members of the association having yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern constitution, and collected together on their tracing-board all the allegories of the hermetic work."

In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Masons and the Rosicrucian philosophers.

Rose Croix of Heredom. The first degree of the Royal Order of Scotland, the eighteenth of the Ancient and Accepted Rite, the eighteenth of the Rite of Perfection, the ninetieth of the Rite of Mizraim, and some others affix to the title of Rose Croix that of *Heredom*, for the signification of which see the word.

Rose Croix of the Dames. (*Rose Croix des Dames.*) This degree, called also the Ladies of Beneficence, (*Chevalieres de la Bienfaisance,*) is the sixth capitular or ninth degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuitical system as first promulgated in the Rose Croix Chapter of Arras.

Rose Croix of the Grand Rosary. (*Rose Croix du Grand Rosaire.*) The fourth and highest Rose Croix Chapter of the Primitive Rite.

Rose Croix, Philosophic. A German hermetic degree found in the collection of M. Pyron, and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that that Rite is only a continuation.

Rose Croix, Prince of. French, *Souverain Prince Rose Croix.* German, *Prinz vom Rosenkruz.* This important degree is, of all the high grades, the most widely diffused, being found in numerous Rites. It is the eighteenth of the Ancient and Accepted Scottish Rite, the seventh of the French or Modern, the eighteenth of the Council of Emperors of the East and West, the third of the Royal Order of Scotland, the twelfth of the Elect of Truth, and the seventh of the Philalethes. It was also given, formerly, in some Encampments of Knights Templars, and was the sixth of the degrees conferred by the Encampment of Baldwyn at Bristol, in England. It must not, however, be confounded with the Rosicrucians, who, however, similar in name, were only a hermetic and mystical Order.

The degree is known by various names: sometimes its possessors are called "Sovereign Princes of Rose Croix," sometimes "Princes of Rose Croix de Heroden," and sometimes "Knights of the Eagle and Pelican." In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the higher degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the Masonic degree of Rose Croix has, perhaps, often been confounded with the kabbalistical and alchemical sect of "Rosicrucians," or "Brothers of the Rosy Cross," among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Barruel and other foes of Masonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Masons, from the emblems of the rose and cross, — for they had nothing to do with the rose, — but from the Latin *ros*, signifying *dew*, which was supposed to be of all natural bodies the most powerful solvent of gold, and *crux*, the cross, a chemical hieroglyphic of light.

Baron Westerode, who wrote in 1784, in the *Acta Latomorum* gives the earliest origin of any Masonic writer to the degree of Rose Croix. He supposes that it was instituted among the Knights Templars in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III. of England, was admitted into the Order by Raymond Lully in 1196. Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder.

Some have sought to find its origin in the labors of Valentine Andreä, the reputed founder of the Rosicrucian fraternity. But the Rose Croix of Masonry and the hermetic Rosicrucianism of Andreä were two entirely different things; and it would be difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other. J. G. Buhle, in a work, published in Göttingen in 1804, under the title of *Ueber den Ursprung und die vornehmsten Schicksale der Orden der Rosenkreutzer und Freimaurer*, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons; and Higgins, in his *Anacalypsis*, (ii. 388,) thinks that the "modern Templars, the Rosicrucians, and the Masons are little more than different Lodges of one Order," all of which is only a confusion of history in consequence of a confounding of names. It is thus that Inge has written an elaborate essay on the *Origine de la Rose Croix;* (*Globe*, vol. iii.,) but as he has, with true Gallic *insousiance* of names, spoken indifferently of the Rose Croix Masons and the Rosicrucians Adepts, his statements supply no facts available for history.

The Baron de Gleichen, who was, in 1785, the German secretary of the Philalethan Congress at Paris, says that the Rose Croix and the Masons were united in England under King Arthur. But he has, undoubtedly, mixed up Rosicrucianism with

the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing.

Others, again, have looked for the origin of the Rose Croix degree, or, at least, of its emblems, in the *Symbola divina et humana pontificum, imperatorum, regum* of James Typot, or Typotius, the historiographer of the Emperor Rudolph II., a work which was published in 1601; and it is particularly in that part of it which is devoted to the "symbol of the holy cross" that the allusions are supposed to be found which would seem to indicate the author's knowledge of this degree. But Ragon refutes the idea of any connection between the symbols of Typotius and those of the Rose Croix. Robison (*Proofs*, p. 72,) also charges Von Hund with borrowing his symbols from the same work, in which, however, he declares "there is not the least trace of Masonry or Templars."

Clavel, with his usual boldness of assertion, which is too often independent of facts, declares that the degree was invented by the Jesuits for the purpose of countermining the insidious attacks of the freethinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the degree and giving to all its symbols an astronomical signification. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesuits interfered considerably with Masonry, "insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order." But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix degree.

Oliver (*Landm.*, ii. 81,) says that the earliest notice that he finds of this degree is in a publication of 1613, entitled *La Réformation universelle du monde entier avec la fama fraternitatis de l'Ordre respectable de la Rose Croix.* But he adds, that "it was known much sooner, although not probably as a degree in Masonry; for it existed as a kabbalistic science from the earliest times in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent."

Oliver, however, undoubtedly, in the latter part of this paragraph, confounds the Masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rosy Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity I shall not stop to inquire, that after the dissolution of the Order, many of the knights repaired to Scotland and placed themselves under the protection of Robert Bruce; and that after the battle of Bannockburn, which took place on St. John the Baptist's day, in the year 1314, this monarch instituted the Royal Order of Heredom and Knight of the Rosy Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present degree of Rose Croix de Heroden may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the degrees of "Rose Croix de Heroden," and "Heredom and Rosy Cross," amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of inextricable confusion, and I confess that, after all my researches, I am still unable distinctly to point to the period when, and to the place where, the present degree of Rose Croix received its organization as a Masonic grade.

We have this much of history to guide us. In the year 1747, the Pretender, Prince Charles Edward, established a Chapter in the town of Arras, in France, with the title of the "Chapitre Primordial de Rose Croix." The Charter of this body is now extant in an authenticated copy deposited in the departmental archives of Arras. In it the Pretender styles himself "King of England, France, Scotland, and Ireland, and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under the title of the Eagle and Pelican, and, since our sorrows and misfortunes, under that of Rose Croix." From this we may infer that the title of "Rose Croix" was first known in 1747; that the degree had been formerly known as "Knight of the Eagle and Pelican," a title which it still retains; that it was at that date introduced into France by the Pretender, who borrowed it from the Rosy Cross of the Royal Order of Scotland, of which, because as the King of Scotland is the Hereditary Grand Master, he, by virtue of his claim to the throne, assumed the Grand Mastership. Hence it is probable that the Rose Croix degree has been borrowed from the Rosy Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to

France it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolite in its character.

It was, indeed, on its first inception, an attempt to Christianize Freemasonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when he said, "Destroy this temple, and in three days will I raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the degree, is Christian; but, as I have already said, the Christian teachings of the degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the "Master of Nazareth," so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim "Can any good thing come out of Nazareth?"

In the Ancient and Accepted Scottish Rite, whence the Rose Croix Masons of the United States have received the degree, it is placed as the eighteenth on the list. It is conferred in a body called a "Chapter," which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers with it only one other and inferior degree, that of "Knights of the East and West." Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting.

The aspirant for the degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the degree by those who already possess it.

The jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc; its centre is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P.·. W.·. of the degree is engraved in the cipher of the Order.

In this jewel are included the most important symbols of the degree. The *Cross*, the *Rose*, the *Pelican*, and the *Eagle* are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

Rose Croix, Rectified. The name given by F. J. W. Schröder to his Rite of seven magical, theosophical, and alchemical degrees. See *Schroeder, Friederich Joseph Wilhelm.*

Rose Croix, Sovereign Prince of. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of "Sovereign" has been almost universally bestowed upon the degree of Prince of Rose Croix. Recently, however, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word "Sovereign" shall only be applied to the thirty-third degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

Rose, Knights and Ladies of the. See *Knight of the Rose.*

Rose, Order of the. A Masonic adventurer, Franz Rudolph Van Grossing, but whose proper name, Wadzeck says, was Franz Matthäus Grossinger, established, as a financial speculation, at Berlin, in 1778, an androgynous society, which he called *Rosen-Order*, or the Order of the Rose. It consisted of two degrees: 1. Female Friends, and 2. Confidants; and the

meetings of the society were designated as "holding the rose." The society had but a brief duration, and the life and adventures of the founder and the secrets of the Order were published in 1789, by Friederich Wadzeck, in a work entitled *Leben und Schicksale des berüchtigten F. R. Von Grossing.*

Rosenkreuz, Christian. An assumed name, invented, it is supposed, by John Valentine Andreä, and by which he designated a fictitious person, to whom he has attributed the invention of *Rosicrucianism.* See this word.

Rosicrucianism. Many writers have sought to discover a close connection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title of *Allgemeine und General-Reformation der ganzen weiten Welt. Beneben der Fama Fraternitatis des Löblichen Ordens des Rosenzreuzes an alle Gelehrte und Häupter Europä geschrieben.* A second edition appeared in 1615, and several subsequent ones; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of *Fame and Confession of Rosie-Cross.*

This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andreä, who is reported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the *Fama Fraternitatis;* that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work Andreä gives an account of the life and adventures of Christian Rosenkreuz, a fictitious personage, whom he makes the founder of the pretended Society of Rosicrucians.

According to Andreä's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of sixteen, he started with one of the monks on a pilgrimage to the Holy Sepulchre. On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz proceeded on his journey. At Damascus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters of Damascus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels. Accordingly, he selected three of the monks of the old convent in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to writing, and forming a magic vocabulary for the benefit of future students. They were also taught the science of medicine, and prescribed gratuitously for all the sick who applied to them. But the number of their patients soon materially interfering with their other labors, and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members.

The eight brethren being now thoroughly instructed in the mysteries, they agreed to separate — two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience. The two who had remained at home were then relieved by two of the others, and they again separated for another year.

The society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they were to practise without pecuniary reward; that they would not distinguish themselves from the rest of the world by any peculiar costume; that each one should annually present himself at the House of the Holy Spirit, or send an excuse for his absence; that each one should, during his life, appoint somebody to succeed him at his death; that the letters R. C. were to be their title and watchword; and that the brotherhood should be kept a secret for one hundred years.

At the age of one hundred years Father Christian Rosenkreuz died, and was buried by the two brethren who had remained with him; but the place of his burial remained a secret to all of the rest—the two carrying the mystery with them to the grave. The society, however, continued, notwithstanding the death of the founder,

to exist, but unknown to the world, always consisting of eight members. There was a tradition among them, that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the brotherhood no longer remain a secret. About that time the brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the names of those who had been members of the fraternity. The plate was of brass, and was affixed to the wall by a nail driven through its centre; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters, "POST CXX, ANNOS PATEBO"—*after one hundred and twenty years I will appear.* Returning the next morning to renew their researches, they opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreuz. Other later inscriptions about the apartment — such as *Jesus mihi omnia; Legis jugum; Libertas Evangelii:* Jesus is my all; the yoke of the law; the liberty of the Gospel — indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andreä in his *Fama Fraternitatis.* It is evidently a romance; and scholars now generally assent to the theory advanced by Nicolai, that Andreä, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one body of all those who, like himself, were the admirers of true virtue; in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andreä's book was great; letters poured in all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Kabbalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offence by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities. But it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andreä. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

But although the brotherhood of Rosenkreuz, as described by Andreä in his *Fama Fraternitatis*, his *Chemical Nuptuals*, and other works, never had a real tangible existence as an organized society, the opinions advanced by Andreä took root, and gave rise to the philosophic sect of the Rosicrucians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the *Fama Fraternitatis* suggested to Lord Bacon the notion of his *Instauratio Magna.* But, as Vaughan says, (*Hours with the Mystics*, ii. 104,) the name Rosicrucian became by degrees a generic term, embracing every species of doubt, pretension, arcana, elexirs, the philosopher's stone, theurgic ritual, symbols, or initiations.

Higgins, Sloane, Vaughan, and several other writers have asserted that Freemasonry sprang out of Rosicrucianism But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a hermetic

philosophy; that of Freemasonry from an operative art. The latter had its cradle in the Stonemasons of Strasburg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine Andreä.

It is true, that about the middle of the eighteenth century, a period fertile in the invention of high degrees, a Masonic Rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square, (both the working-tool and the geometrical figure,) the triangle, the level, and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's *Atlanta Fugiens* gives the following collection of the most important symbols: A philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: "Fac ex mare et femina circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum." That is, "Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher's stone." But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real hermetic philosophers (outside of the charlatans) were rather of a spiritual than a material character; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word *Rosicrucian*, several derivations have been given. Peter Gassendi (*Exam. Phil. Fludd, sect.* 15,) first, and then Mosheim, (*Hist. Eccles.*, iv., i.,) deduce it from the two words *ros*, dew, and *crux*, a cross, and thus define it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LVX, because the figure of a cross exhibits the three letters of that word. But the word *lux* was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of *dew* seeks for *light*, that is, for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, I think it untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from *rose* and *cross*. This was undoubtedly in accordance with the notions of Andreä, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it the "Fraternitas Roseæ Crucis," or "the Fraternity of the Rosy Cross." If the idea of *dew* had been in the mind of Andreä in giving a name to the society, he would have called it the "Fraternity of the Dewy Cross," not that of the "Rosy Cross." "Fraternitas Roscidæ Crucis," not "Roseæ Crucis." This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andreä. Others, again, contend that he derived the symbol from his own arms, which were a St. Andrew's cross between four roses, and that he alluded to Luther's well-known lines:

> "Des Christen Herz auf Rosen geht,
> Wenn's mitten unter'n Kreutze steht,"

i. e., "The heart of the Christian goes upon roses when it stands close beneath the cross." But whatever may have been the effect of Luther's lines in begetting an idea,

the suggestion of Andreä's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from four roses surrounding a St. Andrew's cross.

Another derivation may be suggested, namely: That, the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andreä wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

Rosicrucian Society of England. A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Masons of England take great interest in it, and are active members of the society.

Rosy Cross. One of the degrees conferred in the *Royal Order of Scotland*, which see.

Rough Ashlar. See *Ashlar*.

Round Table, King Arthur's. The old English legends, derived from the celebrated chronicle of the twelfth century known as the *Brut of England*, say that the mythical King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four (or, according to some, twelve,) of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, whence they were called "Knights of the Round Table." Arthur is said to have been the institutor of those military and religious orders of chivalry which afterwards became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proofs of their valor; and the knights were bound to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honor, and suppress vice. They were to administer to the care of soldiers wounded in the service of their country, and bury those who died, to ransom captives, deliver prisoners, and record all noble enterprises for the honor and renown of the noble Order. King Arthur and his knights have been very generally considered by scholars as mythical; notwithstanding that, many years ago Whittaker, in his *History of Manchester*, attempted to establish the fact of his existence, and to separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular degrees in Masonry.

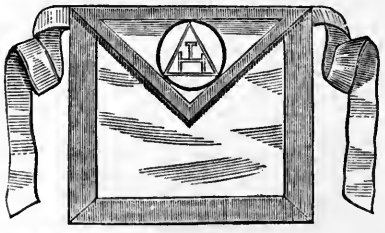
Round Towers of Ireland. Edifices, sixty-two in number, varying in height from 80 to 120 feet, which are found in various parts of Ireland. They are cylindrical in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The question of their origin and design has been a source of much perplexity to antiquaries. They have been supposed by Montmorency to have been intended as beacons; by Vallancey, as receptacles of the sacred fire; by O'Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date. This last theory has been adopted by many; while the more probable supposition is still maintained by others, that, whatever was their later appropriation, they were, in their origin, of a phallic character, in common with the towers of similar construction in the East. O'Brien's work *On the Round Towers of Ireland*, which was somewhat extravagant in its arguments and hypotheses, led some Masons to adopt, forty years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

Rowers. See *Knight Rower*.

Royal and Select Masters. See *Council of Royal and Select Masters*.

Royal Arch, Ancient. See *Knight of the Ninth Arch*.

Royal Arch Apron. At the triennial meeting of the General Grand Chapter of the United States at Chicago, in 1859, a Royal Arch apron was prescribed, consisting of a lamb-skin, (silk or satin being strictly prohibited,) to be lined and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.



Royal Arch Badge. The triple tau, consisting of three tau crosses conjoined at their feet, constitutes the Royal Arch badge. The English Masons call it

the "emblem of all emblems," and the "grand emblem of Royal Arch Masonry." The English Royal Arch lecture thus defines it: "The triple tau forms two right angles on each of the exterior lines, and another at the centre, by their union; for the three angles of each triangle are equal to two right angles. This, being triplified, illustrates the jewel worn by the companions of the Royal Arch, which, by its intersection, forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for the last ten or fifteen years, been adopted officially in the United States.

Royal Arch Banners. See *Banners, Royal Arch.*

Royal Arch Captain. The sixth officer in a Royal Arch Chapter according to the American system. He represents the *sar hatabahim*, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches to which is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

Royal Arch Clothing. The clothing or regalia of a Royal Arch Mason in the American system consists of an apron, (already described,) a scarf of scarlet velvet or silk, on which is embroidered or painted, on a blue ground, the words, "Holiness to the Lord;" and if an officer, a scarlet collar, to which is attached the jewel of his office. The scarf, once universally used, has, within a few years past, been very much abandoned. Every Royal Arch Mason should also wear at his buttonhole, attached by a scarlet ribbon, the jewel of the Order.

Royal Arch Colors. The peculiar color of the Royal Arch degree is red or scarlet, which is symbolic of fervency and zeal, the characteristics of the degree. The colors also used symbolically in the decorations of a Chapter are blue, purple, scarlet, and white, each of which has a symbolic meaning. See *Veils of the Tabernacle.*

Royal Arch Degree. If we except the Master's, there is no other degree in Masonry that has been so extensively diffused, or is as important in its historical and symbolical import, as the Royal Arch, or, as it has been called, on account of its sublime significance, the "Holy Royal Arch." Dermott calls it "the root, heart, and marrow of Masonry," and Oliver says that it is "indescribably more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of ancient Masonry." It is found, in fact, in every Rite, in some modified form, and sometimes under a different name, but always preserving those same symbolic relations to the *Lost Word* which constitute its essential character.

Whoever carefully studies the Master's degree in its symbolic signification will be convinced that it is in a mutilated condition, that is, that it is imperfect and unfinished in its history, and that, terminating abruptly in its symbolism, it leaves the mind still waiting for something that is necessary to its completeness. This deficiency is supplied by the Royal Arch degree. Hence, when the union took place in England, in 1813, between the two rival Grand Lodges, while there was a strong and hereditary disposition on the part of the English Masons to preserve the simplicity of the Old York Rite by confining Freemasonry to the three symbolical degrees, it was found necessary to define Ancient Craft Masonry as consisting of three degrees, "including the Holy Royal Arch."

There was a time, undoubtedly, when the Royal Arch did not exist as an independent degree, but was a complementary part of the Master's degree, to which it gave a necessary completion. Ramsay introduced it into the high degrees on the continent; Dermott fabricated it for the use of his Grand Lodge; and Dunckerley is said to have dissevered it from the third degree in the legal Grand Lodge of England. The precise method and time of its disseverance from the third establishment, as an independent degree in England and America, constitutes an important and interesting part of the history of Masonry.

It is evident that the existence of the Royal Arch as an independent and distinct degree dates at a comparatively modern period. In none of the old manuscript records of Masonry is there the slightest allusion to it, and Anderson does not make any reference to it in his history of the Order. The *true word*, which constitutes the essential character of the Royal Arch degree, was found by Dr. Oliver in an old Master Mason's tracing-board of the date of about 1725; and hence he concludes (*Or. of the Eng. R. A.*, p. 20,) "that the word, at that time, had not been severed from the third degree and transferred to another," — in other words, that the Royal Arch degree had not then been fabricated. The earliest mention of it in England that he could find was in the year 1740, just two years after the schism which separated the Ancient from the Modern Grand Lodge, —

I use the usually accepted titles, without any reference to their propriety, — and he attributes its fabrication to the former body. Stone, (*Letters on Masonry*, p. 50,) with a very imperfect knowledge of Masonic history, attributes its origin to the Primordial Chapter of Arras. But that body was established by the young Pretender in 1747, and Oliver, as is seen, recognized the existence of the degree in England seven years before. The truth, however, is, that Ramsay had long before incorporated a Royal Arch degree under a different title in his high degrees, and there is no doubt that Dermott, who was really the inventor of the English system, was indebted to him for many of his ideas, as Dunckerley subsequently was when he composed the Royal Arch for the legal Grand Lodge; but the system of Ramsay was very different in its main details from that of either. Ramsay, about the time of Dermott's innovation, had visited England, and attempted to introduce his high degrees, which were rejected by the legal Grand Lodge; and there is every reason to believe that he communicated to seceding Masons a portion of the inventions which he had engrafted upon the Masonry of the continent.

Oliver says of the Royal Arch that was invented by the seceders that, "although it contained elements of the greatest sublimity, it was imperfect in its construction and unsatisfactory in its result; which will tend to show, from the crude and imperfect state in which it then appeared, that the degree was in its infancy. The anachronisms with which it abounded, and the loose manner in which its parts were fitted into each other, betrayed its recent origin. In fact, it was evidently an attempt to combine several of the continental degrees of sublime Masonry into one, without regard to the order of time, propriety of arrangement, or any other consistent principle; and therefore we find in the degree, as it was originally constructed, jumbled together in a state of inextricable confusion, the events commemorated in Ramsay's Royal Arch, the Knights of the Ninth Arch, of the Burning Bush, of the East or Sword, of the Red Cross, the Scotch Fellow Craft, the Select Master, the Red Cross Sword of Babylon, the Rose Croix, etc."

As late as the year 1758, the Constitutional Grand Lodge had no Royal Arch degree, for in that year the Grand Secretary declared that "our society is neither Arch, Royal Arch, nor Ancient;" and in the lecture of the third degree prepared by Anderson and Desaguliers it is said "that which was lost is now found," meaning, says Oliver, that the Master Mason's word was delivered to the newly raised Master in the latter ceremonies of the third degree, which would preclude the necessity for a Royal Arch degree.

But about the year 1770, Thomas Dunckerley, who had been authorized by the Constitutional Grand Lodge, or the "Moderns," to inaugurate a new system of lectures, commenced his modifications of the old system, which had been hitherto practised by dissevering the Master's word from the third degree. This involved the necessity of a new degree; and Dunckerley, borrowing from Ramsay, from Dermott, and from his own invention, fabricated the degree of Royal Arch for the Modern Masons; a violent innovation, for the success of which he was indebted only to his own great popularity among the Craft and the influence of the Grand Master. Oliver thinks, for good reasons, that the introduction of the Royal Arch degree into the Modern system could not have been earlier than the dedication of Freemasons' Hall in 1776. Ten years after the regulations of the degree were first established, and at the union of the two Grand Lodges in 1813, the Holy Royal Arch was formally and officially recognized as a part of Ancient Craft Masonry, and so it has ever since remained.

The result of our investigations, in which we have mainly relied on the authority of the learned Oliver, is that, until the year 1740, the essential element of the Royal Arch constituted a component part of the Master's degree, and was of course its concluding portion; that as a degree it was not at all recognized, being but the complement of one; that about that time it was dissevered from its original connection and elevated to the position and invested with the form of a distinct degree by the body which called itself "the Grand Lodge of England according to the Old Constitutions," but which is more familiarly known as the Dermott or the Athol Grand Lodge, and frequently as "the Ancients;" that in 1776 a similar degree, fabricated by Dunckerley, was adopted by the Constitutional Grand Lodge, or the "Moderns," and that in 1813 it was formally recognized as a part of the York Rite by the United Grand Lodge of England.

In America, the history of the degree followed that of the English system. As most of the American Lodges derived their Warrants from the Athol Grand Lodge, the Royal Arch must have been introduced at the time of their constitution. The government of the degree was for a long time under the Master's Lodges, and many years elapsed before it was taken thence and placed under the control of distinct bodies called Grand Chapters. In America,

it was not until 1798 that a Grand Chapter was formed, and many Lodges persisted for some years after in conferring the Royal Arch degree under the authority of their Warrants from Grand Lodges.

Maintaining everywhere an identity in its symbolic signification, the Royal Arch varies in different countries in its historical details.

Ramsay's degree, from which all the continental systems originated, is entirely different from that practised in Great Britain, in Ireland, and in the United States. Its type may be found in the thirteenth degree, or Knight of the Ninth Arch of the Ancient and Accepted Scottish Rite.

In England, Scotland, and the United States, the circumstance on which the degree is founded, or, in technical language, the legend, is the same; but the preliminary organization is different in each country.

In England, in 1834, considerable changes were made in the ceremonies of exaltation, but the general outline of the system was preserved. The degree is the fourth in the Masonic series, and a Master Mason who has been so for twelve months is eligible for exaltation. The principal officers of an English Chapter are: three Principals, Zerubbabel, Haggai, and Joshua; three Sojourners and two Scribes, Ezra and Nehemiah; a Treasurer and a Janitor.

In Scotland, the preliminary degrees are: Mark, Past, Excellent, and Super-Excellent Master, and the principal officers are the same as in England.

In Ireland, the legend was formerly different from that of England, and founded on events recorded in the Second Book of Chronicles, (xxxiv. 14,) where Hilkiah is said to have "found a book of the law of the Lord given by Moses." The date of this degree was, therefore, 624 B. C., or ninety years after ours. The preliminary or qualifying degrees were: Past, Excellent, and Super-Excellent. But the Irish system was changed some years ago, and a new ritual, somewhat resembling the American, was adopted. The officers do not materially differ from those of English and Scottish Chapters.

In America, the legend is the same as the English, but varying in some of its details. The preliminary degrees are: Mark, Past, and Most Excellent Master; and the principal officers are: High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and three Grand Masters of the Veils.

I have said that, however the legend or historical basis might vary in the different Rites, in all of them the symbolical signification of the Royal Arch was identical. Hence, the building of a second Temple, so prominent a symbol in the English and American systems, and so entirely unknown in the continental, cannot be considered as an essential point in the symbolism of the degree. It is important in the systems in which it occurs, but it is not essential. The true symbolism of the Royal Arch system is founded on the discovery of the *Lost Word.*

It can never be too often repeated that the WORD is, in Masonry, the symbol of TRUTH. This truth is the great object of pursuit in Masonry — the scope and tendency of all its investigations — the promised reward of all Masonic labor. Sought for diligently in every degree, and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn, and the inestimable prize is revealed.

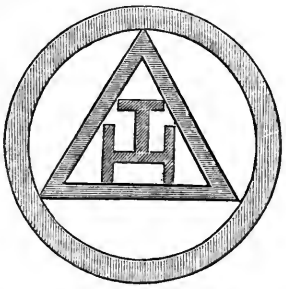
This truth, which Masonry makes the great object of its investigations, is not the mere truth of science, or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God, — that truth which is embraced in the sacred Tetragrammaton, or omnific name, including in its signification his eternal, present, past, and future existence, and to which he himself alluded when he declared to Moses, "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them."

The discovery of this truth is, then, the essential symbolism of the Royal Arch degree. Wherever it is practised, — and under some peculiar name the degree is found in every Rite of Masonry, — this symbolism is preserved. However the legend may vary, however the ceremonies of reception and the preliminary steps of initiation may differ, the consummation is always the same — the great discovery which represents the attainment of TRUTH.

Royal Arch, Grand. The thirty-first degree of the Rite of Mizraim. It is nearly the same as the thirteenth degree of the Ancient and Accepted Scottish Rite.

Royal Arch Jewel. The jewel which every Royal Arch Mason is permitted to wear as a token of his connection with the Order. It is usually suspended by a scarlet ribbon to the button. It is of gold, and consists of a triple tau cross within a triangle, the whole circumscribed by a circle. This jewel is eminently symbolic. The *tau* being the mark mentioned by Ezekiel (ix. 4,) by which those were distinguished who were to be saved from the

wicked who were to be slain; the *triple tau* is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane; the *triangle*, or *delta*, is a symbol of the sacred name of God, known



only to those who are thus separated; and the *circle* is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life.

Royal Arch Masonry. That division of Speculative Masonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the York and American Rites.

Royal Arch of Enoch. The Royal Arch system which is founded upon the legend of Enoch. It is said to have been the basis of Ramsay's Royal Arch. See *Enoch*.

Royal Arch of Ramsay. The system of Royal Arch Masonry invented early in the last century by the Chevalier Ramsay. It was the first fabrication of the Royal Arch degree in an independent form, and, although rejected by the English Masons, has been adopted as the basis of the system in many of the continental Rites. The thirteenth degree of the Ancient and Accepted Scottish Rite is probably a very fair representation of it, at least substantially. It exercised some influence also upon Dermott and Dunckerley in their composition of their Royal Arch systems.

Royal Arch of Solomon. One of the names of the degree of Knight of the Ninth Arch, or thirteenth degree of the Ancient and Accepted Scottish Rite.

Royal Arch of Zerubbabel. The Royal Arch degree of the York and American Rites is so called to distinguish it from the Royal Arch of Solomon in the Ancient and Accepted Scottish Rite.

Royal Arch Robes. In the working of a Royal Arch Chapter in the United States great attention is paid to the robes of the several officers. The High Priest wears, in imitation of the high priest of the Jews, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and mitre. The King wears a scarlet robe, and has a crown and sceptre. The Scribe wears a purple robe and turban. The Captain of the Host wears a white robe and cap, and is armed with a sword. The Principal Sojourner wears a dark robe, with tessellated border, a slouched hat, and pilgrim's staff. The Royal Arch Captain wears a white robe and cap, and is armed with a sword. The three Grand Masters of the Veils wear, respectively, the Grand Master of the third veil a scarlet robe and cap, of the second veil a purple robe and cap, of the first veil a blue robe and cap. Each is armed with a sword. The Treasurer, Secretary, and Sentinel wear no robes nor peculiar dress. All of these robes have either a historical or symbolical allusion.

Royal Arch Tracing-Board. The oldest Royal Arch tracing-board extant is one which was formerly the property of a Chapter in the city of Chester, and which Dr. Oliver thinks was "used only a very few years after the degree was admitted into the system of constitutional Masonry." He has given a copy of it in his work *On the Origin of the English Royal Arch*. The symbols which it displays are, in the centre of the top an arch scroll, with the words in Greek, ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ, i. e., *In the beginning was the Word;* beneath, the word JEHOVAH written in kabbalistic letters; on the right side an arch and keystone, a rope falling in it, and a sun darting its rays obliquely; on the left a pot of incense beneath a rainbow; in the centre of the tracing-board, two interlaced triangles and a sun in the centre, all surrounded by a circle; on the right and left of this the seven-branched candlestick and the table of show-bread. Beneath all, on three scrolls, are the words, "Solomon, King of Israel; Hiram, King of Tyre; Hiram, the Widow's Son," in Hebrew and Latin. Dr. Oliver finds in these emblems a proof that the Royal Arch was originally taken from the Master's degree, because they properly belong to that degree, according to the English lecture, and were afterwards restored to it. But the American Mason will find in this board how little his system has varied from the primitive one practised at Chester, since all the emblems,

with the exception of the last three, are still recognized as Royal Arch symbols according to the American system.

Royal Arch Word. See *Tetragrammaton.*

Royal Arch Working-Tools. See *Working-Tools.*

Royal Ark Mariners. A side degree in England and Scotland which is conferred on Royal Arch Masons, and worked under the authority of the Supreme Grand Chapter of Scotland, which body recognizes its Lodges in its *General Regulations,* (p. 20.) The language of the Order is peculiar. The Supreme body is called a "Grand Ark;" subordinate Lodges are "vessels;" organizing a Lodge is "launching a vessel;" to open a Lodge is "to float an ark;" to close the Lodge is "to moor." All its references are nautical, and allude to the deluge and the ark of Noah. The degree is useless for any light that it sheds on Masonry. The degree seems to have been invented in England about the end of the last century. A correspondent of the London *Monthly Magazine* for December, 1798, (vol. vi., p. 424,) calls it "one of the new degrees in Freemasonry," and thus describes the organization:

"They profess to be followers of Noah, and therefore calls themselves Noachidæ, or Sons of Noah. Hence their President, who at present is Thomas Boothby Parkins, Lord Rancliffe, is dignified with the venerable title of GRAND NOAH, and the Lodge where they assemble is called the ROYAL ARK VESSEL.

"These brother mariners wear in Lodge time a broad sash ribbon, representing a rainbow, with an apron fancifully embellished with an ark, dove, etc.

"Among other rules of this society is one that no brother shall be permitted to enter as a mariner on board a Royal Ark vessel for any less sum than ten shillings and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel."

Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand.

The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley, which does not speak much for the poetical taste of the Mariners or their laureate:

"They entered safe — lo! the deluge came
And none were protected but Masons and wives;
The crafty and knavish came floating along,
The rich and the beggar of profligate lives:
It was now in woe,
For mercy they call
To old Father Noah,
And loudly did bawl,
But Heaven shut the door and the ark was afloat,
To perish they must, for they were found out."

Royal Art. The earliest writers speak of Freemasonry as a "Royal Art." Anderson used the expression in 1723, and in such a way as to show that it was even then no new epithet. The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have taken occasion to examine into its real signification or have asked what would seem to be questions readily suggested, "Why is Freemasonry called an *art?*" and next, "Why is it said to be a *Royal Art?*"

The answer which is generally supposed to be a sufficient one for the latter inquiry, is that it is so called because many monarchs have been its disciples and its patrons, and some writers have gone so far as to particularize, and to say that Freemasonry was first called a "Royal Art" in 1693, when William III., of England, was initiated into its rites; and Gädicke, in his *Freimaurer Lexicon,* states that some have derived the title from the fact that in the times of the English Commonwealth, the members of the English Lodges had joined the party of the exiled Stuarts, and labored for the restoration of Charles II. to the throne. He himself, however, seems to think that Freemasonry is called a Royal Art because its object is to erect stately edifices, and especially palaces, the residences of kings.

Such an answer may serve for the profane, who can have no appreciation of a better reason, but it will hardly meet the demands of the intelligent initiate, who wants some more philosophic explanation —something more consistent with the moral and intellectual character of the Institution.

Let us endeavor to solve the problem, and to determine why Freemasonry is called an art at all; and why, above all others, it is dignified with the appellation of a Royal Art. Our first business will be to find a reply to the former question.

An art is distinguished from a handicraft in this, that the former consists of and supplies the principles which govern and direct the latter. The stonemason, for instance, is guided in his construction of the building on which he is engaged by the principles which are furnished to him by the architect. Hence stonemasonry is a trade, a handicraft, or, as the German significantly expresses it, a *handwerk,* something which only requires the skill and labor of the hands to accomplish. But architecture is an art, because it is engaged in the establishment of principles and scientific tenets which the "handwork"

of the Mason is to carry into practical effect.

The handicraftsman, the handworker, of course is employed in manual labor. It is the work of his hands that accomplishes the purpose of his trade. But the artist uses no such means. He deals only in principles, and his work is of the head. He prepares his designs according to the principles of his art, and the workman obeys and executes them, often without understanding their ulterior object.

Now, let us apply this distinction to Freemasonry. Eighteen hundred years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They felled and prepared the timbers in the forests of Lebanon, and they hewed and cut and squared the stones in the quarries of Judea; and then they put them together under the direction of a skilful architect, and formed a goodly edifice, worthy to be called, as the Rabbins named it, "the chosen house of the Lord." For there, according to the Jewish ritual, in preference to all other places, was the God of Hosts to be worshipped in oriental splendor. Something like this has been done thousands of times since. But the men who wrought with the stone-hammer and trowel at the Temple of Solomon, and the men who afterwards wrought at the temples and cathedrals of Europe and Asia, were no artists. They were simply handicraftsmen, — men raising an edifice by the labor of their hands, — men who, in doing their work, were instructed by others skilful in art, but which art looked only to the totality, and had nothing to do with the operative details. The Giblemites, or stone-squarers, gave form to the stones and laid them in their proper places. But in what form they should be cut, and in what spots they should be laid so that the building might assume a proposed appearance, were matters left entirely to the superintending architect, the artist, who, in giving his instructions, was guided by the principles of his art.

Hence Operative Masonry is not an art. But after these handicraftsmen came other men, who, simulating, or, rather, symbolizing, their labors, converted the operative pursuit into a speculative system, and thus made of a handicraft an art. And it was in this wise that the change was accomplished.

The building of a temple is the result of a religious sentiment. Now, the Freemasons intended to organize a religious institution. I am not going into any discussion, at this time, of its history. When Freemasonry was founded is immaterial to the theory, provided that the foundation is made posterior to the time of the building of King Solomon's Temple. It is sufficient that it be admitted that in its foundation as an esoteric institution the religious idea prevailed, and that the development of this idea was the predominating object of its first organizers.

Borrowing, then, the name of their Institution from the operative masons who constructed the Temple at Jerusalem, by a very natural process they borrowed also the technical language and implements of the same handicraftsmen. But these they did not use for any manual purpose. They did not erect with them temples of stone, but were occupied solely in developing the religious idea which the construction of the material temple had first suggested; they symbolized this language and these implements, and thus established an art whose province and object it was to elicit religious thought, and to teach religious truth by a system of symbolism. And this symbolism — just as peculiar to Freemasonry as the doctrine of lines and surfaces is to geometry, or of numbers is to arithmetic — constitutes the art of Freemasonry.

If I were to define Freemasonry as an art, I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's nature, by borrowing the language of St. Peter, who says to his Christian initiates: "Ye also, as lively stones, are built up a spiritual house." And with greater emphasis, and as still more illustrative, would I cite the language of the Apostle of the Gentiles, — that Apostle who, of all others, most delighted in symbolism, and who says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art, the next inquiry will be why it has been distinguished from all other arts in being designated, *par excellence*, the *Royal Art*. And here we must abandon all thought that this title comes in any way from the connection of Freemasonry with earthly monarchs — from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states. Kings, when they enter within its sacred portals, are no longer kings, but brethren. In the Lodge all men are on an equality, and there can be no distinction

or preference, except that which is derived from virtue and intelligence. Although a great king once said that Freemasons made the best and truest subjects, yet in the Lodge is there no subjection save to the law of love, — that law which, for its excellence above all other laws, has been called by an Apostle the "royal law," just as Freemasonry, for its excellence above all other arts, has been called the "Royal Art."

St. James says, in his general Epistle: "If ye fulfil the *royal law* according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Dr. Adam Clarke, in his commentary on this passage, — which is so appropriate to the subject we are investigating, and so thoroughly explanatory of this expression in its application to Freemasonry, that it is well worth a citation, — uses the following language:

Speaking of the expression of St. James, *nomon basilicon*, "the royal law," he says: "This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears St. James uses it. Basilikos, *royal*, is used to signify anything that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, *Thou shalt love thy neighbor as thyself*, is a *royal law;* not only because it is ordained of God, proceeds from his *kingly* authority over men, but because it is so useful, suitable, and necessary to the present state of man; and as it was given us particularly by Christ himself, who is our *king*, as well as prophet and priest, it should ever put us in mind of his authority over us, and our subjection to him. As the *regal state* is the most excellent for secular dignity and civil utility that exists among men, hence we give the epithet *royal* to whatever is excellent, noble, grand, or useful."

How beautifully and appropriately does all this definition apply to Freemasonry as a Royal Art. It has already been shown how the art of Freemasonry consisted in a symbolization of the technical language and implements and labors of an operative society to a moral and spiritual purpose. The Temple which was constructed by the builders at Jerusalem was taken as the groundwork. Out of this the Freemasons have developed an admirable science of symbolism, which on account of its design, and on account of the means by which that design is accomplished, is well entitled, for its "excellence, nobility, grandeur, and utility," to be called the "Royal Art."

The stonemasons at Jerusalem were engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to St. Paul when he said to the Corinthians that they were "God's building," of which building he, "as a wise master-builder, had laid the foundation;" and when, still further extending the metaphor, he told the Ephesians that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom also ye are builded together for a habitation of God through the spirit."

This, then, is the true art of Freemasonry. It is an art which teaches the right method of symbolizing the technical language and the material labors of a handicraft, so as to build up in man a holy house for the habitation of God's spirit; to give perfection to man's nature; to give purity to humanity, and to unite mankind in one common bond.

It is singular, and well worthy of notice, how this symbolism of building up man's body into a holy temple, so common with the New Testament writers, and even with Christ himself, — for he speaks of man as a temple which, being destroyed, he could raise up in three days; in which, as St. John says, "he spake of the temple of his body,"—gave rise to a new word or to a word with a new meaning in all the languages over which Christianity exercises any influence. The old Greeks had from the two words *oikos*, "a house," and *domein*, "to build," constructed the word *oikodomein*, which of course signified "to build a house." In this plain and exclusive sense it is used by the Attic writers. In like manner, the Romans, out of the two words *ædes*, "a house," and *facere*, "to make," constructed their word *ædificare*, which always meant simply "to build a house," and in this plain sense it is used by Horace, Cicero, and all the old writers. But when the New Testament writers began to symbolize man as a temple or holy house for the habitation of the Lord, and when they spoke of building up this symbolic house, although it was a moral and spiritual growth to which they alluded, they used the Greek word *oikodomein*, and their first translators, the Latin word *ædificare* in a new sense, meaning "to build up morally," that is, to educate, to instruct. And as modern nations learned the faith of Christianity, they imbibed this symbolic idea of a moral building, and adapted for its ex-

pression a new word or gave to an old word a new meaning, so that it has come to pass that in French *edifier*, in Italian *edificare*, in Spanish *edificar*, in German *erbauen*, and in English *edify*, each of which literally and etymologically means "to build a house," has also the other signification, "to instruct, to improve, to educate." And thus we speak of a marble building as a magnificent edifice, and of a wholesome doctrine as something that will edify its hearers. But there are but few who, when using the word in this latter sense, think of that grand science of symbolism which gave birth to this new meaning, and which constitutes the very essence of the Royal Art of Freemasonry.

For when this temple is built up, it is to be held together only by the cement of love. Brotherly love, the love of our neighbor as ourself — that love which suffereth long and is kind, which is not easily provoked, and thinketh no evil — that love pervades the whole system of Freemasonry, not only binding all the moral parts of man's nature into one harmonious whole, the building being thus, in the language of St. Paul, "fitly framed together," but binding man to man, and man to God.

And hence Freemasonry is called a "Royal Art," because it is of all arts the most noble; the art which teaches man how to perfect his temple of virtue by pursuing the "royal law" of universal love, and not because kings have been its patrons and encouragers.

A similar idea is advanced in a Catechism published by the celebrated Lodge "Wahreit und Einigkeit," at Prague, in the year 1800, where the following questions and answers occur:

Q. "What do Freemasons build?

A. "An invisible temple, of which King Solomon's Temple is the symbol.

Q. "By what name is the instruction how to erect this mystic building called?

A. "*The Royal Art;* because it teaches man how to govern himself."

Appositely may these thoughts be closed with a fine expression of Ludwig Bechstein, a German writer, in the *Astræa*.

"Every king will be a Freemason, even though he wears no Mason's apron, if he shall be God-fearing, sincere, good, and kind; if he shall be true and fearless, obedient to the law, his heart abounding in reverence for religion and full of love for mankind; if he shall be a ruler of himself, and if his kingdom be founded on justice. And every Freemason is a king, in whatsoever condition God may have placed him here, with rank equal to that of a king and with sentiments that become a king, for his kingdom is LOVE, the love of his fellow-man, a love which is long-suffering and kind, which beareth all things, believeth all things, hopeth all things, endureth all things."

And this is why Freemasonry is an art, and of all arts, being the most noble, is well called the "Royal Art."

Royal Axe. See *Knight of the Royal Axe.*

Royal Lodge. The Royal Arch lectures in the English system say that the Royal Lodge was held in the city of Jerusalem, on the return of the Babylonish captives, in the first year in the reign of Cyrus; over it presided Zerubbabel the prince of the Jews, Hiram the prophet, and Joshua the high priest.

Royal Master. The eighth degree of the American Rite, and the first of the degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the "Council Chamber," and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this degree are said to be "honored with the degree of Royal Master." Its symbolic colors are black and red — the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the *Aphanism*, from a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the *euresis*, from another Greek verb which signifies "to discover." It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Masonry of the third degree. But the ancient initiation was not terminated by the *euresis*

or discovery. Up to that point, the ceremonies had been funereal and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis or change to immortality, was represented, and then came the *autopsy* or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach — when, in a word, he was instructed in divine truth.

Now, a similar course is pursued in Masonry. Here also there is an illumination, a symbolic teaching, or, as we call it, an *investiture* with that which is the representative of divine truth. The communication to the candidate, in the Master's degree, of that which is admitted to be merely a representation of or a substitution for that symbol of divine truth, (the search for which, under the name of the *true word*, makes so important a part of the degree,) how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the *autopsy* of the third degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the *euresis* or discovery in the Master Mason's degree and the autopsy, or investiture with the great secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organized form of the Council and in the ritual of the degree, to the death as an event that had already occurred; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well-known *substitution* which was made at the time of the interment.

If, therefore, as is admitted by all Masonic ritualists, the *substitution* was precedent and preliminary to the establishment of the Master Mason's degree, it is evident that at the time that the degree of Royal Master is said to have been founded in the ancient Temple, by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow Craft Masons. In compliance with this tradition, therefore, a Royal Master is, at this day, supposed to represent a Fellow Craft in the search, and making his demand for that reward which was to elevate him to the rank of a Master Mason.

If from the legendary history we proceed to the symbolism of the degree, we shall find that, brief and simple as are the ceremonies, they present the great Masonic idea of the laborer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last degree, the search for the WORD has been considered but as a symbolic expression for the search after TRUTH. The attainment of this truth has always been acknowledged to be the great object and design of all Masonic labor. Divine truth — the knowledge of God — concealed in the old Kabbalistic doctrine, under the symbol of his ineffable name — and typified in the Masonic system under the mystical expression of the True Word, is the reward proposed to every Mason who has faithfully wrought his task. It is, in short, the "Master's wages."

Now, all this is beautifully symbolized in the degree of Royal Master. The reward had been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed, and the true word — divine truth — was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolized the Speculative Mason, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consummated by the acquisition of truth. But the temple that he had been building is the temple of this life; that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be contented with its substitute.

Royal Order of Scotland. This is an Order of Freemasonry confined exclusively to the kingdom of Scotland, and which, formerly conferred on Master Masons, is now restricted to those who have been exalted to the Royal Arch degree. It consists of two degrees, namely, that of H. R. D. M. and R. S. Y. C. S., or, in full, *Heredom* and *Rosy Cross*. The first may be briefly described as a Christianized form of the third degree, purified from the dross of Paganism, and even of Judaism, by the Culdees, who introduced Christianity into Scotland in the early centuries of the church. The second degree is an Order of civil knighthood, supposed to have been founded by Robert Bruce

after the battle of Bannockburn, and conferred by him upon certain Masons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, that number has been much increased, and distinguished Masons of all countries are admitted to its ranks. In 1747 Prince Charles Edward Stuart, in his celebrated Charter to Arras, claimed to be the Sovereign Grand Master of the Royal Order, "Nous Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Ecosse, et d'Irlande, et en cette qualité, S. G. M. du Chapitre de H." Prince Charles goes on to say that H. O. or H. R. M. is known as the "Pelican and Eagle." "Connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix." Now, there is not the shadow of a proof that the Rose Croix, says Bro. Reitam, was ever known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. L'Aurent, about 1782 or 1783. The Chapter at Arras was the first constituted in France — "Chapitre primordial de Rose Croix;" and from other circumstances (the very name Rose Croix being a translation of R. S. Y. C. S.) some writers have been led to the conclusion that the degree chartered by Prince Charles Edward Stuart was, if not the actual Royal Order in both points, a Masonic ceremony founded on and pirated from that most ancient and venerable Order.

This, however, is an error; because, except in name, there does not appear to be the slightest connection between the Rose Croix and the Royal Order of Scotland. In the first place, the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rhyme, modernized, no doubt, to make it "understanded of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity. The Rose Croix degree is most probably the genuine descendant of the old Rosicrucians, and no doubt it has always had a more or less close connection with the Templars.

Clavel says that the Royal Order of Heredom of Kilwinning is a Rosicrucian degree, having many different gradations in the ceremony of consecration. The kings of England are *de jure*, if not *de facto*, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the Order was first established at Icomkill, and afterwards at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templars who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel disbelieves in the Royal Order, as he does in all the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Laurie, in the first edition of his *History of the Grand Lodge of Scotland*, has not mentioned it. Oliver, however, as it will be seen, had a high opinion of the Order, and expressed no doubt of its antiquity.

As to the origin of the Order, we have abundant authority both mythical and historical.

Thory (*Act. Lat.*) thus traces its establishment.

"On the 24th of June, 1314, Robert Bruce, king of Scotland, instituted, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which was afterward united that of H. D. M., for the sake of the Scottish Masons who had composed a part of the thirty thousand men with whom he had fought the English army, consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H. D. M. at Kilwinning, reserving to himself and his successors forever the title of Grand Masters."

Oliver, in his *Historical Landmarks*, defines the Order more precisely, thus:

"The Royal Order of H. R. D. M. had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and, in order to preserve a marked distinction between the Royal Order and Craft Masonry, — which had formed a Grand Lodge there in 1736,

—the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S."

Again, in the history of the Royal Order, officially printed in Scotland, the following details are found:

"It is composed of two parts, H. R. M. and R. S. Y. C. S. The former took its rise in the reign of David I., king of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.

"The Order of H. R. M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the same Grand Master. The introduction of this Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Chaldees, as is well known, introduced Christianity into Scotland; and, from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judea. In establishing the degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely catholic,—not Roman Catholic,—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God. The second part, or R. S. Y. C. S., is an Order of Knighthood, and, perhaps, the only genuine one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H. R. M. and R. S. Y. C. S., in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or Chapters cannot legally meet elsewhere, unless possessed of a Charter from it or the Grand Master, or his deputy. The office of Grand Master is vested in the person of the king of Scotland, (now of Great Britain,) and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member. Those who are in possession of this degree, and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic of the continent during the latter half of the last century.

"There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that, after the battle of Bannockburn, which took place on St. John the Baptist's day, 1314, this monarch instituted the Royal Order of H. R. M. and Knights of the R. S. Y. C. S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Heredom and H. R. M. and R. S. Y. C. S. amounting almost to an identity, which appears to indicate a very intimate relation of one to the other."

And now recently there comes Bro. Randolph Hay, of Glasgow, who, in a late number of the London *Freemason*, gives us this legend, which he is pleased to call "the real history of the Royal Order," and which he, at least, religiously believes to be true:

"Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the war of the Maccabees, certain Jews, fleeing from their native country, took refuge, first in Spain and afterwards in Britain, and amongst them was one Aholiab, the then possessor of the document necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun Edwin, as the city was then called, and thither Aholiab wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait

from Jerusalem and bestow it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as 'The Order of the King,' or 'The Royal Order.' Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his *Memorials of Edinburgh*, (2 vols., published by Hugh Patton,) in a note to Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Prætorians. Now, these are facts well known to many Edinburghers still alive. Let 'X. Y. Z.' go to Edinburgh and inquire for himself.

"The brethren, in addition, brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots' line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus the Order states justly that it was revived, that is, a profounder spirit of devotion infused into it, by King Robert, by whose directions the Abbot reorganized it."

In this account, it is scarcely necessary to say that there is far more of myth than of legitimate history.

The King of Scotland is hereditary Grand Master of the Order, and at all assemblies a chair is kept vacant for him.

Provincial Grand Lodges are held at Glasgow, Rouen in France, in Sardinia, Spain, the Netherlands, Calcutta, Bombay, China, and New Brunswick. The provincial Grand Lodge of London was established in July, 1872, and there the membership is confined to those who have previously taken the Rose Croix, or eighteenth degree of the Ancient and Accepted Scottish Rite.

Royal Priest. The fifth degree of the Initiated Brothers of Asia, also called the True Rose Croix.

Royal Secret, Sublime Prince of the. See *Sublime Prince of the Royal Secret.*

R. S. Y. C. S. An abbreviation of *Rosy Cross* in the Royal Order of Scotland.

Ruffians. The traitors of the third degree are called *Assassins* in continental Masonry and in the high degrees. The English and American Masons have adopted in their ritual the more homely appellation of *Ruffians.* The fabricators of the high degrees adopted a variety of names for these Assassins, (see *Assassins of the Third Degree,*) but the original names are preserved in the rituals of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly uncouth and without apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the third degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. I am convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them. Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is, I think, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the divine names. And again, the literary condition of the Craft at the time of the invention of the names equally preclude the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Masons who were to use them. The names must naturally have been of a construction that would convey a familiar idea, would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed. Now all these

requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The *Ghiblim* are spoken of by Anderson, meaning *Giblim*, as stone-cutters or Masons; and the early rituals show us very clearly that the Fraternity in that day considered *Giblim* as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, "put the finishing hand to King Solomon's Temple," — that is to say, the Fellow Crafts. Anderson also places the *Ghiblim* among the Fellow Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and plural forms of that language, soon got to calling a Fellow Craft a *Giblim*. The steps of corruption between *Giblim* and *Jubelum* were not very gradual; nor can any one doubt that such corruptions of spelling and pronunciations were common among these illiterate Masons, when he reads the Old Manuscripts, and finds such verbal distortions as *Nembroch* for *Nimrod*, *Euglet* for *Euclid*, and *Aymon* for *Hiram*. Thus, the first corruption was from *Giblim* to *Gibalim*, which brought the word to three syllables, making it thus nearer to its eventual change. Then we find in the early rituals another transformation into *Chibbelum*. The French Masons also took the work of corruption in hand, and from *Giblim* they manufactured *Jiblime* and *Jibulum* and *Jabulum*. Some of these French corruptions came back to English Masonry about the time of the fabrication of the high degrees, and even the French words were distorted. Thus in the Leland Manuscript, the English Masons made out of *Pytagore*, the French for *Pythagoras*, the unknown name *Peter Gower*, which is said so much to have puzzled Mr. Locke. And so we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, and, finally, Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Craft who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple. He was *the Fellow Craft*, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from *um* to *a* in one, and from *um* to *o* in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old rituals said that they were brothers who had come together out of Tyre. This derivation seems to me to be easy, natural, and comprehensible. The change from *Giblim*, or rather from *Gibalim* to *Jubelum*, is one that is far less extraordinary than that which one-half of the Masonic words have undergone in their transformation from their original to their present form.

Rule. An instrument with which straight lines are drawn, and therefore used in the Past Master's degree as an emblem admonishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four inch gauge is often used in giving the instruction as a substitute for this working-tool. But they are entirely different; the twenty-four inch gauge is one of the working-tools of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, he is enabled to lay down on the trestle-board the designs for the Craft to work by.

Rule of the Templars. The code of regulations for the government of the Knights Templars, called their "Rule," was drawn up by St. Bernard, and by him submitted to Pope Honorius II. and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy-two articles, partly monastic and partly military in character, the former being formed upon the Rule of the Benedictines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the brotherhood. The professed soldiers were to wear a white costume, and the serving brethren were prohibited from wearing anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to secure uniformity. The brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler sport of lion-hunting is permitted, because the lion, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the Order. The fifty-eighth article regulates the reception of aspirants, or secular

persons, who are not to be received immediately on their application into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second and concluding article refers to the intercourse of the Knights with females. No brother was allowed to kiss a woman, though she were his mother or sister. "Let the soldier of the cross," says St. Bernard, "shun all ladies' lips." At first this rule was rigidly enforced, but in time it was greatly relaxed, and the picture of the interior of a house of the Temple, as portrayed by the Abbot of Clairvaulx, would scarcely have been appropriate a century or two later.

Rulers. Obedience to constituted authority has always been inculcated by the laws of Masonry. Thus, in the installation charges as printed by Preston, the incoming Master is required to promise "to hold in veneration the original *rulers* and patrons of the Order of Masonry, and their regular successors, supreme and subordinate."

Russia. Freemasonry was introduced into Russia, in 1731, by the Grand Lodge of England, Lord Lovel having appointed Captain John Philips Provincial Grand Master of Russia. It is said that there was a Lodge in St. Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have of a Lodge openly assembling in the empire is that of "Silence," established at St. Petersburg, and the "North Star" at Riga, both in the year 1750. Thory says that Masonry made but little progress in Russia until 1763, when the Empress Catherine II. declared herself the Protectress of the Order.

In 1765 the Rite of Melesino, a Rite unknown in any other country, was introduced by a Greek of that name; and there were at the same time the York, Swedish, and Strict Observance Rites practised by other Lodges. In 1783 twelve of these Lodges united and formed the National Grand Lodge, which, rejecting the other Rites, adopted the Swedish system. For a time Masonry flourished with unalloyed prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being persuaded that the members of some of the Lodges were in opposition to the government, withdrew her protection from the Order. She did not, however, direct the Lodges to be closed, but most of them, in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797, Paul I., instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Boeber, counsellor of state and director of the school of cadets at St. Petersburg, obtained an audience of the Emperor, and succeeded in removing his prejudices against Freemasonry. In that year the edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russias was established, of which M. Boeber was deservedly elected Grand Master. Freemasonry now again flourished, although in 1817 there were two Grand Lodges, that of Astrea, which worked on the system of tolerating all Rites, and a Provincial Lodge, which practised the Swedish system.

But suddenly, on the 12th August, 1822, the Emperor Alexander, instigated, it is said, by the political condition of Poland, issued a decree ordering all the Lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia.

S.

Sabaism. The worship of the sun, moon, and stars, the צבא השמים, Tsaba *Hashmaim*, "the host of heaven." It was practised in Persia, Chaldea, India, and other Oriental countries, at an early period of the world's history. See *Blazing Star* and *Sun Worship*.

Sabaoth. יהוה צבאות, *Jehovah Tsabaoth*, Jehovah of Hosts, a very usual appellation for the Most High in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentateuch.

Sabbath. In the lecture of the second or Fellow Craft's degree, it is said, In six days God created the heavens and the

earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

Sabianism. See *Sabaism.*

Sackcloth. In the Rose Croix ritual, sackcloth is a symbol of grief and humiliation for the loss of that which it is the object of the degree to recover.

Sacred Asylum of High Masonry. In the *Institutes, Statutes, and Regulations*, signed by Adington, Chancellor, and which are given in the *Recueil des Actes du Suprême Conseil du France*, as a sequence to the Constitutions of 1762, this title is given to any subordinate body of the Scottish Rite. Thus in Article XVI.: "At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all make and sign their pledge of obedience to the Institutes, Statutes, and General Regulations of High Masonry." In this document the Rite is always called "High Masonry," and any body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kadosh, is styled a "Sacred Asylum."

Sacred Lodge. In the lectures according to the English system, we find this definition of the "Sacred Lodge." The symbol has not been preserved in the American ritual. Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned king of Tyre; and Hiram Abif, the widow's son, of the tribe of Naphtali. It was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterwards erected by our noble Grand Master, King Solomon. And lastly, here it was where he declared he would establish his sacred name and word, which should never pass away; and for these reasons this was justly styled the Sacred Lodge.

Sacrificant. (*Sacrifiant.*) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Sacrifice, Altar of. See *Altar.*

Sacrificer. (*Sacrificateur.*) 1. A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais. 2. A degree in the collection of Pyron.

Saint Adhabell. Introduced into the Cooke MS., where the allusion evidently is to *St. Amphibalus*, which see.

Saint Alban. St. Alban, or Albanus, the proto-martyr of England, was born in the third century, at Verulam, now St. Albans, in Hertfordshire. In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Britain he embraced Christianity, and was the first who suffered martyrdom in the great persecution which raged during the reign of that emperor. The Freemasons of England have claimed St. Alban as being intimately connected with the early history of the Fraternity in that island. Preston, in his *Illustrations*, quotes the following statement from an old manuscript which, he says, had been in the possession of Nicholas Stone, a curious sculptor under the celebrated architect, Inigo Jones:

"St. Alban loved Masons well and cherished them much, and made their pay right good; for he gave them two shillings per week and four pence to their cheer; whereas before that time, in all the land, a Mason had but a penny a day and his meat, until St. Alban mended it. And he got them a charter from the king and his council for to hold a general council, and gave it to name Assembly. Thereat he was himself, and did help to make Masons and gave them good charges."

We have another tradition on the same subject; for in a little work published in 1760–5, at London, under the title of *Multa Paucis for the Lovers of Secrets*, we find the following statement in reference to the Masonic character and position of St. Alban:

"In the following (the third) century, Gordian sent many architects over [into England], who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later, Carausius was made emperor of the British Isles, and, being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the Fraternity in building the palace of Verulam, or St. Albans."

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that St. Alban lived at Verulam may be true—most probably is so. It is another fact that a splendid Episcopal palace was built there, whether in the time of St. Alban or not is not so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the

edifice. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, then, than to make him, after all this, a Grand Master. The assumption that St. Alban built the palace at Verulam was very natural, because when the true builder's name was lost, -- supposing it to have been so, — St. Alban was there ready to take his place, Verulam having been his birthplace.

The increase of pay for labor, and the annual congregation of the Masons in a General Assembly, having been subsequent events, the exact date of whose first occurrence had been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam. It is not even necessary to suppose, by way of explanation, as Preston does, that St. Alban was a celebrated architect, and a real encourager of able workmen. The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that St. Alban lived at that time at Verulam; that a palace was erected then, or at some subsequent period, in the same place; and in the lapse of time, Verulam, St. Alban, and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny that St. Alban built the palace of Verulam. He will be content with taking him as the representative of that builder, if he was not the builder himself; and he will thus recognize the proto-martyr as the type of what is supposed to have been the Masonry of his age, or, perhaps, only of the age in which the tradition received its form.

Saint Albans, Earl of. Anderson (2d edition, 101,) says, and, after him, Preston, that a General Assembly of the Craft was held on Dec. 27, 1663, at which Henry Jermyn, Earl of St. Albans, was elected Grand Master, who appointed Sir John Denham his Deputy, and Christopher Wren and John Webb his Wardens. Several useful regulations were made at this assembly, known as the "Regulations of 1663." These regulations are given by Anderson and by Preston, and also in the Roberts MS., with the addition of the oath of secrecy. The Roberts MS. says that the assembly was held on the 8th of December.

Saint Amphibalus. The ecclesiastical legend is that St. Amphibalus came to England, and converted St. Alban, who was the great patron of Masonry. The Old Constitutions do not speak of him, except the Cooke MS., which has the following passage: "And sone after that came Seynt Adhabell into Englond, and he convertyd Seynt Albon to Cristendome;" where, evidently, St. Adhabell is meant for St. Amphibalus. But *amphibolus* is the Latin name of a cloak worn by priests over their other garments; and Higgins (*Celtic Druids*, p. 201,) has shown that there was no such saint, but that the "Sanctus Amphibolus" was merely the holy cloak brought by St. Augustine to England. His connection with the history of the origin of Masonry in England is, therefore, altogether apocryphal.

Saint Andrew, Knight of. See *Knight of St. Andrew.*

Saint Andrew's Day. The 30th of November, adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

Saint Augustine. St. Augustine, or St. Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country. Lenning says that, according to a tradition, he placed himself at the head of the corporations of builders, and was recognized as their Grand Master. I can find no such tradition, nor, indeed, even the name of St. Augustine, in any of the Old Constitutions which contain the "Legend of the Craft."

Saint Bernard. Saint Bernard of Clairvaulx was one of the most eminent names of the church in the Middle Ages. In 1128, he was present at the Council of Troyes, where, through his influence, the Order of Knights Templars was confirmed; and he himself is said to have composed the Rule or constitution by which they were afterwards governed. Throughout his life he was distinguished for his warm attachment to the Templars, and "rarely," says Burnes, (*Sketch of K. T.*, p. 12), "wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great." To his influence, untiringly exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

Saint Domingo. One of the principal islands of the West Indies. Freemasonry was introduced there at an early period in the last century. Rebold says in 1746. It must certainly have been in an active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the high degrees, selected St. Domingo for the seat of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, South Carolina. The French

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revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Masonry in St. Domingo. Subsequently, the island was divided into two independent governments — that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonic obedience has been organized. The Grand Lodge of Hayti has been charged with irregularity in its formation, and has not been recognized by the Grand Lodges of the United States. It has been, however, by those of Europe generally, and a representative from it was accredited at the Congress of Paris, held in 1855. Masonry was revived in Dominica, Rebold says, in 1822; other authorities say in 1855. A Grand Lodge was organized at the city of St. Domingo, December 11, 1858. At the present time Dominican Masonry is established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic is divided into four sections, namely, a Grand Lodge, Grand Chapter General, Grand Consistory General and Supreme Council. The last body has not been recognized by the Mother Council at Charleston, since its establishment is in violation of the Scottish Constitutions, which prescribe one Supreme Council only for all the West India Islands.

Sainte Croix, Emanuel Joseph Guilhem de Clermont-Lodève de. A French antiquary, and member of the Institute, who was born at Mormoiron, in 1746, and died in 1809. His work published in two volumes in 1784, and entitled, *Recherches Historiques et Critiques sur les Mystères du Paganisme,* is one of the most valuable and instructive essays that we have in any language on the ancient mysteries, — those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

Saint George's Day. The twenty-third of April. Being the patron saint of England, his festival is celebrated by the Grand Lodge. The Constitution requires that "there shall be a Masonic festival next following St. George's Day, which shall be dedicated to brotherly love and refreshment." It is the occasion of the "Grand Feast."

Saint Germain. A town in France, about ten miles from Paris, where James II. established his court after his expulsion from England, and where he died. Oliver says, (*Landm.*, ii. 28,) and the statement has been repeatedly made by others, that the followers of the dethroned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of that system of innovation which subsequently threw the Order into confusion by the establishment of a new degree, which they called the Chevalier Maçon Ecossais, and which they worked in the Lodge of St. Germain. But Oliver has here antedated history. James II. died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled house of Stuart undoubtedly made use of Masonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II., and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

Saint John, Favorite Brother of. The eighth degree of the Swedish Rite.

Saint John, Lodge of. See *Lodge of St. John.*

St. John of Jerusalem, Knight of. See *Knight of St. John of Jerusalem.*

Saint John's Masonry. The Constitution of the Grand Lodge of Scotland (chap. ii.) declares that that body "practises and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason, denominated *St. John's Masonry.*"

Saint John's Order. In a system of Masonry which Oliver says (*Mirror for the Johannites*, p. 58,) was "used, as it is confidently affirmed, in the fourteenth century," (but I doubt if it could be traced farther back than the early part of the seventeenth,) this appellation occurs in the obligation:

> "That you will always keep, guard, and conceal,
> And from this time you never will reveal,
> Either to M. M., F. C., or Apprentice,
> Of *St. John's* ORDER, what our grand intent is."

The same title of "Joannis Ordo" is given in the document of uncertain date known as the "Charter of Cologne."

St. John the Almoner. The son of the King of Cyprus, and born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonized by both the Greek and Roman Churches, his festival among the former occurring on the 11th of November, and among the latter on the 23d of January. Bazot (*Man. du Franc-Maçon.*, p. 144,) thinks that it is this saint, and not St. John the Evangelist or St. John the Baptist, who is meant as the true patron of our Order. "He quitted his country and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded a hospital, and organized a frater-

nity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulchre. St. John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuits of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of St. John the Almoner, or St. John of Jerusalem; and the Masons — whose temples, overthrown by the barbarians, he had caused to be rebuilt — selected him with one accord as their patron." Oliver, however, (*Mirror for the Johannite Masons*, p. 39,) very properly shows the error of appropriating the patronage of Masonry to this saint, since the festivals of the Order are June 24 and December 27, while those of St. John the Almoner are January 23 and November 11. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on account of his charity to the poor, whom he called his "Masters," because he owed them all service, and on account of his establishment of hospitals for the succor of pilgrims in the East.

Saint John the Baptist. One of the patron saints of Freemasonry, and at one time, indeed, the only one, the name of St. John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonic fraternity. Dalcho (*Ahim Rez.*, p. 150,) says that "the stern integrity of St. John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproval of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution."

The Charter of Cologne says: "We celebrate, annually, the memory of St. John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitallers also dedicated their Order to him; and the ancient expression of our ritual, which speaks of a "Lodge of the Holy St. John of Jerusalem," probably refers to the same saint.

Krause, in his *Kunsturkunden*, (p. 295–305,) gives abundant historical proofs that the earliest Masons adopted St. John the Baptist, and not St. John the Evangelist, as their patron. It is worthy of note that the Grand Lodge of England was revived on St. John the Baptist's day, 1717, and that the annual feast was kept on that day until 1727, when it was held for the first time on the festival of the Evangelist. Lawrie says that the Scottish Masons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the annual election to St. Andrew's day.

Saint John the Evangelist. One of the patron saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant admonition, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time St John the Baptist was exclusively the patron saint of Masonry. The two are, however, now always united, for reasons set forth in the article on the *Dedication of Lodges*, which see.

Saint Leger. See *Aldworth, Mrs.*

Saint Martin, Louis Claude. A mystical writer and Masonic leader of considerable reputation in the last century, and the founder of the Rite of Martinism. He was born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the military service of the kingdom. Saint Martin when a youth made great progress in his studies, and became the master of several ancient and modern languages. After leaving school, he entered the army, in accordance with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then travelled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophic studies. He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his theosophic studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they said, to

hear, without understanding, the teachings of their leader. In 1775 appeared his first and most important work, entitled *Des Erreurs et de la Vérité, ou les Hommes rappelés au principe universal de la Science.* This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the "Kant of Germany." Saint Martin had published this work under the pseudonym of the "Unknown Philosopher," (*le Philosophe inconnu;*) whence he was subsequently known by this name, which was also assumed by some of his Masonic adherents; and even a degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise *Des Erreurs et de la Vérité* was in fact made a sort of text-book by the Philalethans, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martinez Paschalis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschalis, and established what he called a Rectified Rite, but which is better known as the Rite or system of Martinism, which consisted of ten degrees. It was itself subsequently reformed, and, being reduced to seven degrees, was introduced into some of the Lodges of Germany under the name of the Reformed Eccossism of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Pleshcheyeff, and soon became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit,—although too much tinged with the mysticism of Jacob Boehme and their founder, — but for an active zeal in practical works of charity of both a private and public character.

The character of Saint Martin has, I think, been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and is of no value, for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

Saint Nicaise. A considerable sensation was produced in Masonic circles by the appearance at Frankfort, in 1755, of a work entitled *Saint Nicaise, oder eine Sammlung merkwürdiger Maürerischer Briefe, fur Freimaürer und die es nicht.* A second edition was issued in 1786. Its title-page asserts it to be a translation from the French, but it was really written by Dr. Starck. It professes to contain the letters of a French Freemason who was travelling on account of Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a cloister in France. It was really intended, although Starck had abandoned Masonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengseisen, who was an ardent friend and admirer of Von Hund, in a work entitled *Anti Saint Nicaise*, which was immediately followed by two other essays by the same author, entitled *Archimedes*, and *Scala Algebraica Œconomica.* These three works have become exceedingly rare.

Saint Paul's Church. As St. Paul's, the Cathedral Church of London, was rebuilt by Sir Christopher Wren,—who is called, in the Book of Constitutions, the Grand Master of Masons, — some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the fourth degree of Fessler's Rite, — which is occupied in the critical examination of the various theories on the origin of Freemasonry, — among the seven sources that are considered, the building of St. Paul's Church is one. Nicolai does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of St. Paul's; and it is reasonable to suppose that the Operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lodge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of St. Paul's Church.

Saints John. The "Holy Saints John," so frequently mentioned in the ritual of Symbolic Masonry, are *St. John the Baptist* and *St. John the Evangelist*, (which see.) The original dedication of Lodges was to the "Holy St. John," meaning the Baptist.

Saints John, Festivals of. See *Festivals.*

Saint Victor, Louis Guillemain de. A French Masonic writer, who published, in 1781, a work in Adonhiramite Masonry, entitled *Receuil Précieux de la Maçonnerie Adonhiramite.* This volume contained the ritual of the first four degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If St. Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it at one time possessed. Subsequent to the publication of his *Receuil Précieux,* he wrote his *Origine de la Maçonnerie Adonhiramite,* a learned and interesting work, in which he seeks to trace the source of the Masonic initiation to the mysteries of the Egyptian priesthood.

Salfi, Francesco. An Italian philosopher and littérateur, who was born at Cozenza, in Calabria, Jan. 1, 1759, and died at Passy, near Paris, Sept. 1832. He was at one time professor of history and philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He published, also, several poems and dramas, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay, entitled, *Della utiltà della Franca-Massoneria sotto il rapporto filantropico è morale.*

Salix. A significant word in the high degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.

Salle des Pas Perdus. (*The Hall of the Lost Steps.*) The French thus call the anteroom in which visitors are placed before their admission into the Lodge. The Germans call it the fore-court (*Vorhof*), and sometimes, like the French, *der Saal der verlornen Schritte.* Lenning says that it derives its name from the fact that every step taken before entrance into the Fraternity, or not made in accordance with the precepts of the Order, is considered as lost.

Salomonis Sanctificatus Illuminatus, Magnus Jehova. The title of the reigning Master or third class of the Illuminated Chapter according to the Swedish system.

Salsette. An island in the Bay of Bombay, celebrated for stupendous caverns excavated artificially out of the solid rock, with a labor which must, says Mr. Grose, have been equal to that of erecting the Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.

Salt. In the Helvetian ritual salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Mason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetian ritual directs that it shall be sprinkled with salt, and this formula be used: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign."

Salutation. Lenning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange brother, when he visited a Lodge, to bring to it such a salutation as this: "From the Right Worshipful Brethren and Fellows of a Right Worshipful and Holy Lodge of St. John." The English salutation, at the middle of the last century, was: "From the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. John, from whence I come and greet you thrice heartily well." The custom has become obsolete, although there is an allusion to it in the answer to the question, "Whence come you?" in the modern catechism of the Entered Apprentice's degree. But Lenning is incorrect in saying that the salutation went out of use after the introduction of certificates. The salutation was, as has been seen, in use in the eighteenth century, and certificates were required as far back at least as the year 1683.

Salutem. (*Lat.* Health.) When the Romans wrote friendly letters, they prefixed the letter S as the initial of Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: S.·. S.·. S.·., with the same signification of Health, Health, Health. It is equivalent to the English expression, "Thrice Greeting."

Salute Mason. Among the Stonemasons of Germany, in the Middle Ages, and most probably introduced by them into England, a distinction was made between the *Grussmaurer* or *Wortmaurer,* the *Salute Mason* or *Word Mason,* and the *Schriftmaurer* or *Letter Mason.* The Salute Masons had signs, words, and other modes of recognition by which they could make themselves known to each other; while the Letter Masons, who were also called *Briefträger* or *Letter Bearers,* had no mode, when they visited strange Lodges, of prov-

ing themselves, except by the certificates or written testimonials which they brought with them. Thus, in the "examination of a German Stonemason," which has been published in Fallow's *Mysterien der Freimaurerei*, (p. 25,) and copied thence by Findel, we find these questions proposed to a visiting brother, and the answers thereto:

"*Warden.* Stranger, are you a Letter Mason or a Salute Mason?

"*Stranger.* I am a Salute Mason.

"*Warden.* How shall I know you to be such?

"*Stranger.* By my salute and words of my mouth."

Samaria. A city situated near the centre of Palestine, and built by Omri, king of Israel, about 925 B. C. It was the metropolis of the kingdom of Israel, or of the ten tribes, and was, during the exile, peopled by many Pagan foreigners sent to supply the place of the deportated inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets. See *Samaritans.*

Samaritan, Good. See *Good Samaritan.*

Samaritans. The Samaritans were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them of course the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second Temple, were an idolatrous race, and as such abhorrent to the Jews. Hence, when they asked permission to assist in the pious work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us."

Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co-operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant (which no Samaritan could be) of those faithful Giblemites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samaritans. One was, that they denied the authority of any of the Scriptures except the Pentateuch; another was that they asserted that it was on Mount Gerizim, and not on Mount Moriah, that Melchizedek met Abraham when returning from the slaughter of the kings, and that here also he came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the "Holy House of the Lord." A few of the sect still remain at Nabulus. They do not exceed one hundred and fifty. They have a high priest, and observe all the feasts of the ancient Jews, and especially that of the Passover, which they keep on Mount Gerizim with all the formalities of the ancient rites.

Samothracian Mysteries. The Mysteries of the Cabiri are sometimes so called because the principal seat of their celebration was in the island of Samothrace. "I ask," says Voltaire, (*Dict. Phil.*,) "who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothracia, and whence came they and their gods Cabiri?" See *Cabiri, Mysteries of.*

Sanctuary. The Holy of Holies in the Temple of Solomon. See *Holy of Holies.*

Sanctum Sanctorum. Latin for *Holy of Holies*, which see.

Sandwich Islands. Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the establishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1852, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No. 21, on its register at Honolulu. Royal Arch and Templar Masonry have both been since introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871.

San Graal. Derived, probably, from the old French, *sang real*, the true blood; although other etymologies have been proposed. The San Graal is represented, in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving into it the blood issuing from the five wounds, afterwards carried it to England. Subsequently it disappeared in consequence of the sins of the land, and was long lost sight of. When Merlin established the Knights of the Round Table, he told them that the San Graal should be discovered by one of them, but that he only could see it who was without sin. One day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to

him and to all his chivalry, and then as suddenly disappeared. The consequence was that all the knights took upon them a solemn vow to seek the Holy Dish. "The quest of the San Graal" became one of the most prominent myths of what has been called the Arthuric cycle. The old French romance of the *Morte d'Arthur*, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal. There are several other romances of which this wonderful vessel, invested with the most marvellous properties, is the subject. *The quest of the San Graal* very forcibly reminds us of *the search for the Lost Word*. The symbolism is precisely the same, — the loss and the recovery being but the lesson of death and eternal life, — so that the San Graal in the Arthurian myth, and the Lost Word in the Masonic legend, seem to be identical in object and design. Hence it is not surprising that a French writer, M. de Caumont, should have said (*Bulletin Monument.*, p. 129,) that "the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table, made Joseph of Arimathea the chief of a military and religious Freemasonry."

Sanhedrim. The highest judicial tribunal among the Jews. It consisted of seventy-two persons beside the high priest. It is supposed to have originated with Moses, who instituted a council of seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the Sanhedrim met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judges sat. The Nasi, or prince, who was generally the high priest, sat on a throne at the end of the hall; his deputy, called Ab-beth-din, at his right hand; and the sub-deputy, or Chacan, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.

According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrim, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhedrim, that tribunal having been first established after the Macedonian conquest. The place in the Temple where the Sanhedrim met was called "Gabbatha," or the "Pavement;" it was a room whose floor was formed of ornamental square stones, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or Mosaic pavement.

Sapicole, The. Thory says that a degree by this name is cited in the nomenclature of Fustier, and is also found in the collection of Viany.

Sapphire. Hebrew, סַפִּיר. The second stone in the second row of the high priest's breastplate, and was appropriated to the tribe of Naphtali. The chief priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

Saracens. Although originally only an Arab tribe, the word Saracens was afterwards applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possession of the Holy Land gave rise not only to the Crusades, but to the organization of the military and religious orders of Templars and Hospitallers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.

Sardius. Hebrew, אֹדֶם, *Odem*. The first stone in the first row of the high priest's breastplate. It is a species of cornelian of a blood-red color, and was appropriated to the tribe of Reuben.

Sarsena. A pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of "Sarsena, or the Perfect Architect," created a great sensation at the time among the initiated and the profane. It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, "faithfully described by a true and perfect brother, and extracted from the papers which he left behind him." Like all other expositions, it contained, as Gädicke remarks, very little that was true, and of that which was true nothing that had not been said before.

Sash. The old regulation on the subject of wearing sashes in a procession is in the following words: "None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers." In this country the wearing of the sash appears, very properly, to be confined to the W.·. Master, as a distinctive badge of his office.

The sash is worn by all the companions of the Royal Arch degree, and is of a scarlet color, with the words "Holiness to the Lord" inscribed upon it. These were the words placed upon the mitre of the high priest of the Jews.

In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the thirty-third degree. A recent decree of the

Supreme Council of the Southern Jurisdiction confines its use to honorary members, while active members only wear the collar.

The sash, or scarf, is analogous to the Zennar, or sacred cord, placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

Satrap. The title given by the Greek writers to the Persian governors of provinces before Alexander's conquest. It is from the Persian word *satrab*. The authorized version calls them the "king's lieutenants;" the Hebrew, *achashdarpenim*, which is doubtless a Persian word Hebraized. It was these satraps who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congeneric degrees of Knight of the Red Cross and Prince of Jerusalem.

Savalette de Langes. Founder of the Rite of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1785 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French revolution, and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of St. Alexander of Scotland, and of the Social Contrat, which constituted the Philosophic Scottish Rite.

Sayers, Anthony. At the revival in 1717, "Mr. Anthony Sayers, gentleman," was elected Grand Master. He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguliers. He is last mentioned as being present in the Grand Lodge in 1730, when he appeared in the procession as the oldest Past Grand Master. It is to be regretted that no records of this proto-Grand Master of the revived Grand Lodge of England have been preserved. A portrait of him by Highmore, the celebrated painter, is in existence, mezzotinto copies of which are not uncommon.

Scald Miserables. A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking, in his *Life of Johnson*, (p. 336,) of Paul Whitehead, says: "In concert with one Carey, a surgeon, he planned and exhibited a procession along the Strand of persons on foot and on horseback, dressed for the occasion, carrying mock ensigns and the symbols of Freemasonry; the design of which was to expose to laughter the insignia and ceremonies of that mysterious institution; and it was not until thirty years afterwards that the Fraternity recovered from the disgrace which so ludicrous a representation had brought on it." The incorrectness of this last statement will be evident to all who are acquainted with the successful progress made by Freemasonry between the years 1741 and 1771, during which time Sir John Hawkins thinks that it was languishing under the blow dealt by the mock procession of the Scald Miserables.

A better and fuller account is contained in the *London Daily Post* of March 20, 1741. "Yesterday, some mock Freemasons marched through Pall Mall and the Strand as far as Temple Bar in procession; first went fellows on jackasses, with cows' horns in their hands; then a kettle-drummer on a jackass, having two butter firkins for kettle-drums; then followed two carts drawn by jackasses, having in them the stewards with several badges of their order; then came a mourning-coach drawn by six horses, each of a different color and size, in which were the Grand Master and Wardens; the whole attended by a vast mob. They stayed without Temple Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humor that possibly disappointed the witty contriver of this mock scene, whose misfortune is that, though he has some wit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain."

April 27th, being the day of the annual feast, "a number of shoe-cleaners, chimney-sweepers, etc., on foot and in carts, with ridiculous pageants carried before them, went in procession to Temple Bar, by way of jest on the Freemasons." A few days afterwards, says the same journal, "several of the Mock Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined until they can be examined by the justices."

It was, as Hone remarks, (*Anc. Myst.*, p. 242,) very common to indulge in satirical pageants, which were accommodated to the amusement of the vulgar, and he mentions this procession as one of the kind. A plate

of the mock procession was engraved by A. Benoist, a drawing-master, under the title of "A Geometrical View of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, Anno 1742." Of this plate there is a copy in Clavel's *Histoire Pittoresque*. With the original plate Benoist published a key, as follows, which perfectly agrees with the copy of the plate in Clavel:

"No. 1. The grand Sword-Bearer, or Tyler, carrying the Swoard of State, (a present of Ishmael Abiff to old Hyram, King of the Saracens,) to his Grace of Wattin, Grand Master of the Holy Lodge of St. John of Jerusalem in Clerkenwell. 2. Tylers or Guarders. 3. Grand Chorus of Instruments. 4. The Stewards, in three Gutt-carts drawn by Asses. 5. Two famous Pillars. 6. Three great Lights: the Sun, Hieroglyphical, to rule the Day; the Moon, Emblematical, to rule the Night; a Master Mason, Political, to rule his Lodge. 7. The Entered Prentice's Token. 8. The letter G, famous in Masonry for differencing the Fellow Craft's Lodge from that of Prentices. 9. The Funeral of a Grand Master according to the Rites of the Order, with the Fifteen loving Brethren. 10. A Master Mason's Lodge. 11. Grand Band of Musick. 12. Two Trophies; one being that of a Black-shoe Boy and a Sink Boy, the other that of a Chimney-Sweeper. 13. The Equipage of the Grand Master, all the Attendants wearing Mystical Jewells."

The *historical* mock procession of the Scald Miserables was, it thus appears, that which occurred on April 27, and not the preceding one of March 20, which may have been only a feeler, and having been well received by the populace there might have been an encouragement for its repetition. But it was not so popular with the higher classes, who felt a respect for Freemasonry, and were unwilling to see an indignity put upon it. A writer in the London *Freemasons' Magazine* (1858, I., 875,) says: "The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real Christian name was *Esquire*) Carey, of Pall Mall, surgeon to Frederick, Prince of Wales. The city officers did not suffer this procession to go through Temple Bar, the common report then being that its real interest was to affront the annual procession of the Freemasons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under him."

Smith (*Use and Abuse of Freemas.*, p. 78,) says that "about this time (1742) an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned, at a considerable expense, by some prejudiced persons, with a view to ridicule these public cavalcades." Smith is not altogether accurate. There is no doubt that the ultimate effect of the mock procession was to put an end to what was called "the march of procession" on the feast day, but that effect did not show itself until 1757, in which year it was resolved that it should in future be discontinued.

Scales, Pair of. "Let me be weighed in an even balance," said Job, "that God may know mine integrity;" and Solomon says that "a false balance *is* abomination to the Lord, but a just weight is his delight." So we find that among the ancients a balance, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Masonry, and hence in the degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior degrees, a pair of scales is the most important symbol.

Scallop-Shell. The scallop-shell, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing, —

> "And how shall I my true love know
> From any other one?
> O, by his scallop-shell and staff,
> And by his sandal shoon!"

The scallop-shell was in the Middle Ages the recognized badge of a pilgrim; so much so, that Dr. Clarke (*Travels*, ii. 538,) has been led to say: "It is not easy to account for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelagia, or Venus rising from the sea. But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of St. James of Compostella, and hence it is called by naturalists the *pecten Jacobæus* — the comb shell of St. James. Fuller (*Ch. Hist.*, ii., 228,) says: "All pilgrims that visit St. James of Compostella in Spain returned thence *obsiti conchis*, 'all beshelled about' on their clothes, as a religious donative there bestowed upon them." Pilgrims were, in fact, in mediæval times distinguished by

the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from St. James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was sometimes called a *palmer*. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewn on the cloak, but afterwards transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been advocated in the Templar ritual. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulchre in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostella; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practice of mediæval pilgrims.

Scandinavian Mysteries. See *Gothic Mysteries.*

Scarlet. See *Red.*

Scenic Representations. In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation was more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them. The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form. The advantage of these scenic representations, consecrated by antiquity and tested by long experience, is well exemplified in the ritual of the third degree of Masonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising, therefore, that the English system never adopted, or, if adopted, speedily discarded, the drama of the third degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout America, in every State excepting Pennsylvania, the initiation into the third degree constitutes a scenic representation. The latter State alone preserves the less impressive didactic method of the English system. The rituals of the continent of Europe pursue the same scenic form of initiation, and it is therefore most probable that this was the ancient usage, and that the present English ritual is of comparatively recent date.

Sceptre. An ensign of sovereign authority, and hence carried in several of the high degrees by officers who represent kings.

Schaw Manuscript. This is a code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: "The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme sett down be Williame Schaw, Maister of Wark to his Maieste and generall Wardene of the said Craft, with the consent of the Maisteris efter specifeit." As will be perceived by this title, it is in the Scottish dialect. It is written on paper, and dated XXVIII December, 1598. Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as degrees, and the word "Ludge" or Lodge is constantly used to define the place of meeting. The government of the Lodge was vested in the Warden, Deacons, and Masters, and these the Fellow Crafts and Apprentices were to obey. The highest officer of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published — first in the *Laws and Constitutions of the Grand Lodge of Scotland*, in 1848; then in the American edition of that work, published by Dr. Robert Morris, in the ninth volume of the *Universal Masonic Library;* afterwards by W. A. Laurie, in 1859, in his *History of Freemasonry and the Grand Lodge of Scotland;* and lastly, by W. J. Hughan, in his *Unpublished Records of the Craft.*

Schaw, William. A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life, I am principally indebted to the writer of "Appendix Q. 2," in the *Constitutions of the Grand Lodge of Scotland.*

William Schaw was born in the year 1550, and was probably a son of Schaw of Sauchie, in the shire of Clackmannon. He

appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI. and his household at the Palace of Holyrood, 28th January, 1580–1. In 1584, Schaw became successor to Sir Robert Drummond, of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to *William Schaw, his Majestie's Maister of Wark*, for the reparation and mending of the Castell of Striueling," and in May, 1590, £400, by his Majesty's precept, was "delyverit to William Schaw, the Maister of Wark, for reparation of the hous of Dumfermling, befoir the Queen's Majestie passing thairto."

Sir James Melville, in his *Memoirs*, mentions that, being appointed to receive the three Danish Ambassadors who came to Scotland in 1585, (with overtures for an alliance with one of the daughters of Frederick II.,) he requested the king that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. He accompanied James VI. to Denmark in the winter of 1589, previous to the king's marriage with the Princess Anna of Denmark, which was celebrated at Upslo, in Norway, on the 23d of November. The king and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 16th of March, 1589–90, for the purpose of making the necessary arrangements for the reception of the wedding party. Schaw brought with him a paper subscribed by the king, containing the "Ordour set down be his Majestie to be effectuate be his Heines Secreit Counsall, and preparit agane his Majestie's returne in Scotland," dated in February, 1589–90. The king and his royal bride arrived in Leith on the 1st of May, and remained there six days, in a building called "The King's Work," until the Palace of Holyrood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood, as a warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Maister of Wark, the sum of £1000, "restand of the last taxation of £20,000" granted by the Royal Buroughs in Scotland, the sum to be expended "in biggin and repairing of his Hienes Palice of Halyrud-house," 14th March, 1589–90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff for "burde claythes and coverings to forms and windows bayth in the Kirk and Palace of Halyrud-house." On this occasion various sums were also paid by a precept from the king for dresses, etc., to the ministers and others connected with the royal household. On this occasion William Schaw, Maister of Wark, received £133 6*s.* 8*d.* The queen was crowned on the 17th May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, "Sacris ceremoniis præpositus" and "Reginæ Quæstor," which Monteith has translated "Sacrist and Queen's Chamberlain." This appointment of Chamberlain evinces the high regard in which the queen held him; but there can be no doubt that the former words relate to his holding the office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1602, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the Queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his Mason's mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skilful in architecture, and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears, from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Mason.

Schismatic. Thory (*Hist. de la Fond. du G. O.*) thus calls the brethren who, expelled by the Grand Lodge of France, had formed, in the year 1772, a rival body under the name of the National Assembly. Any body of Masons separating from the legal obedience, and establishing a new one not authorized by the laws of Masonry, — such, for instance, as the Grand Lodge of Ancients in England, or the Saint John's Grand Lodge in New York, — is properly schismatic.

Schisms. This, which was originally an ecclesiastical term, and signifies, as Mil-

ton defines it, "a rent or division in the church when it comes to the separating of congregations," is unfortunately not unknown in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place. The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the Book of Constitutions as the cause, and his authority was disowned "by all those," says Anderson, "who would not countenance irregularities." But the breach was healed by Grand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed. The second schism in England was of longer duration. It commenced with the withdrawal of several dissatisfied brethren from the legitimate Grand Lodge in 1738, and the subsequent organization of a schismatic body known as the Grand Lodge of the Ancients. This schism lasted until 1813, when it was healed by the reconciliation and union of the two Grand Lodges; but the effects of so great a separation, both as to the time of its continuance and the extent of country over which it spread, are still felt by the Institution. In France, although irregular Lodges began to be instituted as early as 1756, the first active schism is to be dated from 1761, when the dancing-master Lacorne, whom the respectable Masons refused to recognize as the substitute of De Clermont the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Masonry in France is but a history of schisms.

In Germany, in consequence of the Germanic principle of Masonic law that two or more controlling bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may withdraw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

In this country there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the St. Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1787; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1823 of the St. John's Grand Lodge; and in 1849 by the formation of the body known as the Philip's Grand Lodge. In all of these instances a reconciliation eventually took place; nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been now so well settled and so universally recognized, that no seceding or schismatic body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism; the former, once occurring, most generally remains perpetual. Reconciliation with a parent church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But all Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short lived. The spirit of Masonic brotherhood which continues to pervade both parties, always leads, sooner or later, to a reconciliation and a reunion; concessions are mutually made, and compromises effected, by which the schismatic body is again merged in the parent association from which it had seceded. Another difference is this, a religious schismatic body is not necessarily an illegal one, nor does it always profess a system of false doctrine. "A schism," says Milton, "may happen to a true church, as well as to a false." But a Masonic schism is always illegal: it violates the law of exclusive jurisdiction; and a schismatic body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

Schneider, Johann August. A zealous and learned Mason of Altenburg, in Germany, where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to va-

rious Masonic journals, he was the compiler of the "Constitutions-Buch" of the Lodge "Archimedes zu den drei Reissbretten" at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Masonry, and other valuable essays.

Schools. None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Masons; and it is a very proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society. In England, the Royal Freemasons' Girls' School was established in 1789. In 1798, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Masons of Holland instituted a school for the blind in 1808. In the United States much attention has been paid to this subject. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldy and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

Schools of the Prophets. Oliver (*Landm.*, ii. 374,) speaks of "the secret institution of the Nabiim" as existing in the time of Solomon, and which, he says, were established by Samuel "to counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time." This claim of a Masonic character for these institutions has been gratuitously assumed by the venerable author. He referred to the well-known schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of the canon of the Old Testament. They were scattered all over Palestine, and consisted of scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Oliver suggests, the Masonic Lodges of the present day. They were, in their organization, rather like our modern theological colleges, though their range of studies was very different.

Schrepfer, Johann Georg. The keeper of a coffee-house in Leipsic, where, having obtained a quantity of Masonic, Rosicrucian, and magical books, he opened, in 1768, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Masons were utterly ignorant of anything about it except its external forms. He declared that he was an anointed priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even with the future. It was in thus pretending to evoke spirits that his Masonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiations continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian clergyman, that he was an emissary of the Jesuits; but of the truth of this we have only his own unreliable testimony. He left Leipsic at one time and travelled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and assumed the title of Baron Von Steinbach. But at length there was an end to his practices of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipsic called the Rosenthal, where, on the morning of October 8, 1774, having retired to a little distance from the crowd, he blew out his brains with a pistol. Clavel has thought it worth while to preserve the memory of this incident by inserting an engraving representing the scene in his *Histoire Pittoresque de la Franc-Maçonnerie.* Schepfer had much low cunning, but was devoid of education. Lenning sums up his character in saying that he was one of the coarsest and most impudent swindlers who ever chose the Masonic brotherhood for his stage of action.

Schroeder, Friederich Joseph Wilhelm. A doctor and professor of pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1778. Of an infirm constitution from his youth, he still further impaired his bodily health and his mental

faculties by his devotion to chemical, alchemical, and theosophic pursuits. He established at Marburg, in 1766, a Chapter of True and Ancient Rose Croix Masons, and in 1779 he organized in a Lodge of Sarreburg a school or Rite, founded on magic, theosophy, and alchemy, which consisted of seven degrees, four high degrees founded on these occult sciences being superadded to the original three symbolic degrees. This Rite, called the "Rectified Rose Croix," was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg. Clavel calls him the Cagliostro of Germany, because it was in his school that the Italian charlatan learned his first lessons of magic and theosophy. Oliver, misunderstanding Clavel, styles him an adventurer. But it is perhaps more just that we should attribute to him a diseased imagination and misdirected studies than a bad heart or impure practices. He must not be confounded with Fried. Ludwig Schroeder, who was a man of a very different character.

Schroeder, Friedrich Ludwig. An actor and a dramatic and Masonic writer, born at Schwerin, Nov. 3, 1744, and died near Hamburg, Sept. 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says "he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Mason, he acquired a high character. Bode himself, a well-known Mason, was his intimate friend. Through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emanuel zur Maienblume. He soon after himself established a new Lodge working in the system of Zinnendorf, but which did not long remain in existence. Schroeder then went to Vienna, where he remained until 1785, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1799. In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership. It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable high degrees, many of which found their origin in the fantasies of Alchemy, Rosicrucianism, and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as Schroeder's Rite, which, whatever may be its defects in the estimation of others, has become very popular among many German Masons. He started out with the theory that, as Freemasonry had proceeded from England to the continent, in the English Book of Constitutions and the Primitive English Ritual we must look for the pure unadulterated fountain of Freemasonry.

He accordingly selected the well-known English Exposition entitled "Jachin and Boaz" as presenting, in his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodelling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three degrees of Ancient Craft Masonry, all the higher degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to brethren who desired it an opportunity of farther investigation into the philosophy of Masonry. He, therefore, established an *Engbund*, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and degrees of Freemasonry. The Hamburg Lodges constituted the *Mutterbund*, or central body, to which all the other Lodges were to be united by correspondence.

Of this system, the error, I think, is that, by going back to a primitive ritual which recognizes nothing higher than the Master's degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. Doubtless in the high degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has thrown away the latter. He has committed the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practised by the Grand Lodge of Hamburg.

Schroeder's Rite. See *Schroeder, Friederich Joseph Wilhelm.*

Schroeder's System. See *Schroeder, Friedrich Ludwig.*

Sciences, Liberal. See *Liberal Arts and Sciences.*

Scientific Masonic Association. (*Scientifischer Freimaurer Bund.*) A society founded in 1803 by Fessler, Mossdorf, Fischer, and other distinguished Masons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of

Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft; such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous brethren. The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desirous of investigating the mysteries of the Order, could become a member of this society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as trusty brethren to receive instruction.

Scotland. The tradition of the Scotch Masons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and the village of that name bears, therefore, the same relation to Scotch Masonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie, (*Hist.*, p. 89,) "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration." In Sir John Sinclair's *Statistical Account of Scotland*, the same statement is made in the following words: "A number of Freemasons came from the continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or Lodges in Scotland." Which statement amounts to about this: that the brethren assembled at Kilwinning elected a Grand Master (as we should now call him) for Scotland, and that the Lodge of Kilwinning became the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates' Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Masonry in Scotland.

In the reign of James II., the office of Grand Patron of Scotland was granted to William St. Clair, Earl of Orkney and Caithness and Baron of Roslin, "his heirs and successors," by the king's charter. But, in 1736, the St. Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claims, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the late hereditary Grand Master or Patron was unanimously called to preside.

Scotland, Royal Order of. See *Royal Order of Scotland.*

Scott, Charles. A distinguished Masonic writer of the United States, who was born at Knoxville, Tennessee, Nov. 12, 1811, and died at Jackson, Mississippi, June 5, 1861. Bro. Scott was a man of more than ordinary abilities. In the profession of the law he had a high reputation, and was for a long period Chancellor of the State of Mississippi. He was initiated into Freemasonry in Silas Brown Lodge of Jackson, in 1842, and afterwards presided over the Lodge for many years. He was Grand Master of the Grand Lodge of Mississippi in 1849 and in 1850, and in 1851 he was elected Grand High Priest of the Grand Chapter. He entered the Ancient and Accepted Scottish Rite at New Orleans in 1857, and two years afterwards was elevated to the thirty-third degree and to active membership in the Supreme Council for the Southern Jurisdiction of the United States. As a Masonic writer, Bro. Scott did good service to the Craft. Besides numerous valuable essays published in various Masonic journals, he was the author of two works of great interest. In 1850 appeared *The Analogy of Ancient Craft Masonry to Natural and Revealed Religion*, and in 1856, *The Keystone of the Masonic Arch, a Commentary on the Universal Laws and Principles of Ancient Freemasonry.* The eminently religious spirit which imbued the whole life and character of Bro. Scott has led him to indulge, like the venerable Oliver, in the Christianization of Masonry to an extent that has been deemed objectionable by some. But there are in both of these works many passages suggestive of valuable Masonic thought.

Scottish. We use indiscriminately the word *Scotch* or *Scottish* to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite; the latter is, however, more frequently used by

Masonic writers. This has been objected to by some purists because the final syllable *ish* has in general the signification of diminution or approximation, as in *brackish, saltish,* and similar words. But *ish* in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination *ische.* The word is used by the best writers.

Scottish Degrees. The high degrees invented or adopted by Ramsay, under the name of Irish degrees, were subsequently called by him Scottish degrees in reference to his theory of the promulgation of Masonry from Scotland. See *Irish Chapters.*

Scottish Master. See *Ecossais.*

Scottish Rite. French writers call this the "Ancient and Accepted Rite," but as the Latin Constitutions of the Order designate it as the "Antiquus Scoticus Ritus Acceptus," or the "Ancient and Accepted Scottish Rite," that title has now been very generally adopted as the correct name of the Rite. Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day the most popular and the most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic obedience. The history of its organization is briefly this. In 1758, a body was organized at Paris called the "Council of Emperors of the East and West." This Council organized a Rite called the "Rite of Perfection," which consisted of twenty-five degrees, the highest of which was "Sublime Prince of the Royal Secret." In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western continent, whither he was about to repair. In the same year, Morin arrived at the city of St. Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the degrees on M. Hayes, with a power of appointing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho. There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five degrees of the Rite of Perfection were alone recognized. But suddenly, with the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental high degrees, so as to make the thirty-third and not the twenty-fifth degree the summit of the Rite.

The Rite consists of thirty-three degrees, which are divided into seven sections, each section being under an appropriate jurisdiction, and are as follows:

I.

SYMBOLIC LODGE.

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.

These are called blue or symbolic degrees. They are not conferred in England, Scotland, Ireland, or in the United States, because the Supreme Councils of the Rite have refrained from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II.

LODGE OF PERFECTION.

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elected Knight of the Nine.
10. Illustrious Elect of the Fifteen.
11. Sublime Knights Elect of the Twelve.
12. Grand Master Architect.
13. Knight of the Ninth Arch, or Royal Arch of Solomon.
14. Grand Elect, Perfect and Sublime Mason.

III.

COUNCIL OF PRINCES OF JERUSALEM.

15. Knight of the East.
16 Prince of Jerusalem.

IV.

CHAPTER OF ROSE CROIX.

17. Knight of the East and West.
18. Prince Rose Croix.

V.

COUNCIL OF KADOSH.

19. Grand Pontiff.
20. Grand Master of Symbolic Lodges.
21. Noachite, or Prussian Knight.
22. Knight of the Royal Axe, or Prince of Libanus.

23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Knight Commander of the Temple.
28. Knight of the Sun, or Prince Adept.
29. Grand Scottish Knight of St. Andrew.
30. Knight Kadosh.

VI.

CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET.

31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

VII.

SUPREME COUNCIL.

33. Sovereign Grand Inspector-General.

Scottish Templars. See *Templars of Scotland.*

Scottish Trinitarians. See *Prince of Mercy.*

Scribe. The Scribe is the third officer in a Royal Arch Chapter, according to the American ritual, and is the representative of Haggai. The *Sofer*, or Scribe in the earlier Scriptures, was a kind of military secretary; but in the latter he was a learned man, and doctor of the laws, who expounded them to the people. Thus Artaxerxes calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries. The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

Scriptures, Belief in the. In 1820, the Grand Lodge of Ohio resolved that "in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and his holy word;" and in 1854 the same body adopted a resolution declaring that "Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures." In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Masons deny the divine authority of the Scriptures of the Old and New Testaments; yet to require, as a preliminary to initiation, the declaration of such a belief, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests.

Scriptures, Reading of the. By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the Divine Founder of the Christian religion, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages.

Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in this country, at least since the publication of Webb's *Monitor*, has been very uniform, and is as follows:

In the first degree the Bible is opened at Psalm cxxxiii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree the passage adopted is Amos vii. 7, 8, in which the allusion is evidently to the plumb-line, an important emblem of that degree. In the third degree the Bible is

opened at Ecclesiastes xii. 1–7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch.

Formerly, the Book of the Law was opened in the first degree at the 22d chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *first grand offering*, commemorated by our ancient brethren, by which the ground-floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis which records the vision of Jacob's ladder was also, with equal appositeness, selected as the passage for the first degree.

The following passage from 1 Kings vi. 8, was, during one part of the last century, used in the second degree:

"The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third."

The appositeness of this passage to the Fellow Craft's degree will hardly be disputed.

At another time the following passage from 2 Chronicles iii. 17, was selected for the second degree; its appropriateness will be equally evident:

"And he reared up the pillars before the temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v. 25, 26, were sometimes adopted as the passage for the third degree:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves."

The allusions in this paragraph are not so evident as the others. They refer to historical matters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the third degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.

The 6th chapter of 2 Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practised in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country.

There the Bible is opened, in the first degree, at Ruth iv. 7:

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."

In the second degree the passage is opened at Judges xii. 6:

"Then said they unto him, Say now Shibboleth: and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand."

In the third degree the passage is opened at 1 Kings vii. 13, 14:

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work."

While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will, perhaps, prefer the selections made in our own Lodges, especially for the first and third degrees, he at the same time will not fail to admire the taste and ingenuity of our English brethren in the selections that they have made. In the second degree the passage from Judges is undoubtedly preferable to our own.

In conclusion it may be observed, that to give these passages their due Masonic importance it is essential that they should be covered by the square and compasses. The *Bible*, *square*, and *compasses* are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the square, of the power of Hiram; and the compasses, of the skill of the Chief Builder. Some Masonic writers have still further

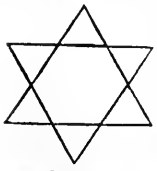
spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Grand Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic ritual, which, to be understood, must be studied together.

Scythe. In the classic mythology, the scythe was one of the attributes of Saturn, the god of time, because that deity is said to have taught men the use of the implement in agriculture. But Saturn was also the god of time; and in modern iconography Time is allegorized under the figure of an old man, with white hair and beard, two large wings at his back, an hour-glass in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps his harvest of men. Masonry has adopted this symbolism, and in the third degree the scythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

Seal. A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, "sigillum est cera impressa," and wax was originally the legal material of a seal. Many old Masonic diplomas and charters are still in existence, where the seal consists of a circular tin box filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment. But now the seal is placed generally on a piece of circular paper. The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vesica Piscis.

No Masonic document is valid unless it has appended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their jurisdictions, if the standing of the Lodges is not guaranteed by the seal of the Grand Lodge and the signatures of the proper officers.

Seal of Solomon. The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was supposed principally to derive its talismanic powers. These powers were very extensive, for it was believed that it would extinguish fire, prevent wounds in a conflict, and perform many other wonders. The Jews called it the Shield of David in reference to the protection which it gave to its possessors. But to the other Orientalists it was more familiarly known as the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the signet which he wore, on which this talismanic seal was engraved, he is supposed to have accomplished the most extraordinary actions, and by it to have enlisted in his service the labors of the genii for the construction of his celebrated Temple.



Robinson Crusoe and the *Thousand and One Nights* are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afrite, or evil genius, came forth, who gave this account of the cause of his imprisonment. "Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, I know of none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahmanical and the Buddhist religions. Mr. Hay, in an exploration into western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as *par excellence* the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the hermetic philosophers of the Middle Ages did employ it as one of their mystical symbols; but true to the theory that superstitions may be repudiated, but never will be forgotten, it was adopted by the Christians as one of the emblems of their faith, but with varying interpretations. The two triangles

were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord — his divine and his human. And thus we find it dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent effigies of the dead as they lie in their tombs, and more especially in churches, where it is presented to us either carved on the walls or painted in the windows. Everywhere in Europe, and now in this country, where ecclesiastical architecture is beginning at length to find a development of taste, is this old Eastern talisman to be found doing its work as a Christian emblem. The spirit of the old talismanic faith is gone, but the form remains, to be nourished by us as the natural homage of the present to the past.

Among the old Kabbalistic Hebrews, the Seal of Solomon was, as a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in its talismanic virtues, placed it as a safeguard on their houses and on their breweries, because they were especially liable to the danger of fire. The common people, seeing this figure affixed always to Jewish brew-houses, mistook it for a sign, and in time, in Upper Germany, the hexagon, or Seal of Solomon, was adopted by German innkeepers as the sign of a beer-house, just as the chequers has been adopted in England, though with a different history, as the sign of a tavern.

Seals, Book of the Seven. "And I saw," says St. John in the Apocalypse, (v. 1,) "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the Book of the Seven Seals is adopted as a symbol in the Apocalyptic degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Rite.

Seals, Keeper of the. An officer who has charge of the seal or seals of the Lodge. It is found in some of the high degrees and in continental Lodges, but not recognized in the York or American Rites. In German Lodges he is called *Siegelbewahrer*, and in French, *Garde des Sceaux.*

Search for Truth. This is the object of all Freemasonry, and it is pursued from the first to the last step of initiation. The Apprentice begins it seeking for the light which is symbolized by the WORD, itself only a symbol of Truth. As a Fellow Craft he continues the search, still asking for more light. And the Master Mason, thinking that he has reached it, obtains only its substitute; for the True Word, Divine Truth, dwells not in the first temple of our earthly life, but can be found only in the second temple of the eternal life.

There is a beautiful allegory of the great Milton, who thus describes the search after truth: "Truth came into the world with her Divine Master, and was a perfect shape and glorious to look upon. But when he ascended, and his apostles after him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them."

Seceders. During the anti-Masonic excitement in this country, which gave rise to the anti-Masonic party, many Masons, fearing the loss of popularity, or governed by an erroneous view of the character of Freemasonry, withdrew from the Order, and took a part in the political and religious opposition to it. These men called themselves, and were recognized by the title of, "seceders" or "seceding Masons."

Second Temple. See *Temple of Zerubbabel.*

Secrecy and Silence. These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte.

The same principles of secrecy and silence existed in all the ancient mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent."

"If we turn our eyes back to antiquity," says Calcott, "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes."

Apuleius, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence."

Lobeck, in his *Aglaophamus*, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the mysteries, under the seal of secrecy and silence.

And, lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetractys, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Select Master," in the ninth or Select Master's degree of the American Rite.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

Secretary. The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in the Lodge is on the left of the Worshipful Master in front.

Secretary-General of the Holy Empire. The title given to the Secretary of the Supreme Council of the Ancient and Accepted Rite.

Secretary, Grand. See *Grand Secretary*.

Secret Doctrine. The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics founded on the commentaries on the law and the legends of the Talmudists. Of this secret doctrine, Maimonides says: "Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it." All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the unlearned and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics. The Alchemists, as Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the transmutation of metals, the elixir of life, and the philosopher's stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic creed.

Secret Master. The fourth degree in the Ancient and Accepted Scottish Rite, and the first of what are called the "Ineffable Degrees." It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been intrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies.

The Lodge is hung with black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later rituals reduce them to eight.

There are but two presiding officers — a Master, styled "Puissant," and representing King Solomon, and an Inspector, representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master.

Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a sceptre in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a

triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called "Venerable Inspector," is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitute the collar, and jewel of the degree. These decorations are worn by all the brethren.

The apron is white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern ritual prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

Secret Monitor. An honorary or side degree very commonly conferred in the United States. The communication of it is not accompanied, it is true, with any impressive ceremonies, but it inculcates a lesson of unfaltering friendship which the prospect of danger could not appall, and the hour of adversity could not betray. It is, in fact, devoted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the First Book of Samuel, from the sixteenth to the twenty-third, and from the thirty-fifth to the forty-second verses inclusive, are usually considered as appropriate. It may be conferred on a *worthy* Master Mason by any brother who is in possession of its ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American degreee. Kloss in his *Catalogue* (1910[b]) gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.

Secret of the Secrets, The. A degree cited in the nomenclature of Fustier.

Secret Societies. Secret societies may be divided into two classes: First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only after a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation; but which, with the exception of these particulars, have no reservations from the public. And secondly, of those societies which, in addition to their secret modes of recognition and secret doctrine, add an entire secrecy as to the object of their association, the times and places of their meeting, and even the very names of their members. To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they communicated to their exoteric scholars. Such, too, are the modern secret societies which have adopted an exclusive form only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a common covenant, and the possession of a common knowledge; such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else — its design, its object, its moral and religious tenets, and the great doctrine which it teaches — is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge. To the second class of secret societies belong those which sprung up first in the Middle Ages, like the *Vehm Gericht* of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organized at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. It is evident that these two classes of secret societies are entirely different in character; but it has been the great error of writers like Barruel and Robison, who have attacked Freemasonry on the ground of its being a secret association, that they utterly confounded the two classes.

An interesting discussion on this subject took place in 1848, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

M. Volette: I should like to have one define what is meant by a secret society?

M. Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

M. Paulin Gillon: I would ask if *Freemasonry* is also to be suppressed?

M. Floçon: I begin by declaring that, under a republican government, every se-

cret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression; but, from the want of a precise definition, *I would not desire to strike, as secret societies, assemblies that are perfectly innocent.* All my life, until the 24th of February, have I lived in secret societies. Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

M. Coquerel: As to Freemasonry, your committee has decided that it *is not a secret society.* A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemason.

The President: The thirteenth article has been amended, and decided that a *secret society is one which seeks to conceal its existence and its objects.*

Secret Vault. See *Vault, Secret.*

Sectarianism. Masonry repudiates all sectarianism, and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of a universal religion which teach the existence of God and the resurrection to eternal life. See *Toleration.*

Secular Lodges. The epithet *secular* has sometimes, but very incorrectly, been applied to subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is unmeaning, or, what is worse, is a term bearing a meaning entirely different from that which was intended by the writer. "Secular," says Richardson, "is used as distinguished from eternal, and equivalent to temporal; pertaining to temporal things, things of this world; worldly; also opposed to spiritual, to holy." And every other orthoepist gives substantially the same definition. It is then evident, from this definition, that the word *secular* may be applied to all Masonic bodies, but not to one class of them in contradistinction to another. All Masonic Lodges are secular, because they are worldly, and not spiritual or holy institutions. But a subordinate Lodge is no more secular than a Grand Lodge.

Sedition Act. On July 12, 1798, the British Parliament, alarmed at the progress of revolutionary principles, enacted a law, commonly known as the Sedition Act, for the suppression of secret societies; but the true principles of Freemasonry were so well understood by the legislators of Great Britain, many of whom were members of the Order, that the following clause was inserted in the Act:

"And whereas, certain societies have been long accustomed to be holden in this kingdom, under the denomination of Lodges of Freemasons, the meetings whereof have been in a great measure directed to charitable purposes, be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society or Lodge which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons."

Seeing. One of the five human senses, whose importance is treated of in the Fellow Craft's degree. By sight, things at a distance are, as it were, brought near, and obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Masons comprehend, men distant from each other in language, in religion, and in politics, are brought near, and the impediments of birth and prejudice are overthrown. But, in the natural world, sight cannot be exercised without the necessary assistance of light, for in darkness we are unable to see. So in Masonry, the peculiar advantages of *Masonic sight* require, for their enjoyment, the blessing of *Masonic light.* Illuminated by its divine rays, the Mason sees where others are blind; and that which to the profane is but the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

Seekers. (*Chercheurs.*) The first degree of the Order of Initiated Knights and Brothers of Asia.

Select Master. The ninth degree in the American Rite, and the last of the two conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The symbolic colors are black and red, the former significant of secrecy, silence, and darkness; the latter of fervency and zeal. A Council is supposed to consist of neither more nor less than twenty-seven; but a smaller number, if not less than nine, is competent to proceed to work or business. The candidate, when initiated, is said to be "chosen as a Select Master." The historical object of the degree is to commemorate the deposit of an important secret or treasure which, after the prelimi-

nary preparations, is said to have been made by Hiram Abif. The place of meeting represents a secret vault beneath the Temple.

A controversy has sometimes arisen among ritualists as to whether the degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the first and the Select Master the second degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the degree of Select Master occurred anterior to the builder's death. Hence, in the order of time, the events commemorated in the Select Master's degree took place anterior to those which are related in the degree of Royal Master; although in Masonic sequence the latter degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's degree were not brought to light until long after the existence of the Royal Master's degree had been known and recognized.

In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon. The business in which they were engaged was a secret one. Their occupation and their very existence, according to the legend, were unknown to the great body of the Craft in the first Temple. The Royal Master's degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon; whereas the degree of Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the temple of Zerubbabel. Hence the Royal Master's degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch degree, or under Councils and to be conferred after it, has excited discussion. The former usage prevails in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Rite, and were conferred as honorary degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established. Repeated attempts have been made to take the degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the triennial session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850 it refused to take any action on the subject of these degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which, at its session at Baltimore, formally relinquished all further control over them.

Semestre. The *mot de semestre*, or semi-annual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to all the Lodges under its jurisdiction. This custom was introduced October 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Masons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the higher degrees receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

Senatorial Chamber. When the Supreme Council of the Ancient and Accepted Rite meets in the thirty-third degree, it is said to meet in its senatorial chamber.

Seneschal. An officer found in some of the high degrees, as in the thirty-second of the Ancient and Accepted Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from

the old German *senne*, house, and *schalk*, servant. The seneschals in the Middle Ages were the lieutenants of the dukes and other great feudatories, and took charge of the castles of their masters during their absence.

Senior Deacon. See *Deacons.*

Senior Entered Apprentice. In the ritual of the early part of the last century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty was "to hear and receive instructions, and to welcome strange Brethren." See *Junior Entered Apprentice.*

Senior Warden. The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs his duty. See *Wardens.*

Senses, Five. See *Five Senses.*

Sentinel. An officer in a Royal Arch Chapter, in a Council of Knights of the Red Cross, and in a Commandery of Knights Templars, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some bodies the word *Janitor* has been substituted for *Sentinel*, but the change is hardly a good one. Janitor has been more generally appropriated to the porter of a collegiate institution, and has no old Masonic authority for its use.

Sephiroth. (Hebrew, סְפִירוֹת.) It is a plural noun, the singular being *Sephira.* Buxtorf (*Lex. Talm.*) says the word means *numerations*, from SAPHAR, *to number;* but the Kabbalistic writers generally give it the signification of *splendors*, from SAPHIRI, *splendid.* The account of the creation and arrangement of the Sephiroth forms the most important portion of the secret doctrine of the Kabbalists, and has been adopted and referred to in many of the high philosophic degrees of Masonry. Some acquaintance with it, therefore, seems to be necessary to the Mason who desires to penetrate into the more abstruse arcana of his Order. See *Kabbala.*

Septenary. The number *seven*, which see.

Sepulchre. The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulchre of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the sepulchre, which was used at Easter for the performance of solemn rites commemorative of the Saviour's resurrection. This custom still prevails in some of the churches on the continent. In Templar Masonry, which is professedly a Christian system, the sepulchre forms a part of the arrangements of a Commandery. In England, the sepulchre is within the Asylum, and in front of the Eminent Commander. In this country it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

Sepulchre, Knight of the Holy. See *Knight of the Holy Sepulchre.*

Serapis, Mysteries of. See *Egyptian Mysteries.*

Sermons, Masonic. Sermons on Masonic subjects, and delivered in churches before Masonic bodies or on Masonic festivals, are peculiar to the British and American Freemasons. Neither the French nor German, nor, indeed, any continental literature of Masonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge, from its publication, was "A General Charge to Masons, delivered at Christ Church, in Boston, [Massachusetts,] on the 27th of December, 1749, by the Rev. Charles Brockwell, A. M., published at the request of the Grand Officers and Brethren there." It was, however, not printed at Boston, but was first published in the *Freemasons' Pocket Companion* for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in America, at least, the custom of delivering sermons on St. John's day prevailed many years before. In the author's *History of Freemasonry in South Carolina*, (pp. 15–20,) will be found the authentic evidence that the Lodges in Charleston attended divine service on December 27, 1738, and for several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that "both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their brother, the Rev. Mr. Durand." Brockwell's, however, is the first of these early sermons which has had the good fortune to be embalmed in type. But though first delivered, it was not the first printed. In 1750, John Entick, afterwards the editor of an edition of Anderson's "Constitutions,"

delivered a sermon at Welbrook, England, entitled, "The Free and Accepted Mason Described." The text on this occasion was from Acts xxviii. 22, and had some significance in reference to the popular character of the Order. "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Entick preached several other sermons, which were printed. From that time, both in England and America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Newcastle-upon-Tyne, in 1775, is in its very title a sermon of itself: "The Basis of Freemasonry displayed; or, an Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of St. John the Evangelist, 1775, by Bro. Robert Green."

In 1799, the Rev. Jethro Inwood published a volume of "Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent, Essex, etc." In 1849 Spencer published an edition of this work, enriched by the valuable notes of Dr. Oliver. In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of "Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freemasonry." This work has also been annotated in a new edition by Dr. Oliver, and republished in his *Golden Remains of Early Masonic Writers*. During this century there has been an abundance of single sermons preached and published, but no other collected volume of any by one and the same author has been given to the public since those of Dr. Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defence of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the clergy to the purity of the Institution.

Serpent. As a symbol, the serpent obtained a prominent place in all the ancient initiations and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isiac table. Higgins (*Anacol.*, i. 521,) says that, from the faculty which the serpent possessed of renewing itself, without the process of generation as to outward appearance, by annually casting its skin, it became, like the Phœnix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle. Faber's theory of the symbolism of the serpent, as set forth in his work on the *Origin of Pagan Idolatry*, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence it was a hieroglyphic of the evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent became a symbol of the deluge. He also represented the good principle; the idea being borrowed from the winged seraphim which was blended with the cherubim who guarded the tree of life,—the seraphim and cherubim being sometimes considered as identical; and besides, in Hebrew, שׂרף means both a *seraph* and a *serpent*. But as the good principle was always male and female, the male serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the mysteries. Dr. Oliver brings his peculiar views to the interpretation, and says that in Christian Masonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not occur as a symbol. In the Templar and in the Philosophic degrees,—such as the Knight of the Brazen Serpent, where the serpent is combined with the cross,—it is evidently a symbol of Christ; and thus the symbolism of these degrees is closely connected with that of the Rose Croix.

Serpent and Cross. A symbol used in the degrees of Knight Templar and Knight of the Brazen Serpent. The cross is a tau cross ⊤, and the serpent is twined around. Its origin is found in Numbers xxi. 9, where it is said, "Moses made a serpent of brass, and put it upon a pole." The word נס, *Nes*, here translated "a pole," literally means a standard, or something elevated on high as a signal, and may be represented by a cross as well as by a pole. Indeed, Justin Martyr calls it a cross.

Serpent, Knight of the Brazen. See *Knight of the Brazen Serpent.*

Serpent Worship. In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshipped in India, Egypt, Phœnicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the sect of Ophites it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

Serving Brethren. Masons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges "serving brethren." They are not known in this country, but were long recognized as a distinct class in England and on the continent. In 1753 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified, is still in force. By it every Lodge is empowered to initiate without charge "serving brethren," who cannot, however, become members of the Lodge, although they may join another. In military Lodges private soldiers may be received as serving brethren. On the continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as serving brethren, and they were not permitted to advance beyond the first degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's degree. The regulation for admitting serving brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were sometimes required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Masons. In France they are called *Frères Servants;* in Germany, *Dienenden Brüder.*

The Knights Templars had a class called serving brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being black. They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The treasurer of the Order was always a serving brother. Of these serving brothers there were two kinds: *servants at arms* and *artificers.* The former were the most highly esteemed; the latter being considered a very inferior class, except the *armorers,* who were held, on account of the importance of their occupation, in higher estimation.

Seth. It is a theory of some Masonic writers that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Dr. Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the Old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamech. But in the high degrees of Masonry the erection is attributed to Enoch. See *Enoch.*

Sethos. In 1731, the Abbé Terrasson published at Paris a work entitled *Sethos histoire ou vie tirée des monumens anecdotes de l'ancienne Egypte.* It has passed through a great many editions and been translated into German and English. Under the form of fiction it contains an admirable description of the initiation into the ancient Egyptian mysteries. The labors and researches of Terrasson have been very freely used by Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

Setting Sun. It was the duty of the Senior Warden to pay and dismiss the Craft at the close of day, when the sun sinks in the West; so now the Senior Warden is said in the Lodge to represent the setting sun.

Seven. In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath. Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its character of sanctity. The Pythagoreans called it a perfect number, because it was made up of

3 and 4, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it.

It is singular to observe the important part occupied by the number seven in all the ancient systems. There were, for instance, *seven* ancient planets, *seven* Pleiades, and *seven* Hyades; *seven* altars burned continually before the god Mithras; the Arabians had *seven* holy temples; the Hindus supposed the world to be enclosed within the compass of *seven* peninsulas; the Goths had *seven* deities, viz., the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Persian mysteries were *seven* spacious caverns, through which the aspirant had to pass; in the Gothic mysteries, the candidate met with *seven* obstructions, which were called the "road of the seven stages;" and, finally, sacrifices were always considered as most efficacious when the victims were *seven* in number.

Much of the Jewish ritual was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of שבע, *shabang*, is, says Parkhurst, *sufficiency* or *fulness*. The Hebrew idea, therefore, like the Pythagorean, is that of *perfection*. To both the seven was a perfect number. Again: שבע, means *to swear*, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the covenant of Abraham and Abimelech. (Gen. xxi. 28.) Hence, there is a frequent recurrence to this number in the scriptural history. The Sabbath was the *seventh* day; Noah received *seven* days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by *sevens; seven* persons accompanied him into the ark; the ark rested on Mount Ararat in the *seventh* month; the intervals between despatching the dove were, each time, *seven* days; the walls of Jericho were encompassed *seven* days by *seven* priests, bearing *seven* rams' horns; Solomon was *seven* years building the Temple, which was dedicated in the *seventh* month, and the festival lasted *seven* days; the candlestick in the tabernacle consisted of *seven* branches; and, finally, the tower of Babel was said to have been elevated *seven* stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest rituals of the last century it was said that a Lodge required seven to make it perfect; but the only explanation that I can find in any of those rituals of the sacredness of the number is the seven liberal arts and sciences, which, according to the old "Legend of the Craft," were the foundation of Masonry. In modern ritualism the symbolism of seven has been transferred from the first to the second degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

Seven Stars. In the Tracing-Board of the seventeenth degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The seventeenth is an apocalyptic degree; this symbol is taken from the passage in Revelation i. 16, "and he had in his right hand seven stars." It is a symbol of the seven churches of Asia.

Seventy Years of Captivity. This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy.

Shaddai. One of the names of God. In Exodus vi. 13, the word translated God Almighty is, in the original, *Shaddai*, שדי; it is therefore the name by which he was known to the Israelites before he communicated to Moses the Tetragrammaton. The word is a *pluralis majestatis*, and signifies all-powerful, omnipotent.

Shamir. King Solomon is said, in a rabbinical legend, to have used the worm *Shamir* as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm shamir, whose solvent power was so great that it could corrode the hardest substances. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was desirous of obtaining this potent blood; but the knowledge of the source whence Moses had derived it had been lost by the lapse of time. Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed a sentinel to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which,

by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word *Smiris*, the Greek for emery, which was used by the antique engravers in their works and medallions, and that the name Shamir is merely the Hebrew form of the Greek word.

Sharp Instrument. The emblematic use of a "sharp instrument," as indicated in the ritual of the first degree, is intended to be represented by a warlike weapon, (the old rituals call it "a warlike instrument,") such as a dagger or sword. The use of the point of a pair of compasses, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the third degree.

Shastras. The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Mason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian brother.

Sheba, Queen of. In the Books of Kings and Chronicles we are told that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The queen, whose visit is thus described, is spoken of nowhere else in Scripture. But the Jews and the Arabs, who gave her the name of Balkis, recite many traditions concerning her. The Masonic one will be found under the words *Admiration, Sign of*, which see.

Shekel. In the fourth or Mark Master's degree, it is said that the value of a mark is "a Jewish half-shekel of silver, or twenty-five cents in the currency of this country." The shekel of silver was a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of Solomon, as well as long before and long after, until the Babylonish exile, the Hebrews had no regularly stamped money, but generally used in traffic a currency which consisted of uncoined shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B. C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, "Shekel Israel," in the old Samaritan character; on the reverse, the rod of Aaron,

having three buds, with the inscription, "Ierushalem Kadoshah," or Jerusalem the Holy, in a similar character.

Shekinah. Heb., שכינה, derived from SHAKAN, to dwell. A term applied by the Jews, especially in the Targums, to the divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the ark when Moses consecrated the tabernacle; and was afterwards, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.

The Shekinah disappeared after the destruction of the first Temple, and was not present in the second. Mr. Christie, in his learned treatise on the *Worship of the Elements*, says that "the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute." Now there is much that is significative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun worshippers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the divine glory; but the true glory of divinity is *Truth*, and Divine Truth is therefore the Shekinah of Masonry. This is symbolized by light, which is no longer used by us as a "substitute" for the Shekinah, or the divine glory, but as its symbol — the physical expression of its essence.

Shem. שם. *The Name.* The Jews in their sacred rites often designated God by the word *Name*, but they applied it only to him in his most exalted character as expressed by the Tetragrammaton, JEHOVAH. To none of the other titles of God, such as *El, Eheyeh*, or *Adonai*, do they apply the word. Thus, *Shemchah Kadosh*, Thy name is holy, means Thy name Jehovah is holy. To the *Name* thus exalted, in

its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, שם ארבע של, *Shem shal arbang*, the name of four, i. e., four letters; שם המיוכד, *Shem hamjukad*, the appropriated name, i. e., appropriately solely to God. שם הגדול, *Shem haggadol*, the great name, and שם הקדוש, *Shem hakkadosh*, the holy name. To the Jew, as to the Mason, this great and holy name was the symbol of all divine truth. The *Name* was the true name, and therefore it symbolized and represented the true God.

Shem, Ham, Japheth. The three sons of Noah, who assisted him in the construction of the ark of safety, and hence they became significant words in the Royal Arch degree according to the American system. The interpolation of *Adoniram* in the place of one of these names, which is sometimes met with, is a blunder of some modern, ignorant ritual maker.

Shem Hamphorasch. שם המפורש, *the separated name*. The Tetragrammaton is so called because, as Maimonides (*More Nevoch.*) says, all the names of God are derived from his works except the Tetragrammaton, which is called the *separated name*, because it is derived from the substance of the Creator, in which there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within himself, and separate from his works.

Sheriff. According to Preston, the sheriff of a county possessed, before the revival of 1717, a power now confined to Grand Masters. He says (*Illust.*, p. 182,) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or chief magistrate of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry without a Warrant of Constitution." This is confirmed by the following passage in the Cooke MS., (Lines 901–912:) "When the masters and fellows be forewarned, and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and sociate to the master of the congregation in help of him against rebels and [for the] upbearing the right of the realm."

Shetharboznai. See *Tatnai*.

Shewbread. The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the shewbread or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Rite. Bähr (*Symbolik*) says that the shewbread was a symbol of the bread of life—of the eternal life by which we are brought into the presence of God and know him; an interpretation that is equally applicable to the Masonic symbolism.

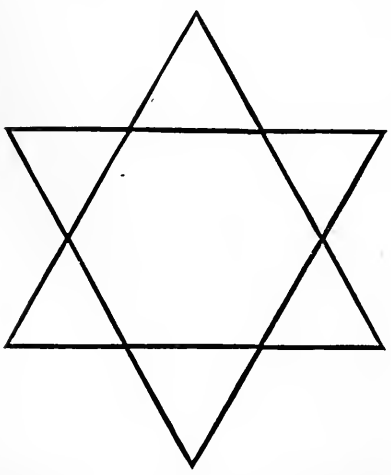
Shibboleth. (Heb. שבלת.) The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew: 1st, an ear of corn; and, 2dly, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is *sh*, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of *s*. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right." The learned Burder remarks (*Orient. Cust.*, ii. 782,) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson, (*Sp. of Mas.*, p. 113,) speaking of this word, rather fancifully derives it from the Greek σιβω, *I revere*, and λιθος, *a stone*, and, therefore, he says "Σιβολιθον, Sibbolithon, *Colo Lapidem*, implies that they (the Masons) retain and keep inviolate their obligations, as the *Juramentum per Jovem Lapidem*, the most obligatory oath held among the heathen."

It may be remarked that in the ritual of the Fellow Craft's degree, where the story of the Ephraimites is introduced, and where Shibboleth is symbolically interpreted as meaning *plenty*, the word *water ford* is sometimes used incorrectly, instead of *waterfall*. Shibboleth means a *flood of water*, a rapid stream, not a *ford*. In Psalm lxix. 3 the word is used in this exact sense. שבלת שטפתני, *Shibboleth shetafalni*, the flood has overwhelmed me. And, besides, a *waterfall* is an emblem of plenty, because it indicates an abundance of water; while a *water ford*, for the converse reason, is, if any symbol at all, a symbol of scarcity.

Shield. The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the

owner. The shield, with all the other parts of the armor worn by the knights except the gauntlets, has been discontinued by the modern Masonic knights. Oliver thinks that in some of the military initiations, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer quoted by Sloane-Evans, (*Gram. Brit. Her.*, 153,) thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

Shield of David. Two interlaced triangles, more commonly known as the Seal of Solomon, and considered by the ancient Jews as a talisman of great efficacy. (See *Seal of Solomon.*) Because the shield was, in battle, a protection, like a talisman, to the person, the Hebrews used the same word, מָגֵן, *Magen*, to signify both a *shield* and a *talismen*. Gaffarel says, in his *Curiositates Inauditæ* (*Lond. Trans.*, 1650, p. 133,) "The Hebrew word *Maghen* signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scutcheon." After showing that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: "*Maghen*, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other." The most



usual form of the Shield of David was to place in the centre of the two triangles, and at the intersecting points, the Hebrew word אגלא, AGLA, which was compounded of the initials of the words of the sentence, אתה גבר לעלם אדני, *Atah Gibor Lolam Adonai*, "Thou are strong in the eternal God." Thus constructed, the shield of David was supposed to be a preservative against all sorts of dangers.

Shock. A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called "the shock," which was in use in the reception of an Apprentice in the beginning of this century, and is still used by some Lodges in what is called "the Shock of Entrance," and by all in "the Shock of Enlightenment." Of the first shock as well as of the second, I have found evident traces in some of the earlier rituals of the last century, and I have no doubt that it was an ancient ceremony, the gradual disuse of which is an innovation.

Shock of Enlightenment. A ceremony used in all the degrees of Symbolic Masonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe — most feebly, it is true, and yet not altogether without impressiveness.

The *Shock of Enlightenment* is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. *It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.*

Shock of Entrance. A ceremony formerly used on the admission of an Entered Apprentice, but now partly becoming obsolete. In the old initiations, the same word signified *to die* and *to be initiated*, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Masonry the same lesson is begun to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is made by the symbolism of the shock at the entrance of the candidate.

The shock or entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and of the throes of the new birth.*

Shoe. Among the ancient Israelites, the shoe was made use of in several significant ways. *To put off the shoes*, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. *To unloose one's shoe and give it to another* was the way of confirming a contract. Thus we read in the book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say, (Ruth iv. 7, 8,) "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." The reference to the shoe in the first degree is therefore really as a symbol of a covenant to be entered into. In the third degree the symbolism is altogether different. For an explanation of it, see *Discalceation*.

Shovel. An instrument used to remove rubbish. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to remove the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom.

Shrine. Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in this country, nor does it seem properly applicable according to the legend of the degree.

Side Degrees. There are certain Masonic degrees, which, not being placed in the regular routine of the acknowledged degrees, are not recognized as a part of Ancient Masonry, but receive the name of "Honorary or Side Degrees." They constitute no part of the regular ritual, and are not under the control of either Grand Lodges, Grand Chapters, or any other of the legal, administrative bodies of the Institution. Although a few of them are very old, the greater number are of a comparatively modern origin, and are generally supposed to have been indebted for their invention to the ingenuity of either Grand Lecturers, or other distinguished Masons. Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme, controlling body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose.

Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templars. There is another class which females, connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates these degrees to the Masonry of Adoption, or Female Masonry, which is practised in France and some other European countries, although there are important points of difference between them. These female side degrees have received the name of "androgynous degrees," from two Greek words signifying *man* and *woman*, and are thus called to indicate the participation in them by both sexes.

The principal side degrees practised in this country are as follows:

1. Secret Monitor.
2. Knight of the Three Kings.
3. Knight of Constantinople.
4. Mason's Wife and Daughter.
5. Ark and Dove.
6. Mediterranean Pass.
7. Knight and Heroine of Jericho.
8. Good Samaritan.
9. Knight of the Mediterranean Pass.

Sight, Making Masons at. The prerogative of the Grand Master to make Masons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of emergency, or, as it is called in the Book of Constitutions, "an occasional Lodge," specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master.

It is but right to say that this doctrine is not universally received as established law by the Craft. I do not think, however, that it was ever disputed until within a comparatively recent period. It is true that Cole, (*Freemas.*, lib. 51,) as far back as 1817, remarked that it was "a great stretch of power, not recognized, or at least, he believed, not practised in this country." But the qualifying phrases in this sentence,

clearly show that he was by no means certain that he was correct in denying the recognition of the right. Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.

In that Book of Constitutions, however, several instances are furnished of the exercise of this right by various Grand Masters.

In 1731, Lord Lovell being Grand Master, he "formed an occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, Master Masons.

I do not quote the case of the initiation, passing, and raising of Frederick, Prince of Wales, in 1737, which was done in "an occasional Lodge," over which Dr. Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it cannot be called *a making at sight*. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darnley.

But in 1766, Lord Blaney, who was then Grand Master, convened "an occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an occasional Lodge," and conferred the three degrees on the Duke of Cumberland.

In 1787, the Prince of Wales was made a Mason "at an occasional Lodge convened," says Preston, "for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland (Grand Master) presided in person."

It has been said, however, by those who deny the existence of this prerogative, that these "occasional Lodges" were only special communications of the Grand Lodge, and the "makings" are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these "occasional Lodges" appear only to have been convened by the Grand Master for the purpose of making Masons. Besides, in many instances the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the occasional Lodge which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the occasional Lodge, which in the same year conferred the degrees on the Duke of Gloucester, was convened at the Horn tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the Thatched House tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But I think that a conclusive argument *à fortiori* may be drawn from the dispensing power of the Grand Master, which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Masons may be legally entered, passed, and raised. This is done every day. Seven Master Masons applying to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge, and to make Masons. This Lodge is, however, admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the degrees and make Masons, by his individual authority out of his presence, are we not permitted to argue *à fortiori* that he has also the right of congregating seven brethren and causing a Mason to be made in his sight? Can he delegate a power to others which he does not himself possess? And is his calling together an "occasional Lodge," and making, with the assistance of the brethren thus assembled, a Mason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under dispensation, for a temporary period and for a special purpose. The purpose having been effected, and the Mason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Masons when he was absent, he could not do it himself when present. The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Athol or Schismatic Grand Lodge; "making Masons in an occasional Lodge" is the phrase used by Anderson and his subsequent editors. Der-

mott, (*True Ahim. Rez.*,) commenting on the thirteenth of the old regulations, which prescribes that Fellow Crafts and Master Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: "This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or caused to be made, in his worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."

But the fact that Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the Book of Constitutions. The form there used is "making Masons in an occasional Lodge," which, as I have already said, is of the same signification.

The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but *on sight* of the candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the brethren.

Sign. Signs constitute that universal language of which the commentator on the Leland MS. says that "it is a thing rather to be wished than hoped for." It is evident, however, that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands. These are not, however, what constitute the signs of Masonry.

It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members, and Masonry, in this respect, must have followed the universal custom of adopting such modes of recognition.

The Abbé Grandidier (*Essais Historiques et Topographiques*, p. 422,) says that when Josse Dotzinger, as architect of the Cathedral of Strasburg, formed, in 1452, all the Master Masons in Germany into one body, "he gave them a word and a particular sign by which they might recognize those who were of their Confraternity." Martene, who wrote a treatise on the ancient rites of the monks, (*De Antiquis Monachorum ritibus*,) says that, at the Monastery of Hirschau, where many Masons were incorporated as lay brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as "pugnam super pugnam pone vicissim quasi simules constructores marum;" that is, they placed alternately fist upon fist, as if imitating the builders of walls. He also says, and other writers confirm the statement, that in the Middle Ages the monks had a system of signs by which they were enabled to recognize the members of their different orders.

Krause (*Kunsturkunden*, iv. 420,) thinks that the Masons derived their custom of having signs of recognition from this rule of the old monks. But we can trace the existence of signs to remote antiquity. In the Ancient Mysteries, the initiates were always instructed in a sign.

Thus, when a wreath was presented to an initiate of the mysteries of Mithras by another, instead of receiving it, he cast it upon the ground, and this gesture of casting down was accepted as a sign of recognition.

So, too, Apuleius (*Metamorph.*) describes the action of one of the devotees of the mysteries of Isis, and says: "He walked gently, with a hesitating step, the ancle of the left foot being slightly bent, in order, no doubt, that he might afford me some *sign* by which I might recognize him." And in another work (*Apologia*) he says: "If any one happens to be present who has been initiated into the same rites as myself, if he will *give me the sign*, he shall then be at liberty to hear what it is that I keep with so much care."

Plautus, too, alludes to this custom in one of his plays (*Miles Gloriosus*, iv. 2,) when he says:

"*Cedo signum*, si harunc Baccharum est,"

i. e., "*Give me the sign*, if you are one of these Bacchantes."

Signs, in fact, belong to all secret associations, and are no more peculiar to Masonry than is a system of initiation. The forms differ, but the principle has always existed.

Signature. Every Mason who receives a certificate or diploma from a Grand Lodge is required to affix his signature in the margin, for a reason which is given under the words *Ne Varietur*, which see.

Signet. A ring on which there is an impression of a device is called a signet. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. Formerly, as is the custom at this day in the East, letters were never signed by the persons who sent them; and their authenticity depended solely on the impression of the signets which were attached to them. So common was their use among the ancients, that Clement of Alexandria, while forbidding the Christians of the second century to deck their fingers with rings, which would have been a mark of vanity, makes an exception in favor of signet rings. "We must wear," he says, "but one ring, for the use of a signet; all other rings we must cast aside." Signets were originally engraved altogether upon stone; and Pliny says that metal ones did not come into use until the time of Claudius Cæsar.

Signets are constantly alluded to in Scripture. The Hebrews called them סבעות, *Sabaoth*, and they appear to have been used among them from an early period, for we find that when Judah asks Tamar what pledge he shall give her, she replies, "Thy signet, and thy bracelets, and thy staff that is in thine hand." (Gen. xxxviii. 18.) They were worn on the finger, generally the index finger, and always on the right hand, as being the most honorable; thus in Jeremiah xxii. 24, we read: "As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence." The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same custom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of Baal-Berith and other Chaldean deities.

The impression from the signet-ring of a king gave the authority of a royal decree to any document to which it was affixed; and hence the delivery or transfer of the signet to any one made him, for the time, the representative of the king, and gave him the power of using the royal name.

Signet of Truth. The signet of Zerubbabel, used in the ritual of the Royal Arch degree, is also there called the *Signet of Truth*, to indicate that the neophyte who brings it to the Grand Council is in search of Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

Signet of Zerubbabel. This is used in the American ritual of the Royal Arch degree. It refers to a passage of Haggai, (ii. 23,) where God has promised that he will make Zerubbabel his signet. It has the same symbolic meaning as is given to its synonym the "Signet of Truth," because Zerubbabel, as the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters. At least from the time when Cross presented an engraving of this signet in his *Hieroglyphic Chart*, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in most Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking-cane is of a piece of money. The signet is and always has been a finger-ring, and so it should be represented in the ceremonies of the Chapter. What the peculiar device of this signet was,—for every signet must have a device,—we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a *yod within a triangle*. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch ritual.

Significant Word. Significant is making a sign. A significant word is a sign-making word, or a word that is equivalent to a sign; so the secret words used in the different degrees of Masonry, and the knowledge of which becomes a sign of the possession of the degree, are called significant words. Such a word Lenning calls "ein bedeutendes Wort," which has the same meaning.

Sign of Distress. This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest rituals extant of the last century, and its connection with the legend of the third degree makes it evident that it probably belongs to that

degree. The Craft in the last century called it sometimes "the Master's Clap," and sometimes "the Grand Sign," which latter name has been adopted by the Masons of the present century, who call it the "Grand Hailing Sign," to indicate its use in *hailing* or calling a brother whose assistance may be needed. The true form of the sign has unfortunately been changed by carelessness or ignorance from the ancient one, which is still preserved in Great Britain and on the continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the third to the first degree. As this would have been an evident innovation, and would have contradicted the ritual history of its origin and meaning, the attempt was not successful.

Silence. See *Secrecy and Silence.*

Silver and Gold. When St. Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him, "Silver and gold have I none; but such as I have give I thee;" and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulchre, in his passage through poor and inhospitable regions, a crust of bread and a draught of water were often the only alms that he received. This has been symbolized in the ritual of reception of a Knight Templar, and in it the words of St. Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

Silver Cord. In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Dr. Clarke thus explains these beautiful metaphors. The silver cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the third degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

Sinai. A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the tabernacle. Hence, says Lenning, the Scottish Masons make Mt. Sinai a symbol of truth. Of the high degrees, the twenty-third and twenty-fourth of the Ancient and Accepted Rite, or the Chief and the Prince of the Tabernacle, refer in their rituals to this mountain and the Tabernacle there constructed.

Sintooism. The ancient religion of Japan, and founded on the worship of ancestors. It acknowledges a Supreme Creator and many subordinate gods called *Kami*, many of whom are the apotheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror, — which is the symbol of an unsoiled life, — and lustrations symbolic of moral purification. Like the early Grecian mythology, Sintooism has deified natural objects, such as the sun, the air, earth, fire, water, lightning, thunder, etc. It is a system much mixed up with the philosophy of Confucius and with myths and legends.

Sir. This is the distinctive title given to the possessors of the degrees of Masonic knighthood, and is borrowed from the heraldic usage. The word "knight" is sometimes interposed between the title and the personal name, as, for example, "Sir Knight John Smith." English knights are in the habit of using the word *frater*, or *brother*, a usage which to some extent is being adopted in this country. English Knights Templars have been led to the abandonment of the title *Sir* because legal enactments made the use of titles not granted by the crown unlawful. But there is no such law in this country. The addition of *Sir* to the names of all Knights is accounted, says Ashmole, "parcel of their style." The use of it is as old, certainly, as the time of Edward I., and it is supposed to be a contraction of the old French *Sire*, meaning *Seigneur*, or *Lord*.

Siroc. שרוך. A significant word, formerly used in the Order of High Priesthood in this country. It signifies a shoelatchet, and refers to the declaration of Abraham to Melchizedek, that of the goods which had been captured he would "not

take from a thread even to a shoe-latchet," that is, nothing even of the slightest value. The introduction of this word into some of the lower capitular degrees is a recent error of ignorant ritualists.

Sister Lodges. Lodges are so called which are in the same Masonic jurisdiction, and owe obedience to the same Grand Lodge.

Sisters by Adoption. In the Lodges of the French Adoptive Rite this is the title by which the female members are designated. The female members of all androgynous degrees are sisters, as the male members are brethren.

Sisters of the Gild. The attempt of a few writers to maintain that women were admitted into the mediæval confraternities of Masons fails to be substantiated for want of sufficient proof. The entire spirit of the Old Constitutions indicates that none but men, under the titles of "brethren" and "fellows," were admitted into these Masonic gilds; and the first code of charges adopted at the revival in 1717, declares that "the persons admitted members of a Lodge must be good and true men. . . . no women, etc." The opinion that women were originally admitted into the Masonic gild, as it is asserted that they were into some of the others, is based upon the fact that, in what is called the "York MS., No. 4," whose date as affixed to the roll is 1693, we find the following words: "Then one of the elders takeing the Booke, and that hee or shee that is to be made mason shall lay their hands thereon, and the charge shall be given." But in the "Alnwick MS.," which is inserted as a Preface to the Records of the Lodge at Alnwick, beginning Sept. 29, 1701, and which manuscript was therefore probably at least contemporary with that of York, we find the corresponding passage in the following words: "Then shall one of the most ancient of them all hold a book that he or they may lay his or their hands upon the said Book," etc. Again, in the "Harleian MS.," whose date is supposed to be 1650, we meet with the regulation in Latin thus: "Tunc unus ex senioribus teneat librum et illi vel ille teneat librum." This was no doubt the original form of which the writer of the York MS. gives a translation, and either through ignorance or clerical carelessness, the "illi vel ille," instead of *they or he*, has been translated *he or she*. Besides, the whole tenor of the charges in the York MS. clearly shows that they were intended for men only. A woman could scarcely have been required to swear that she "would not take her fellow's wife in villainy," nor make any one a Mason unless "he has his right limbs as a man ought to have." I cannot for a moment admit, on the authority of a mistranslation of a single letter, by which an *a* was taken for an *e*, thus changing *ille* into *illa*, or *he* into *she*, that the Masonic gild admitted women into a craft whose labors were to hew heavy stones and to ascend tall scaffolds. Such never could have been the case in Operative Masonry.

There is, however, abundant evidence that in the other gilds, or livery companies of England, women or sisters were admitted to the freedom of the company. Herbert (*Hist. Liv. Comp.*, xi. 83,) thinks that the custom was borrowed, on the constitution of the Companies, by Edward III. from the ecclesiastical or religious gilds, which were often composed of both sexes. But I do not think that there is any evidence that the usage was extended to the building corporations or Freemasons' gilds. A woman might be a female grocer or haberdasher, but she could hardly perform the duties of a female builder.

Situation of the Lodge. A Lodge is, or ought to be, always situated due east and west, for reasons which are detailed in the articles *East* and *Orientation*, which see.

Six Lights. The six lights of Symbolic Masonry are divided into the *Greater* and *Lesser Lights*, (which see.) In the American system of the Royal Arch there is no symbol of the kind, but in the English system there are six lights—three lesser and three greater—placed in the form of two interlaced triangles. The three lesser represent the Patriarchal, Mosaic, and Christian dispensations; the three greater the Creative, Preservative, and Destructive power of God. The four lesser triangles, formed by the intersection of the two great triangles, are emblematic of the four degrees of Ancient Craft Masonry.

Six Periods. The Grand Architect's Six Periods constituted a part of the old Prestonian lecture in the Fellow Craft's degree. It referred to the six days of creation, the six periods being the six days. It no longer forms a part of the lecture as modified by Hemming in England, although Oliver devotes a chapter in his *Historical Landmarks* to this subject. It was most probably at one time taught in this country before Webb modified and abridged the Prestonian lectures, for Hardie gives the "Six Periods" in full in his *Monitor*, which was published in 1818. The Webb lecture, now practised in this country, comprehends the whole subject of the Six Periods, which make a closely printed page in Brown's *Master Key*, in these few words: "In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren

consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator."

Skeleton. A symbol of death. The ancient Egyptians often introduced a skeleton in their feasts to remind the revellers of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitory symbol, it is used in some of the high degrees.

Skirrit. In the English system the skirrit is one of the working-tools of a Master Mason. It is an implement which acts on a centre-pin, whence a line is drawn, chalked, and struck to mark out the ground for the foundation of the intended structure. Symbolically, it points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law. The skirrit is not used in the American system.

Skull. The skull as a symbol is not used in Masonry except in Masonic Templarism, where it is a symbol of mortality. Among the articles of accusation sent by the Pope to the bishops and papal commissaries upon which to examine the Knights Templars, those from the forty-second to the fifty-seventh refer to the human skull, "cranium humanum," which the Templars were accused of using in their reception, and worshipping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will readily acquit their predecessors of the crime of idolatry, and find in their use of a skull a symbolic design. See *Bafomet.*

Skull and Cross-bones. They are a symbol of mortality and death, and are so used by heralds in funeral achievements. As the means of inciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all those degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation.

Slander. Inwood, in his sermon on "Union Amongst Masons," says: "To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarcely the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

Slave. See *Free Born.*

Slip. This technical expression in American Masonry, but mostly confined to the Western States, and not generally used, is of very recent origin; and both the action and the word most probably sprang up, with a few other innovations intended as especial methods of precaution, about the time of the anti-Masonic excitement.

Sloane Manuscripts. There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane. The first, which is known in the Museum as No. 3848, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the date is certified by the following subscription: "Finis p. me Eduardu Sankey decimo sexto die Octobris Anno Domini 1646." It was published for the first time, from an exact transcript of the original, by Bro. Hughan in his *Old Charges of the British Freemasons.* The second Sloane MS. is known in the British Museum as No. 3323. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written, "Loose papers of mine Concerning Curiosities." There are many Manuscripts by different hands. The Masonic one is subscribed "Hoc scripta fuerunt p. me Thomam Martin, 1659," and this fixes the date. It consists of six leaves of paper five inches by four, is written in a small, neat hand, and endorsed "Free Masonry." It was first published, in 1871, by Bro. Hughan in his *Masonic Sketches and Reprints.* The Rev. Bro. A. F. A. Woodford thinks this an "indifferent copy of the former one." I cannot agree with him. The entire omission of the "Legend of the Craft" from the time of Lamech to the building of the Temple, including the important "Legend of Euclid," all of which is given in full in the MS. No. 3848, together with a great many verbal discrepancies, and a total difference in the eighteenth charge, lead me to suppose that the former MS. never was seen, or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane MS. is really one of the most interesting and valuable of those that have been heretofore discovered. A portion of it, a small portion, was inserted by Findel in his *History of Freemasonry;* but the whole has been since published in the *Voice of Masonry,* a periodical printed at Chicago in 1872. The number of the MS. in the British Museum is 3329, and Mr. Hughan places its date at from 1640 to 1700; but he says that Messrs. Bond and Sims, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century." But the Rev. Mr. Woodford mentions a *great au-*

thority on MSS., who declares it to be "previous to the middle of the seventeenth century." Findel thinks it originated at the end of the seventeenth century, and "that it was found among the papers which Dr. Plot left behind him on his death, and was one of the sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitutions, in which respect it differs from all the other Manuscripts, but is a description of the ritual of the society of Free Operative Masons at the period when it was written. This it is that makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.

Smith, George. Captain George Smith was a Mason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the continent it appears that he was initiated in one of the German Lodges. On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a *Universal Military Dictionary*, and, in 1783, a *Bibliotheca Militaris*.

He devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had, on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and brethren were censured, and the Grand Lodge declared that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement." Smith was appointed by the Duke of Manchester, in 1778, Provincial Grand Master of Kent, and on that occasion delivered his *Inaugural Charge* before the Lodge of Friendship at Dover. He also drew up a code of laws for the government of the province, which was published in 1781. In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next quarterly communication. As at the time of his appointment there was really no law forbidding the holding of two offices, its impropriety was so manifest, that the Grand Lodge adopted a regulation that "it was incompatible with the laws of the society for any brother to hold more than one office at the same time." In 1783, Capt. Smith published a work entitled *The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular.* The interest to the ladies consists in some twenty pages, in which he gives the "Ancient and Modern reasons why the ladies have never been admitted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author.

The work of Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great dearth of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Masonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature. Noorthouck, (*Const.*, p. 347,) in commenting on the refusal of a sanction, says:

"No particular objection being stated against the above-mentioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where *regular* instruction and suitable exercises are ever ready for all brethren who zealously aspire to improve in masonical knowledge, new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even *ancient* manuscripts were destroyed, to prevent their appearance in a *printed* Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been retailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writers."

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their repre-

sentatives in the Grand Lodge, the edition was speedily exhausted.

Dr. Oliver (*Rev. of a Sq.*, 146,) describes Captain Smith as a man "plain in speech and manners, but honorable and upright in his dealings, and an active and zealous Mason." It is probable that he died about the end of the last or the beginning of the present century.

Smitten Builder. The old lectures used to say: "The veil of the Temple is rent, *the builder is smitten*, and we are raised from the tomb of transgression." Hutchinson, and after him Oliver, apply the expression, "The smitten builder," to the crucified Saviour, and define it as a symbol of his divine mediation; but the general interpretation of the symbol is, that it refers to death as the necessary precursor of immortality. In this sense, the *smitten builder* presents, like every other part of the third degree, the symbolic instruction of Eternal Life.

Snow, John. A distinguished lecturer on Masonry, who was principally instrumental in introducing the system of Webb, of whom he was a pupil, into the Lodges of the Western States. He was also a Grand Master of the Grand Lodge of Ohio, and was the founder and first Grand Commander of the first Grand Encampment of Knights Templars in the same State. He was born in Providence, Rhode Island, February 25, 1780; was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 16, 1852, at Worthington, Ohio.

Snows. See *Rains*.

Social Character of Freemasonry. Freemasonry attracts our attention as a great SOCIAL institution. Laying aside for the time those artificial distinctions of rank and wealth, which, however, are necessary in the world to the regular progression of society, its members meet in their Lodges on one common level of brotherhood and equality. There virtue and talent alone claim and receive preeminence, and the great object of all is to see who can best work and best agree. There friendship and fraternal affection are strenuously inculcated and assiduously cultivated, and that great mystic tie is established which peculiarly distinguishes the society. Hence is it that Washington has declared that the benevolent purpose of the Masonic institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

Socius. The sixth degree of the Order of Strict Observance.

Sodalities. Societies or companies of friends or companions assembled together for a special purpose. Such confraternities, under the name of *Sodalitia*, were established in Rome, by Cato the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offence to the government, and were suppressed, 80 B. C., by a decree of the senate, but were afterwards restored by a law of Clodius.

Sofism. The Sofis were a mystical sect which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was supposed by most writers to embody the secret doctrine of Mohammedanism. Sir John Malcolm (*Hist. Pers.*, ch. xx.,) says that they have among them great numbers of the wisest and ablest men of Persia and the East, and since his time the sect has greatly increased.

The name is most probably derived from the Greek σοφία, *wisdom;* and Malcolm states that they also bore the name of *philosaufs*, in which we may readily detect the word *philosophers*. He says also: "The Mohammedan Sofis have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished *Sofi*." The principal Sofi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Sofism with that of Pythagoras. It is evident that there is a great similarity between Sofism and Gnosticism, and all the features of the Sofic initiation remind us very forcibly of those of the Masonic. The object of the system is the attainment of *Truth*, and the novice is invited "to embark on the sea of doubt," that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is merely preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the second degree he is said to enter the pale of Sofism, and exchanges these external rites for a spiritual worship. The third degree is that of *Wisdom*, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The fourth and last degree is called *Truth*, for he has now reached it, and has become completely united with Deity. They have, says Malcolm, secrets and mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude. The tenets of the sect, so far as they are made known to the world, are, according to Sir William Jones,

(*Asiat. Researches*, ii. 62,) "that nothing exists absolutely but God; that the human soul is an emanation of his essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in as perfect a union with the Eternal Spirit as the incumbrances of a mortal frame will allow." It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry; for Higgins is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism. His views are thus expressed in the second volume of his *Anacalypsis*, p. 301: a wonderful work — wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange theories which, however untenable, are defended with all the powers of a more than ordinary intellect.

"The circumstances," he says, "of the gradation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Sofis were, in reality, the Order of Masons."

Without subscribing at once to the theory of Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofis and those of the Freemasons, and we would naturally be curious to investigate the causes of the close communication which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars.

Mr. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Sofis. He says that, "inasmuch as these *Sofis* were composed exclusively of the learned amongst the Persians and Syrians, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors in all matters pertaining to science and art. The Sofi doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith: and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters."

So Help Me God. The usual obsecration or imprecation affixed in modern times to oaths, and meaning, "May God so help me as I keep this vow."

Sojourner. See *Principal Sojourner.*

Soldiers of Christ. *Milites Christi* is the title by which St. Bernard addressed his exhortations to the Knights Templars. They are also called in some of the old documents, "*Militia Templi Salomonis*," The Chivalry of the Temple of Solomon; but their ancient statutes were entitled "*Regula pauperum commilitonum Templi Salomonis*," The Rule of the poor fellow-soldiers of the Temple of Solomon; and this is the title by which they are now most generally designated.

Solomon. In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system. But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wise king of Israel, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign to the former all that is valuable as fact, and to the latter all that is equally valuable as symbolism.

Solomon, the king of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 3989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterwards distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise. But on consulting with the prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he

would not be permitted to carry it into execution, and the Divine prohibition was proclaimed in these emphatic words: "Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon, his son and successor.

Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense.

Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, king of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with the splendour and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure, and design to build a house to God, for God foretold to my father, that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood. As for wages to the hewers of wood, I will pay whatever price thou shalt determine."

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

"It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when, by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, "a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building. Of this personage, whose name was also Hiram, and who plays so important a part in the history of Freemasonry, an account will be found in the article *Hiram Abif*, to which the reader is referred.

King Solomon commenced the erection of the Temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2992, and 1012 years before the Christian era. Advised in all the details, as Masonic tradition informs us, by the wise and prudent counsels of Hiram, king of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure dispatch in the execution and success in the result.

To Hiram Abif was intrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human

wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward.

The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonies in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's degree.

Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the tribes, the elders and chiefs of Israel to bring the ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the ark of the covenant into the hands of the priests, who fixed it in its place in the centre of the holy of holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Masons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of spurious Masonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fane for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is however believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, "Vanity of vanities! all is vanity," he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the sceptre of Israel, has been the unanimous opinion of posterity. So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance; and the Talmudists and Mohammedan doctors record many fanciful legends of his exploits in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has however perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess and the Book of Ecclesiastes alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architecture, the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman.

After a reign of forty years he died, and with him expired forever the glory and the power of the Hebrew empire.

Solomon, House of. Lord Bacon composed, in his *New Atlantis*, an apologue, in which he describes the island of Bensalem, — that is, island of the Sons of Peace, — and on it an edifice called the house of Solomon, where there was to be a confraternity of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends. See *Nicolai*.

Solomon, Temple of. See *Temple of Solomon*.

Solstices. The days on which the sun reaches his greatest northern and southern declination, which are the 21st of June and the 22d of December. Near these days are those in which the Christian Church commemorates St. John the Baptist and St. John the Evangelist, who have been selected as the patron saints of Freema-

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sonry for reasons which are explained in the article on the *Dedication of a Lodge*, which see.

Songs of Masonry. The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the continent, a custom which was followed in America, where all our early Monitors contain an abundant supply of lyrical poetry. In the Constitutions published in 1723 we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity among Masons, and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it. Songs appear to have been incorporated into the ceremonies of the Order at the revival of Masonry in 1717. At that time, to use the language of the venerable Oliver, "Labor and refreshment relieved each other like two loving brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gayety of the latter." In those days the word "refreshment" had a practical meaning, and the Lodge was often called from labor that the brethren might indulge in innocent gayety, of which the song formed an essential part. This was called harmony, and the brethren who were blessed with talents for vocal music were often invited "to contribute to the harmony of the Lodge." Thus, in the minute-book of a Lodge at Lincoln, in England, in the year 1732, which is quoted by Dr. Oliver, the records show that the Master usually "gave an elegant charge, also went through an examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each officer was furnished with a song appropriate to his office, and each degree had a song for itself.

Thus, in the first edition of the Book of Constitutions, we have the "Master's Song," which, says Dr. Anderson, the author, is "to be sung with a chorus, — when the Master shall give leave, — either one part only or all together, as he pleases; the "Warden's song," which was "to be sung and played at the Quarterly Communication;" the "Fellow Craft's song," which was to be sung and played at the grand feast; and, lastly, the "Entered 'Prentiss' song," which was "to be sung when all grave business is over, and with the Master's leave." In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and other officers. For all this provision was made in the Old Charges, so that there should be no confusion between the hours of labor and refreshment; for while the brethren were forbidden to behave "ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriate to the Craft at their Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs were written and adopted, to be sung by the German and French Masons at their "Table Lodges," which corresponded to the "refreshment" of their English brethren. The lyrical literature of Masonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloss, in his *Bibliography of Freemasonry*, gives a catalogue — by no means a perfect one — of two hundred and thirteen Masonic song books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Masons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Masonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be-forgotten Apprentice's song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song-makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and Wesley, and other writers of that class, are taking their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of "Tubal Cain," by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals, whom the Masons fondly consider as one of the mythical founders of their Order; although the song itself has in its words or its ideas no connection whatever with Freemasonry. Burns's "Auld Lang Syne" is another production not strictly Masonic, which has met with the universal favor of

the Craft, because the warm fraternal spirit that it breathes is in every way Masonic, and hence it has almost become a rule of obligation that every festive party of Freemasons should close with the great Scotchman's invocation to part in love and kindness.

But Robert Burns has also supplied the Craft with several purely Masonic songs, and his farewell to the brethren of Tarbolton Lodge, beginning,—

> "Adieu! a heart-warm, fond adieu,
> Dear brothers of the mystic tie,"

is often sung with pathetic effect at the table Lodges of the Order.

As already observed, we have many productions of our Masonic poets which are taking the place of the older and coarser songs of our predecessors. It would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs — that is to say, songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and whose spirit breathes its spirit and its teachings — are now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace.

Son of a Mason. The son of a Mason is called a Louveteau, and is entitled to certain privileges, for which see *Louveteau.*

Sons of Light. The science of Freemasonry often has received the title of "Lux," or "Light," to indicate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called "Sons of Light."

Sons of the Prophets. We repeatedly meet in the Old Testament with references to the *Beni Hanabiim*, or sons of the prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets," says Stehelin, (*Rabbinical Literature*, i. 16,) "were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

Sons of the Widow. This is a title often given to Freemasons in allusion to Hiram the Builder, who was "a widow's son, of the tribe of Naphtali." By the advocates of the theory that Freemasonry originated with the exiled house of Stuart, and was organized as a secret institution for the purpose of re-establishing that house on the throne of Great Britain, the phrase has been applied as if referring to the adherents of Queen Henrietta, the widow of Charles the First.

Sorbonne. A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the untiring persecutors of Freemasonry. In the year 1748 they published a *Letter and Consultation on the Society of Freemasons*, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This was republished in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix, by De la Tierce, and again in 1766, at Berlin, with another reply by a writer under the assumed name of Jarhetti.

Sorrow Lodge. It is the custom among Masons on the continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploring the loss of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funeral or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In this country the custom has been introduced by the Ancient and Accepted Rite, whose Sorrow Lodge ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the American Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funereal dirges are chanted, and eulogies on the life, character, and Masonic virtues of the dead are delivered.

Soul of Nature. A platonic expression, more properly the *anima mundi*, that has been adopted into the English Royal Arch system to designate the Sacred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modern lecture, "indeed did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation. They also distinguished it by an appellation which, in the Egyptian language, signifies the *Soul*

of Nature." Dr. Oliver (*Juris.*, page 446,) warmly protests against the introduction of this expression as an unwarrantable innovation, borrowed most probably from the Rite of the Philalethes. It has not been introduced into the American system.

South. When the sun is at his meridian height, his invigorating rays are darted from the south. When he rises in the east, we are called to labor; when he sets in the west, our daily toil is over; but when he reaches the south, the hour is high twelve, and we are summoned to refreshment. In Masonry, the south is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

South Carolina. Freemasonry was introduced into South Carolina by the organization of Solomon's Lodge, in the city of Charleston, on October 28, 1736, the Warrant for which had been granted in the previous year by Lord Weymouth, Grand Master of England. John Hamilton was, in 1736, appointed Provincial Grand Master by the Earl of Loudoun. In 1738 a Lodge was established in Charleston by the St. John's Grand Lodge of Boston; but it does not appear to have long existed. The Provincial Lodge appears after some time to have suspended, for a second Provincial Grand Lodge was established by the Deputation of the Marquis of Carnarvan to Chief Justice Leigh in 1754. In 1777 this body assumed independence, and became the "Grand Lodge of Free and Accepted Masons," Barnard Elliott being the first Grand Master. As early as 1783 the Athol or Ancient Masons invaded the jurisdiction of South Carolina, and in 1787, there being then five Lodges of the Ancients in the State, they held a Convention, and on the 24th of March organized the "Grand Lodge of Ancient York Masons." Between the Modern and the Ancient Grand Lodge there was always a very hostile feeling until the year 1808, when a union was effected; which was, however, but temporary, for a disruption took place in the following year. However, the union was permanently established in 1817, when the two Grand Lodges were merged into one, under the name of the "Grand Lodge of Ancient Freemasons."

The Grand Royal Arch Chapter was organized on May 29, 1812.

The Grand Council of Royal and Select Masters was established February, 1860, by eight Councils, who had received their Charters under the authority of the Supreme Council of the Scottish Rite.

The Grand Encampment of Knights Templars was instituted in 1826 by three subordinate Encampments, but it enjoyed only an ephemeral existence, and is not heard of after the year 1830. There is now but one Commandery in the State, which derives its Warrant from the Grand Encampment of the United States, the date of which is May 17, 1843.

The Supreme Council of the Ancient and Accepted Rite was opened on May 31, 1801. This body is now recognized as the Mother Council of the World.

Sovereign. An epithet applied to certain degrees which were invested with supreme power over inferior ones; as, *Sovereign Prince of Rose Croix*, which is the highest degree of the French Rite and of some other Rites, and *Sovereign Inspector-General*, which is the controlling degree of the Ancient and Accepted Rite. Some degrees, originally Sovereign in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name. Thus the Rose Croix degree of the Scottish Rite, which is there only the eighteenth, and subordinate to the thirty-third or Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix.

Sovereign Commander of the Temple. (*Souverain Commandeur du Temple.*) Styled in the more recent rituals of the Southern Supreme Council "Knight Commander of the Temple." This is the twenty-seventh degree of the Ancient and Accepted Scottish Rite. The presiding officer is styled "Most Illustrious and Most Valiant," the Wardens are called "Most Sovereign Commanders," and the Knights "Sovereign Commanders." The place of meeting is called a "Court." The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enamelled gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.

Vassal, Ragon, and Clavel are all wrong in connecting this degree with the Knights Templars, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this degree:

"The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among

the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated."

It is also the forty-fourth degree of the Rite of Mizraim.

Sovereign Grand Inspector General. The thirty-third and last degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it "Tertius et trigesimus et sublimissimus gradus," *i. e.*, "the thirty-third and most sublime degree;" and it is styled "the Protector and Conservator of the Order." The same Constitutions, in Articles I. and II., say:

"The thirty-third degree confers on those Masons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign [Supremorum] Grand Inspectors General of the Order.

"The peculiar duty of their mission is to teach and enlighten the brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy."

The body in which the members of this degree assemble is called a Supreme Council.

The symbolic color of the degree is white, denoting purity.

The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

The sash is a broad, white-watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the centre the numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its centre. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.

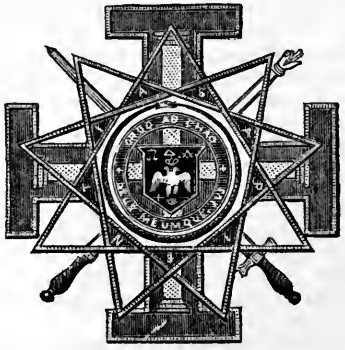
The collar is of white-watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar is worn by the active, and the sash by the honorary, members of the Council.

The jewel is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

The red Teutonic cross is affixed to the left side of the breast.

The decoration rests upon a Teutonic cross. It is a nine-pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part

of the right a sword extends, and in the opposite direction is a hand of (as it is called) *Justice*. In the centre is the shield of THE ORDER, *azure* charged with an eagle like that on the banner, having on the dexter side a Balance *or*, and on the sinister side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, ORDO AB CHAO, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of crimson color, and each of them has one of the letters that compose the word S. A. P. I. E. N. T. I. A.



The ring is of plain gold one-eighth of an inch wide, and having on the inside a delta surrounding the figures 33, and inscribed with the wearer's name, the letters S.·. G.·. I.·. G.·., and the motto of the Order, "Deus meumque Jus." It is worn on the fourth finger of the left hand.

Until the year 1801, the thirty-third degree was unknown. Until then the highest

degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the twenty-fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors General and Deputy Inspectors General; but these were titles of official rank and not of degree. Even as late as May 24, 1801, John Mitchell signs himself as "Kadosh, Prince of the Royal Secret and Deputy Inspector General." The document thus signed is a Patent which certifies that Frederick Dalcho is a Kadosh, and Prince of the Royal Secret, and which creates him a Deputy Inspector General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Grand Inspector General. The degree being thus legitimately established by a body which, in creating a Rite, possessed the prerogative of establishing its classes, its degrees and its nomenclature were accepted unhesitatingly by all subsequently created Supreme Councils; and it continues to be recognized as the administrative head of the Ancient and Accepted Scottish Rite.

Sovereign Master. 1. The presiding officer in a Council of Knights of the Red Cross. He represents Darius, king of Persia. 2. The sixtieth degree of the Rite of Mizraim.

Sovereign Prince Mason. A title first conferred on its members by the Council of Emperors of the East and West.

Sovereign Prince of Rose Croix. See *Rose Croix*.

Spain. Anderson says (*Constit.*, 2d ed., p. 194,) that a Deputation was granted by Lord Colerane, Grand Master, in 1728, for constituting a Lodge at Madrid; another in 1731, by Lord Lovell, to Capt. James Cummerford, to be Provincial Grand Master of Andalusia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valenciennes. Smith, writing in 1783, says, (*Use and Abuse*, p. 203:) "The first, and, I believe, the only Lodge established in Spain was by a Deputation sent to Madrid to constitute a Lodge in that city, under the auspices of Lord Coleraine, A. D. 1727, which continued under English jurisdiction till the year 1776, when it refused that subordination, but still continues to meet under its own authority." From these two differing authorities we derive only this fact, in which they concur: that Masonry was introduced into Spain in 1727, more probably 1728, by the Grand Lodge of England. Smith's statement that there never was a second Lodge at Madrid is opposed by that of Gädicke, who says that in 1751 there were two Lodges in Madrid.

Llorente says (*Hist. Inquis.*, p. 525,) that in 1741 Philip V. issued a royal ordinance against the Masons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI., instigated by the Inquisitor Joseph Torrubia, published a decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV. had renewed the bull of Clement XII. In 1793, the Cardinal Vicar caused a decree of death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

On the accession of Joseph Napoleon to the throne in 1807, the liberal sentiments that characterized the Napoleonic dynasty prevailed, and all restrictions against the Freemasons were removed. In October, 1809, a National Grand Lodge of Spain was established, and, as if to make the victory of tolerance over bigotry complete, its meetings were held in the edifice formerly occupied by the Inquisition, which body had been recently abolished by an imperial decree.

But the York Rite, which had been formerly practised, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Masonry of Spain has been that of the Ancient and Accepted Scottish Rite.

Clavel says (*Hist. Pittoresque*, p. 252,) that "in 1810, the Marquis de Clermont-Tonnere, member of the Supreme Council of France, created, near the National Grand Lodge, (of the Scottish Rite in Spain,) a Grand Consistory of the thirty-second degree; and, in 1811, the Count de Grasse added to this a Supreme Council of the thirty-third degree, which immediately organized the National Grand Lodge under the title of Grand Orient of Spain and the Indies. The overthrow of French domination dispersed, in 1813, most of the Spanish Masons, and caused the suspension of Masonic work in that country."

In 1814, Ferdinand VII., having succeeded to the throne, restored the Inquisition with

all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1820 that the Grand Orient of Spain recovered its activity, and in 1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1870, to Bro. A. G. Goodall, the Representative of the Supreme Council of the Northern Jurisdiction of the United States:

"The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Grasse Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez, where, on the 21st of September, 1808, the officers were duly installed; Saavedra as Sov.·. Gr.·. Commander, ad vitam; Count de Tilly, Lieutenant Grand Commander; Carlos de Rosas, Grand Treasurer; Jovellanos, Grand Chancellor; Quintana, Grand Secretary; Pelajos, Captain of Guard. On the death of Tilly and Saavedra, Badilla became Sovereign Grand Commander; and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada, in 1817, under the title of Supreme Council, Grand Orient National of Spain."

On the death of Ferdinand VII. in 1853, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. Between 1845 and 1849, according to Findel, (*Hist.*, p. 584,) several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella, Masonry again fell into decadence. It has now, however, revived, and many Lodges are in existence who, three years ago, were under the jurisdiction of the Grand Orient of Portugal. There is at present a Supreme Council of Spain.

Spartacus. The characteristic name assumed by Weishaupt, the founder of the Order of the Illuminati.

Speculative Masonry. The lectures of the symbolic degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Masonry. They tell him that "we work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative." The distinction between an Operative art and a Speculative science is, therefore, familiar to all Masons from their early instructions.

To the Freemason, this Operative art has been symbolized in that intellectual deduction from it which has been correctly called Speculative Masonry. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative science. Even now, there are thousands of skilful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry (which is but another name for Freemasonry in its modern acceptation) may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy.

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, viz., the Moral, the Religious, and the Philosophical.

1. *The Moral Doctrines.* These are dependent on, and spring out of, its character as a social institution. Hence among its numerous definitions is one that declares it to be "a science of morality," and morality is said to be, symbolically, one of the precious jewels of a Master Mason. Freemasonry is, in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, obligation of kindness, man's duty to his neighbor. "There are three great duties," says the Charge given to an Entered Apprentice, "which, as a Mason, you are charged to inculcate — to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There is a socialism in Freemasonry from which spring all Masonic virtues,—not that mod-

ern socialism exhibited in a community of goods, which, although it may have been practised by the primitive Christians, is found to be uncongenial with the independent spirit of the present age — but a community of sentiment, of principle, of design, which gives to Masonry all its social, and hence its moral, character. As the old song tells us:

> "That virtue has not left mankind,
> Her social maxims prove,
> For stamp'd upon the Mason's mind
> Are unity and love."

Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practice of all those virtues which are essential to the perpetuation of a brotherhood. A Mason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the divine precept, — the "Golden Rule" of our Lord, — to do unto others as we would that they should do unto us. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men, are duties that are inculcated on every Mason by the moral doctrines of his Order.

These doctrines of morality are not of recent origin. They are taught in all the Old Constitutions of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was operative in its organization, and long before the speculative element was made its predominating characteristic. Thus these Old Charges tell us, almost all of them in the same words, that Masons "shal be true, each one to other, (that is to say,) to every Mason of the science of Masonrye that are Masons allowed, ye shal doe to them as ye would that they should doe unto you."

2. *The Religious Doctrines* of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Mason, for the religious doctrines of the Institution significantly impress them in every part of its ritual. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Masonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the Old Records already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the Trinity, and sometimes to the saints, and they tell us that "the first charge is that a Mason shall be true to God and holy Church, and use no error nor heresy." And the Charges published in 1723, which professes to be a compilation made from those older records, prescribe that a Mason, while left to his particular opinions, must be of that "religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.

3. *The Philosophical Doctrines* of Freemasonry are scarcely less important, although they are less generally understood than either of the preceding classes. The object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them zealous Masons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time lukewarm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the especial characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians. It brings us into close relation to the profound thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the moral, religious, and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative institution, which was the cradle and forerunner of the Speculative, as we now have it, abundantly taught in its

Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we find nothing said of this symbolic philosophy in the Old Records that are extant. And whether the Operative Masons were reticent on this subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophic doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

Spes mea in Deo est. (*My hope is in God.*) The motto of the thirty-second degree of the Ancient and Accepted Scottish Rite.

Sphinx. The Sphinx was a fabled monster, which was represented by the recumbent body of a lion with a human head. There were two Sphinxes among the ancients, the Greek and the Egyptian, neither of which appears to have been borrowed from the other; and they differed in form, the head of the former having the head of a woman, and the latter that of a man. Modern mythologists have sought to find in each a different interpretation. Thus, Cox (*Mythol. of the Aryans*, ii. 344,) derives the Greek Sphinx from *Sphingo*, to bind tightly, and says she represented the cloud which imprisoned the rain in hidden dungeons. This, however, is a modern thought, which was unknown to the older mythologists, who always connected the Sphinx, both Grecian and Egyptian, with the idea of mystery. But it is with the Egyptian Sphinx that our Masonic symbolism is really connected. Among the Egyptians, Sphinxes were placed at the entrance of the temples to guard the mysteries, by warning those who penetrated within, that they should conceal a knowledge of them from the uninitiated; and hence Portal derives the word from the Hebrew TSaPHaN, *to hide*. Champollion says that the Sphinx became successively the symbol of each of the gods, by which Portal suggests that the priests intended to express the idea that all the gods were hidden from the people, and that the knowledge of them, guarded in the sanctuaries, was revealed to the initiates only. As a Masonic emblem, the Sphinx has been adopted in its Egyptian character as a symbol of mystery, and as such is often found as a decoration sculptured in front of Masonic temples, or engraved at the head of Masonic documents. It cannot, however, be properly called an ancient, recognized symbol of the Order. Its introduction has been of comparatively recent date, and rather as a symbolic decoration than as a symbol that announces any dogma.

Spire, Congress of. Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a cathedral which was erected in the eleventh century A Masonic Congress was convoked there in 1469 by the Grand Lodge of Strasburg, principally to take into consideration the condition of the Fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

Spiritualizing. In the early lectures of the last century, this word was used to express the method of symbolic instruction applied to the implements of Operative Masonry. In a ritual of 1725, it is said: "As we are not all working Masons, we apply the working-tools to our morals, which we call spiritualizing." Thus too, about the same time, Bunyan wrote his symbolic book which he called *Solomon's Temple Spiritualized.* Phillips, in his *New World of Words*, 1706, thus defines to spiritualize: "to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense."

Spiritual Lodge. Hutchinson (*Sp. of Masonry*, p. 58,) says: "We place the spiritual Lodge in the vale of *Jehoshaphat*, implying, thereby, that the principles of Masonry are derived from the knowledge of God, and are established in the *Judgment of the Lord;* the literal translation of the word *Jehoshaphat*, from the Hebrew tongue, being no other than those express words." This refers to the Lodge, which is thus described in the old lectures at the beginning of the last century, and which were in vogue at the time of Hutchinson.

"*Q.* Where does the Lodge stand?

"*A.* Upon the Holy ground, on the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other sacred place."

The spiritual Lodge is the imaginary or symbolic Lodge, whose form, magnitude, covering, supports, and other attributes are described in the lectures.

Spiritual Temple. The French Masons say: "We erect temples for virtue and dungeons for vice;" thus referring to the great Masonic doctrine of a spiritual temple. There is no symbolism of the Order more sublime than that in which the speculative Mason is supposed to be engaged in the construction of a spiritual temple, in allusion to that material one which was erected by his operative prede-

cessors at Jerusalem. Indeed, the difference, in this point of view, between Operative and Speculative Masonry is simply this: that while the former was engaged in the construction, on Mount Moriah, of a material temple of stones and cedar, and gold and precious stones, the latter is occupied, from his first to his last initiation, in the construction, the adornment, and the completion of the spiritual temple of his body. The idea of making the temple a symbol of the body is not, it is true, exclusively Masonic. It had occurred to the first teachers of Christianity. Christ himself alluded to it when he said, "Destroy this temple, and in three days I will raise it up;" and St. Paul extends the idea, in one of his Epistles, to the Corinthians, in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same Epistle, he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

But the mode of treating this symbolism by a reference to the particular Temple of Solomon, and to the operative art engaged in its construction, is an application of the idea peculiar to Freemasonry. Hitchcock, in his *Essay on Swedenborg*, thinks that the same idea was also shared by the Hermetic philosophers. He says: "With perhaps the majority of readers, the Temple of Solomon, and also the tabernacle, were mere buildings — very magnificent, indeed, but still mere buildings — for the worship of God. But some are struck with many portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand (or to have stood, once,) visible objects, these interpreters are delighted to meet with indications that Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and affirm that the building, which was erected without 'the noise of a hammer, or axe, or any tool of iron,' (1 Kings vi. 7,) was altogether a moral building — a building of God, not made with hands. In short, many see in the story of Solomon's Temple a symbolical representation of MAN as the temple of God, with its HOLY OF HOLIES deep seated in the centre of the human heart."

Spoulée, John de. He appears to have presided over the Masons of England in 1350, in the reign of Edward III. Anderson says he was called Master of the "Ghiblim."

Spreading the Ballot. Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally used in the Western States. Thus: "The ballot may be *spread* a second time in almost any case if the harmony of the Lodge seems to require it." — *Swigert, G.·. M.·. of Kentucky.* "It is legal to *spread* the ballot the third time, if for the correction of mistakes, not otherwise." — *Rob. Morris.* It is a technicality, and scarcely English.

Sprengseisen, Christian Friedrich Kessler Von. An ardent adherent of Von Hund and admirer of his Templar system, in defence of which, and against the Spiritual Templarism of Starck, he wrote, in 1786, the book, now very rare, entitled *Anti Saint Nicaise*, and other works. He was born at Saalsfield, in 1731, and died Jan. 11, 1809. See *Saint Nicaise.*

Sprig of Acacia. See *Acacia.*

Spurious Freemasonry. For this term, and for the theory connected with it, we are indebted to Dr. Oliver, whose speculations led him to the conclusion that in the earliest ages of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called Primitive or Pure Freemasonry. (See *Primitive Freemasonry.*) The other, which was a schism from this system, he designated as the Spurious Freemasonry of Antiquity. To comprehend this system of Oliver, and to understand his doctrine of the declension of the Spurious from the Primitive Freemasonry, we must remember that there were two races of men descended from the loins of Adam, whose history is as different as their characters were dissimilar. There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this sys-

tem, and was the medium of communicating it to the post-diluvian world. Hence, immediately after the deluge, Primitive Freemasonry was the only system extant.

But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the deluge, he propagated the worst features of both systems among his immediate descendants. Two sects or parties, so to speak, now arose in the world — one which preserved the great truths of religion, and consequently of Masonry, which had been handed down from Adam, Enoch, and Noah — and another which deviated more and more from this pure, original source. On the dispersion at the tower of Babel, the schism became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods and the practice of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those mysteries of Paganism to which Dr. Oliver has given the name of the "Spurious Freemasonry."

It is not to Dr. Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Masonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the degree of Noachites, a degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the degree. Two races of Masons are there distinctly named, the *Noachites* and the *Hiramites;* the former were the conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at the building of King Solomon's Temple, as we shall hereafter see. But the inventors of the degree do not seem to have had any very precise notions in relation to this latter part of the history.

The mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character. Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin.

In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation. Thus, Firmicus (*Astrol.*, lib. vii.,) tells us that "when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears." And hence, as Warburton says from Horus Apollo, the Egyptian hieroglyphic for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

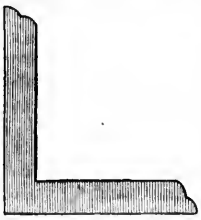
The ceremonies were all of a funereal character. Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites, thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject of what is called "Spurious Freemasonry," as taught by Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practised at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their "Mysteries."

Spurs. In the Orders of Chivalry, the spurs had a symbolic meaning as important as their practical use was necessary. "To win one's spurs" was a phrase which meant "to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitude in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says, (*Annals*, 902,) in describing the ceremony of

investing knights: "Evening prayer being ended, there stood at the chapel-door the king's master-cook, with his white apron and sleeves, and chopping-knife in his hand, gilded about the edge, and challenged their spurs, which they redeemed with a noble a piece; and he said to every knight, as they passed by him: 'Sir Knight, look that you be true and loyal to the king, my master, or else I must hew these spurs from your heels.'" In the Masonic Orders of Chivalry, the symbolism of the spurs has unfortunately been omitted.

Square. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the incorrect delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth, which it is not. It is simply the *trying square* of a stonemason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.



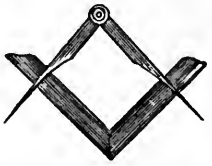
In Freemasonry, it is a symbol of morality. This is its general signification, and is applied in various ways: 1. It presents itself to the neophyte as one of the three great lights; 2. To the Fellow Craft as one of his working-tools; 3. To the Master Mason as the official emblem of the Master of the Lodge. Everywhere, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell, (*Dict. Archaisms,*) means honest, equitable, as in "square dealing." To *play upon the square* is proverbial for *to play honestly.* In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was familiar to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baal bridge, near Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription: I. WILL. STRIUE. TO. LIUE. — WITH. LOUE. & CARE. — UPON. THE. LEUL. — BY. THE. SQUARE., and the date 1517. The modern Speculative Mason will recognize the idea of *living on the level and by the square.* This discovery proves, if proof were necessary, that the familiar idea was borrowed from our Operative brethren of former days.

The square, as a symbol in Speculative Masonry, has therefore presented itself from the very beginning of the revival period. In the very earliest catechism of the last century, of the date of 1725, we find the answer to the question, "How many make a Lodge?" is "God and the Square, with five or seven right or perfect Masons." God and the Square, religion and morality, must be present in every Lodge as governing principles. Signs at that early period were to be made by squares, and the furniture of the Lodge was declared to be the Bible, Compass, and Square.

In all rites and in all languages where Masonry has penetrated, the square has preserved its primitive signification as a symbol of morality.

Square and Compass. These two symbols have been so long and so universally combined, — to teach us, as says an early ritual, "to square our actions and to keep them within due bounds," they are so seldom seen apart, but are so kept together, either as two great lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master, — that they have come at last to be recognized as the proper badge of a Master Mason, just as the triple tau is of a Royal Arch Mason or the passion cross of a Knight Templar.



So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 1873, an application to the Patent-Office for permission to adopt the square and compass as a trade-mark, the Commissioner of Patents refused the permission on the ground that the mark was a Masonic symbol.

"If this emblem," said Mr. J. M. Thacher, the Commissioner, "were something other than precisely what it is — either less known, less significant, or fully

and universally understood — all this might readily be admitted. But, considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol — perhaps the best known of all — of its ordinary signification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade-mark, must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business."

In a religious work by John Davies, entitled *Summa Totalis*, or *All in All and the Same Forever*, printed in 1607, we find an allusion to the square and compass by a profane in a really Masonic sense. The author, who proposes to describe mystically the form of the Deity, says in his dedication:

"Yet I this forme of formelesse DEITY,
Drewe by the Squire and Compasse of our Creed."

In Masonic symbolism the Square and Compass refer to the Mason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.

Berage, in his work on the high degrees, (*Les plus secrets Mystéres des Hauts Grades,*) gives an interpretation to the symbol which I have nowhere else seen. He says: "The square and the compass represent the union of the Old and New Testaments. None of the high degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of symbolic Masonry. The square is with them peculiarly appropriated to the lower degrees, as founded on the operative art; while the compass, as an implement of higher character and uses, is attributed to the degrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passes from the blue Lodge to the Lodge of Perfection, as 'passing from the square to the compass,' to indicate a progressive elevation in his studies. Yet even in the high degrees, the square and compass combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order."

Squin de Flexian. A recreant Templar, to whom, with Noffodei and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templars. He was a native of the city of Beziers, in the south of France, and having been received as a Knight Templar, had made so much proficiency in the Order as to have been appointed to the head of the Priory of Montfaucon. Reghellini states that both Squin de Flexian and Noffodei were Templars, and held the rank of Commanders; but Dupuy (*Condemnation des Templiers*) denies that the latter was a Templar. He says: "All historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Noffodei, a Florentine, banished from his country, and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the provost of Paris."

Reghellini's account (*La Maçonnerie considerée, etc.*, I., p. 451,) is more circumstantial. He says: "In 1506, two Knights Templars, Noffodei and Florian, were punished for crimes, and lost their Commanderies, that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery; after which they fled to Paris. There they obtained access to the king, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense wealth which it possessed.

"They proposed the abolition of the Order, and promised the king, for a reward, to be its denouncers. The king accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.

"They associated with themselves a third individual, called by historians 'the Unknown,' (*l'Inconnu;*) and Noffodei and Florian sent a memorial to Enguerand de Marigni, Superintendent of the Finances, in

which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the king secrets which they deemed of more value than the conquest of an empire.

"As a sequel to this first declaration, they addressed to the king an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:

"1. That the Order of Templars was the foe of all kings and all sovereign authority; that it communicated secrets to its initiates under horrible oaths, with the criminal condition of the penalty of death if they divulged them; and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion.

"2. That the Order had betrayed the religion of Christ, by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second, whereby the designs of the Crusaders for the recovery of the Holy Land were frustrated.

"3. That the Order prostituted the mysteries most venerated by Christians, by making a Knight, when he was received, trample upon the Cross, the sign of redemption; and abjured the Christian religion by making the neophyte declare that the true God had never died, and never could die; that they carried about them and worshipped a little idol called *Bafomet;* and that after his initiation the neophyte was compelled to undergo certain obscene practices.

"4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the Grand Master, which was a proof of rebellion against the legitimate authority.

"5. That Good Friday was the day selected for the grand orgies of the Order.

"6. That they were guilty of unnatural crimes.

"7. That they burned the children of their concubines, so as to destroy all traces of their debauchery."

These calumnies formed the basis of the longer catalogue of accusations, afterwards presented by the pope, upon which the Templars were finally tried and condemned.

In the preliminary examinations of the accused, Squin de Flexian took an active part as one of the commissioners. In the pleadings for their defence presented by the Knights, they declare that "Knights were tortured by Flexian de Beziers, prior of Montfaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures inflicted at Paris, and several others in other places."

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the pope, as their services were no longer needed, they sank into merited oblivion. The author of the *Secret Societies of the Middle Ages,* (p. 268,) says: "Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucon, by order of Louis X., the successor of Philip, two years after his persecution of the Templars. The revenge they took was of a symbolic character. In the change of the legend of the third degree into that of the Templar system, when the martyred James de Molay was substituted for Hiram Abif, the three assassins were represented by Squin de Flexian, Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is most probable that he is altogether a mythical personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic legend.

The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the Kadosh, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoit Mehui. The *Processus contra Templarios* calls him *Esquius de Flexian de Biteriis;* and Raynouard always names him *Squin de Florian,* in which he is blindly followed by Reghellini, Ragon, and Thory. But the weight of authority is in favor of *Squin de Flexian,* which I have accordingly adopted as the true name of this Judas of the Templars.

Staff. A white staff is the proper insignia of a Treasurer. In the first procession after the appointment of that officer by the Grand Lodge of England, we find "the Grand Treasurer with the Staff." In this country the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived from the old custom for the treasurer of the king's household to carry a staff as the ensign of authority. In the old "Customary Books" we are told that the Steward or Treasurer of the household — for the offices were formerly identical — received the office from the king himself by

the presentation of a staff in these words: *Tennez le baston de nostre maison*, "Receive the staff of our house." Hence the Grand Lodge of England decreed, June 24, 1741, that "in the procession in the hall" the Grand Treasurer should appear "with the staff."

Stairs, Winding. See *Winding Stairs.*

Standard. An ensign in war, being that under which the soldiers stand or to which they rally in the fight. It is sometimes used in the higher degrees, in connection with the word *Bearer*, to denote a particular officer. But the term mostly used to indicate any one of the ensigns of the different degrees of Masonry is *Banner.*

The Grand Standard of the Order of Knights Templars in the United States is described in the regulations as being "of white woollen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field a blood-red passion cross, over which the motto, *In hoc Signo Vinces*, and under, *Non Nobis, Domine! non Nobis sed Nomini tuo da Gloriam!* The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a gilded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold."

The standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the *Fundamental Statutes.* It is white with a gold fringe, bearing in the centre a black double-headed eagle with wings displayed; the beaks and thighs are of gold; it holds in one talon the golden hilt and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended the Latin device, in letters of gold, *Deus meumque Jus.* The eagle is crowned with a triangle of gold, and holds a purple band fringed with gold and strewn with golden stars.

There is really no standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a standard the blazonment of the arms of Masonry first made by Dermott for the Athol Grand Lodge of Masons. In the present condition of the ritual, occasioned by the disseverance of the Royal Arch degree from the Master's, and its organization as a distinct system, this standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the ritual of Symbolic Masonry.

Standard-Bearer. An officer in a Commandery of Knights Templars, whose duty it is to carry and protect the standard of the Order. A similar officer exists in several of the high degrees.

Stand to and Abide by. The covenant of Masonry requires every Mason "to stand to and abide by" the laws and regulations of the Order, whether expressed in the edicts of the Grand Lodge, the by-laws of his Lodge, or the landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. *To stand to* has a somewhat active meaning, and signifies to maintain and defend the laws; while *to abide by* is more passive in meaning, and signifies to submit to the award made by such laws.

Star. In the French and Scottish Rites lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

Star, Blazing. See *Blazing Star.*

Star, Eastern. See *Eastern Star.*

Star, Five-Pointed. See *Five-Pointed Star.*

Star in the East. The Blazing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Dr. Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work entitled *The Star in the East.* The whole subject is discussed in the article *Blazing Star*, which see.

Star of Jerusalem. A degree cited in the nomenclature of Fustier.

Star of the Syrian Knights. (*Etoile des Chevaliers Syriens.*) The Order of Syrian Knights of the Star is contained in the collection of Pyron. It is divided into three degrees—Novice, Professed, and Grand Patriarch.

Starck, Johann August von. Von Starck, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1761 a Freemason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which

he afterwards played so important a part. After two years' residence at St. Petersburg, he went for a short time to England, and was in August, 1766, in Paris. In 1767 he was director of the schools at Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was called to Königsberg, to occupy the chair of theology, and to fill the post of court chaplain. The following year he resigned both offices, and retired to Mettau, to devote himself to literary and philosophical pursuits. But in 1781 the court at Darmstadt conferred upon him the posts of chief preacher and the first place in the consistory, and there he remained until his death, which occurred March 3, 1816.

The knowledge that Starck acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gaining over influential Masons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templars, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven degrees, as follows: 1. Apprentice; 2. Fellow; 3. Master; 4. Young Scottish Master; 5. Old Scottish Master, or Knight of St. Andrew; 6. Provincial Chapter of the Red Cross; 7. Magus, or Knight of Brightness and Light; which last degree was divided into five classes, of Novice, Levite, and Priest — the summit of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Mason a Templar, but every true Templar was both a Knight and a Priest. Starck, who was originally a Protestant, had been secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches — the chivalric and the spiritual. But, notwithstanding the willingness of Von Hund to accept any league which promised to give renewed strength to his own decaying system, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent. At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and, after the death of Von Hund, the Lodges of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for whose sake he had invented his system. Documentary evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the year 1800; but I doubt if it lasted so long.

The German writers have not hesitated to accuse Starck of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as court chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his *Saint Nicaise*, which was really anti-Masonic in principle, and in 1787 he published his work *Ueber Kripto-Catholicesmus, etc.*, or *A Treatise on Secret Catholicism, on Proselyte Making, on Jesuitism, and on Secret Societies*, which was a controversial work directed against Nicolai, Gädicke, and Biester. In this book he says: "It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armiger, Commendator, Prefect, and Sub-Prior; and, having taken some formal cloister-like profession, I have been a Clericus. But I have withdrawn from all that, and all that is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his *Apology for the Order of Freemasonry*, Berlin, 1778, which went through many editions; *On the Design of the Order of Freemasonry*, Berlin, 1781; and *On the Ancient and Modern Mysteries*, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous works on general literature and on religion, the latter class showing an evident leaning towards the Roman Catho-

lic faith, of which he was evidently a partisan. "There is," says Feller, (*Biog. Univ.*,) "in the life of Starck something singular, that has never been made public." I think the verdict is now well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered it were frustrated.

Stare Super Vias Antiquas. (*To stand on the old paths.*) A Latin adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

State. The political divisions of the United States are called States and Territories. In every State and in every populous Territory there is a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there are also a Grand Council of Royal and Select Masters, and a Grand Commandery of Knights Templars, which claim the same right of exclusive jurisdiction. See *Jurisdiction of a Grand Lodge.*

Stations. The positions occupied by the subordinate officers of a Lodge are called *places*, as "the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called *stations*, as "the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the ritual, while the Deacon and other officers are required to move about from place to place in the Lodge.

Statistics of Freemasonry. The assertion that "in every land a Mason may find a home, and in every clime a brother," is well sustained by the statistics of the Order, which show that, wherever civilized men have left their footprints, its temples have been established. It is impossible to venture on anything more than a mere approximation to the number of Freemasons scattered over the world; but if we are correct in believing that there are more than 400,000 Masons in the United States of America, any estimate that would place the whole number of the Fraternity everywhere dispersed at less than a million and a half would be a very low estimate. The following is a table of the countries in which Freemasonry is openly practised with the permission of the public authorities, omitting the States, now, by the increasing spirit of tolerance, very few, indeed, where the suspicions of the government compel the Masons, if they meet at all, to meet in private:

I. EUROPE.

Anhalt-Bernburg,
Anhalt-Dessau,
Bavaria,
Belgium,
Bremen,
Brunswick,
Denmark,
England,
France,
Germany,
Greece,
Hamburg,
Hanover,
Hesse-Darmstadt,
Holland,
Holstein-Oldenburg,
Hungary,
Ionian Islands,
Ireland,
Italy,
Malta,
Mecklenburg-Schwerin,
Netherlands,
Norway,
Portugal,
Posen, Duchy of,
Prussia,
Prussian Poland,
Saxe,
Saxe-Coburg,
Saxe-Gotha,
Saxe-Hildburghausen,
Saxe-Meiningen,
Saxe-Weimar,
Saxony,
Schwarzburg-Rudolstadt,
Scotland,
Spain,
Sweden,
Switzerland,
Wurtemberg.

II. ASIA.

Ceylon,
China,
India,
Japan,
Persia,
Pondicherry,
Turkey.

III. OCEANICA.

New South Wales,
Java,
New Zealand,
Sumatra,
Sandwich Islands.

IV. AFRICA.

Algeria,
Bourbon, Isle of,
Canary Islands,
Cape of Good Hope
Egypt,
Goa,
Guinea,
Mauritius,
Mozambique,
Senegambia,
St. Helena.

V. AMERICA.

Antigua,
Argentine Republic,
Barbadoes,
Bermudas,
Brazil,
Canada,
Carthagena,
Chili,
Colombia,
Martinico,
Mexico,
New Brunswick,
New Grenada,
Nova Scotia,
Panama,
Peru,
Rio de la Plata,
St. Bartholomew's,

St. Christopher's,	St. Croix,
Curaçoa,	St. Eustatia,
Dominica,	St. Martin,
Dutch Guiana,	St. Thomas,
English Guiana,	St. Vincent,
French Guiana,	Trinidad,
Guadeloupe,	United States,
Hayti,	Uruguay,
Jamaica,	Venezuela.

Statute of Henry VI. See *Laborers, Statute of.*

Statutes. The permanent rules by which a subordinate Lodge is governed are called its *By-Laws;* the regulations of a Grand Lodge are called its *Constitution;* but the laws enacted for the government of a Supreme Council of the Scottish Rite are denominated *Statutes.*

St. Clair Charters. In the Advocates' Library, of Edinburgh, is a manuscript entitled "Hay's MSS.," which is, says Lawrie, "a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevefs of Paris, Prior of Sainte Pierremont, etc., *Anno Domini* 1706." Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the "St. Clair Charters." These copies, which it seems were alone known in the last century, were first published by Lawrie, in his *History of Freemasonry,* where they constitute Appendixes I. and II. But it appears that the originals have since been discovered, and they have been republished by Bro. W. J. Hughan, in his *Unpublished Records of the Craft,* with the following introductory account of them by Bro. D. Murray Lyon:

"These MSS. were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in scrolls of paper,—the one 15 by 11½ inches, the other 26 by 11½ inches,—and for their better preservation have been affixed to cloth. The caligraphy is beautiful; and though the edges of the paper have been frayed, and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, granted by the Freemen Masons of Scotland to William St. Clair of Roslin, (probable date 1600–1.) The second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Roslin, (probable date May 1, 1628.)"

However difficult it may be to decide as to the precise date of these charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Masonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasonry of that kingdom and the once powerful but now extinct family of St. Clair.

St. Clair, William. The St. Clairs of Roslin, or, as it is often spelled, of Rosslyn, held for more than three hundred years an intimate connection with the history of Masonry in Scotland. William St. Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II. the Patron and Protector of the Masons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him, (*Lond. Freem.*, May, 1851, p. 166,) that "he was considered one of the best and greatest Masons of the age." He planned the construction of a most magnificent collegiate church at his palace of Roslin, of which, however, only the chancel and part of the transept were completed. To take part in this design, he invited the most skilful Masons from foreign countries; and in order that they might be conveniently lodged and carry on the work with ease and dispatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, which occurred about 1480, the office of hereditary Patron was transmitted to his descendants, who, says Lawrie, (*Hist.*, p. 100,) "held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI. after his accession to the throne of England. Hence the Masons, finding themselves embarrassed for want of a Protector,

about the year 1600, (if that be the real date of the first of the St. Clair Manuscripts,) appointed William St. Clair of Roslin, for himself and his heirs, their "patrons and judges." After presiding over the Order for many years, says Lawrie, William St. Clair went to Ireland, and in 1630 a second Charter was issued, granting to his son, Sir William St. Clair, the same power with which his father had been invested. This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William St. Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the Lairds of Roslin and the Masons of Scotland, the Craft continued to flourish under the successive heads of the family.

But in the year 1736, William St. Clair, Esq., to whom the Hereditary Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinburgh and its vicinity, and represented to them the good effects that would accrue to them if they should in future have at their head a Grand Master of their own choice, and declared his intention to resign into the hands of the Craft his hereditary right to the office. It was agreed by the assembly that all the Lodges of Scotland should be summoned to appear by themselves, or proxies, on the approaching St. Andrew's day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty-two Lodges met at Edinburgh on the 30th of November, 1736, when William St. Clair tendered the following resignation of his hereditary office:

"I, William St. Clair, Esq., of Roslin, taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry, whereof I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit-claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretended to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland to and in favor of the said William and Sir William St. Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warrant this present renunciation and discharge at all hands. And I consent to the registration hereof in the books of council and session, or any other judges' books competent therein to remain for preservation." And then follows the usual formal and technical termination of a deed.

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office-bearers, when William St. Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the Earl of Cromarty. He lived, however, more than half a century afterwards, and died in January, 1778, in the seventy-eighth year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of St. Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he added: "His zeal, however, to promote the welfare of our society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence or his example could prevail, to extend the spirit of Masonry and to increase the number of the brethren. . . . To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart — virtues which ought ever to be the distinguishing marks of a true brother."

Bro. Charles Mackie, in the London *Freemasons' Quarterly Review*, (1831, p. 167,) thus describes the last days of this venerable patron of the Order. "William St. Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and reverenced. He moved in the first society; and if he did not carry the purse, he was stamped

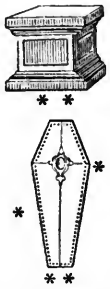
with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the stateliest man of his age."

Steinbach, Erwin of. See *Erwin of Steinbach.*

Steinmetz. German. A stonemason. For an account of the German fraternity of Steinmetzen, see *Stonemasons of the Middle Ages.*

Step. The *step* can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiriac initiation which was deemed a sign. It is in Freemasonry rather an esoteric usage of the ritual. The *steps* can be traced back as far as to at least the middle of the last century, in the rituals of which they are fully described. The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientalists, who resort even to prostrations of the body when approaching the throne of the sovereign or the holy part of a religious edifice. The steps of Masonry are symbolic of respect and veneration for the altar, whence Masonic light is to emanate.

In former times, and in some of the high degrees, a bier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, those various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar. Lenning says of the steps — which the German Masons call *die Schritte der Aufzunehmenden*, the steps of the recipients, and the French, *les pas Mystérieux*, the mysterious steps — that "every degree has a different number, which are made in a different way, and have an allegorical meaning." Of the "allegorical meaning" of those in the third degree, I have spoken above as explicitly as would be proper. Gädicke says: "The three grand steps symbolically lead from this life to the source of all knowledge."



It must be evident to every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a coffin, the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the earliest times, was the true symbolism of the step.

Steps on the Master's Carpet. The three steps delineated on the Master's carpet, as one of the symbols of the third degree, refer to the three steps or stages of human life — youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern.

Sterkin. One of the three Assassins, according to the Hiramic legend of some of the high degrees. Lenning says the word means *vengeance:* I know not on what authority. STR are the letters of the Chaldaic verb *to strike a blow*, and it may be that the root of the name will be there found; but the Masonic corruptions of Hebrew words often defy the rules of etymology. I am much inclined to believe that this and some kindred words are mere anagrams, or corruptions introduced into the high degrees by the adherents of the Pretender, who sought in this way to do honor to the friends of the house of Stuart, or to cast infamy on its enemies. See *Romvel.*

Stewards. Officers in a Symbolic Lodge, whose appointment is generally vested in the Junior Warden. Their duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

Stewards, Grand. See *Grand Stewards.*

Stewards' Lodge. See *Grand Stewards' Lodge.*

Stirling. A city in Scotland which was the seat of a Lodge called the "Stirling Ancient Lodge," which the author of the introduction to the *General Regulations of the Supreme Grand Chapter of Scotland* says conferred the degrees of Royal Arch, Red Cross or Ark, the Sepulchre, Knight of Malta, and Knight Templar until about the beginning of the last century, when two Lodges were formed — one for the cultivation of St. John's Masonry, which was the old one, and a new one called the "Royal Arch," for the high degrees; although it, too, soon began to confer the first three degrees. The "Ancient Lodge" joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1759.

The same authority tells us that "in the Stirling Ancient Lodge are still preserved two old, rudely-engraved brass plates: one of these relates to the first two degrees

of Masonry; the other contains on the one side certain emblems belonging to a Master's Lodge, and on the reverse five figures; the one at the top is called the 'Redd Cross or Ark.' At the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are inclosed within a border; the upper is called the 'Sepulchre;' the second, 'Knight of Malta;' and the third, 'Knight Templar.' The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, they have now disappeared, nor have any traces of them been discovered. Bro. W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says, (*Lond. Freemason,*) "I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, viz., that 'No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and *never* returned, and the Fraternity at Edinburgh declared they *were* returned, and have since been lost.'"

St. Leger. See *Aldworth.*

St. Martin. See *Saint Martin.*

Stockings. In the last century, when knee-breeches constituted a portion of the costume of gentlemen, Masons were required, by a ritual regulation, to wear white stockings. The fashion having expired, the regulation is no longer in force.

Stolkin. In the *elu* degrees this is the name of one of those appointed to search for the criminals commemorated in the legend of the third degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart.

Stone. The stone, on account of its hardness, has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word אבן, EBEN, which signifies a stone, is derived, by Gesenius, from an obsolete root, ABAN, to build, whence *aban*, an architect; and he refers it to AMANAH, which means a column, a covenant, and truth. The stone, therefore, says Portal, (*Symb. des Egypt.,*) may be considered as the symbol of faith and truth: whence Christ taught the very principle of symbology, when he called Peter, who represented *faith*, the rock or stone on which he would build his Church. But in Hebrew as well as in Egyptian symbology the stone was also sometimes the symbol of *falsehood.* Thus the name of Typhon, the principle of evil in the Egyptian theogony, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was a *hewn stone*, which had the same evil signification in Hebrew. Hence Jehovah says in Exodus, "Thou shalt not build me an altar of hewn stone;" and Joshua built, in Mount Ebal, "an altar of *whole stones*, over which no man hath lift up any iron." The *hewn stone* was therefore a symbol of evil and falsehood; the *unhewn stone* of good and truth. This must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbology, but sprang from the architectural ideas of the Operative Masons; for in Masonry the *rough ashlar*, or *unhewn stone*, is the symbol of man's evil and corrupt condition; while the *perfect ashlar*, or the *hewn stone*, is the symbol of his improved and perfected nature.

Stone, Corner. See *Corner-Stone.*

Stone, Cubical. See *Cubical Stone.*

Stone Manuscript. This Manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous brethren. Preston (ed. 1755, p. 190,) describes it as "an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by St. Alban for the Masons, the wages he gave them, and the charter which he obtained from the king to hold a general assembly. (See *Saint Alban.*) Anderson, (2d ed., p. 99,) who calls Stone the Warden of Inigo Jones, intimates that he wrote the Manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.

Stonemasons of the Middle Ages. The history of the origin and progress of the Brotherhood of Stonemasons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that Brotherhood and

the Fraternity of Freemasons. Indeed, the history of the one is but the introduction to the history of the other. In an historical excursus, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, must give, for the completion of his labor, a very full consideration to the Brotherhood of Stonemasons.

In the year 1820, there issued from the press of Leipsic, in Germany, a work, by Dr. Christian Ludwig Steiglitz, under the title of *Von Altdeutscher Baukunst*, that is, "An Essay on the Old German Architecture." In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stonemasons from the earliest times, through the Middle Ages, until their final absorption into the associations of Freemasons. From the labors of Dr. Steiglitz, collated with some other authorities in respect to matters upon which he is either silent or erroneous, I have compiled the following sketch.

It is universally admitted that, in the early ages of Christianity, the clergy alone were the patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics. Very few of the laity could read or write, and even kings affixed the sign of the cross, in the place of their signatures, to the charters and other documents which they issued, because, as they frankly confessed, of their inability to write their names; and hence comes the modern expression of *signing* a paper, as equivalent to subscribing the name.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and practice of architecture, painting, and sculpture were exclusively confined to the monks; and bishops personally superintended the erection of the churches and cathedrals in their dioceses, because not only the principles, but the practice of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen.

Many of the founders of the Monastic Orders, and especially among these St. Benedict, made it a peculiar duty for the brethren to devote themselves to architecture and church building. The English monk Winfrid, better known in ecclesiastical history as St. Boniface, and who, for his labors in Christianizing that country, has been styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an especial class of monks for the practice of building, under the name of *Operarii*, or Craftsmen, and *Magistri Operum*, or Masters of the Works. The labors and duties of these monks were divided. Some of them designed the plan of the building; others were painters and sculptors; others were occupied in working in gold and silver and embroidery; and others again, who were called *Cœmentarii*, or Stonemasons, undertook the practical labors of construction. Sometimes, especially in extensive buildings, where many workmen were required, laymen were also employed, under the direction of the monks. So extensive did these labors become, that bishops and abbots often derived a large portion of their revenues from the earnings of the workmen in the monasteries.

Among the laymen who were employed in the monasteries as assistants and laborers, many were of course possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the same design led to this result, that in process of time, gradually and almost unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences went from these monkish builders out into the world, and the laymen architects, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own. Such was the beginning of the Masonic fraternities in Germany, and the same thing occurred in other countries. These brotherhoods of Masons now began to be called upon, as the monks formerly had been, when an important building, and especially a church or a cathedral, was to be erected. Eventually they entirely superseded their monkish teachers in the prosecution of the art of building. To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like these, too, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as stone-masons. And thus the union of these architects and stone-masons presented, in the midst of an uneducated people, a more elevated and intelligent class, engaged as an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the monks, who were the sole depositaries of the secrets of high art, separated themselves from the laymen, who were intrusted with only the manual labor of building; so now the more intelligent of the laymen, who had received these secrets from the monks, were distinguished as

architects from the ordinary laborers, or common masons. The latter knew only the use of the trowel and mortar, while the former were occupied in devising plans for building and the construction of ornaments by sculpture and skilful stone-cutting.

These brotherhoods of high artists soon won great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practised their profession. Their places of assembly were called *Hutten*, *Logen*, or *Lodges*, and the members took the name of *Freemasons*. Their patron saint was St. John the Baptist, who was honored by them as the mediator between the Old and the New Covenants, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Hallam says of the edifices they erected — that they "united sublimity in general composition with the beauties of variety and form, skilful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science." (*Mid. Ages*, iv. 280.) And he subsequently adds, as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was "so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Freemasons, depositaries of a concealed and traditionary science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." (*Ib.*, 284.) These archives do exist, or many of them; and although unknown to Mr. Hallam, because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English brethren; and that which the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols—such as lions, serpents, and the like — in the decorations of churches of the Middle Ages, have led some writers to conclude that the Knights Templars exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Dr. Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy, and he attributes their adoption in architecture to the natural compliance of the architects or Freemasons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import.

That there ever was any association of the Knights Templars with the Freemasons is still an uncertain and an undetermined point of history. If it did take place, it must have been at a very late period; and if any community or similarity of symbolism is to be detected among the two Orders, it is more reasonable to ascribe it to the circumstance, that the Templars always associated a body of architects with themselves for the erection of their own churches and other buildings, and that these architects were united in one and the same fraternity with the Freemasons, whose secrets they possessed, and whose architectural opinions they shared.

Steiglitz also denies any deduction of the Builders' Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations. This, however, he attributes to the fact, that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their mysteries, so that, in the old as well as in the new brotherhoods, there was a purer knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry.

But he thinks that those are not mistaken who trace the associations of Masons of the Middle Ages to the Roman Colleges, the *Collegia Cœmentariorum*, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the incursions of hordes of barbarians, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the associations of architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Longobards. Subsequently, when civil order was restored, the Masons of Italy were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his *Historia d'Italia*, that under the Lombard kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation of Magistri Comacini, or Masters from Como, became generic to all those of the profession.

In England, when the Romans took possession of it, the corporations, or colleges of builders, also appeared, who were subsequently continued in the Fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were they enabled to maintain their existence, until, in the year 926, they held that General Assembly at the city of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to be the oldest Masonic record now extant. It is but fair to say that the recent researches of Brother Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this York assembly has been denied. But these are historical problems, the true solution of which must be waited for until the further researches of Masonic archæologists shall present us with the necessary data for determining them. Until then it is safer to adhere to the traditional theory which admits the genuineness of the Constitutions and the fact of the assembly.

In France, as in Germany, the Fraternities of Architects originally sprang out of the connection of lay builders with the monks in the era of Charlemagne. The French Masons continued their fraternities throughout the Middle Ages, and erected many cathedrals and public buildings.

We have now arrived at the middle of the eleventh century, tracing the progress of the fraternities of Stonemasons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of *Travelling Freemasons* they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, Sir Christopher Wren, in his *Parentalia*, gives the following account:

"Their government was regular, and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine."

Mr. Hope, who, from his peculiar course of studies, was better acquainted than Mr. Hallam with the history of these Travelling Freemasons, thus speaks, in his *Essay on Architecture*, of their organization at this time, by which they effected an identity of architectural science throughout all Europe:

"The architects of all the sacred edifices of the Latin Church, wherever such arose, — north, south, east, or west — thus derived their science from the same central school; obeyed in their designs the dictates of the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stonemasons, as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that Brotherhood of Speculative Freemasons into which they were finally merged in the eighteenth century.

The most important event in the cultivation and spread of Masonic art on the continent of Europe was that which occurred at the city of Strasburg, in Germany, when Erwin of Steinbach, the architect of the cathedral, summoned a great number of master-builders out of Germany, England, and Italy, and in the year 1275 established a code of regulations and organized the Fraternity of Freemasons after the mode which had been adopted, as is maintained by many writers, three hundred and fifty years before, by the English Masons at the city of York. Lodges were then established in many of the cities of Germany, all of which fraternized with each other; but of these the precedence was conceded to the Lodge at Strasburg, because that city had been, as it were, the central point whence German Masonic art had flowed. Erwin of Steinbach was elected their presiding officer, or Grand Master. Three grades of workmen were recognized — Masters, Fellow Crafts, and Apprentices; and words, signs, and grips were created as modes of recognition to be used by the members of the Fraternity, a part of which was borrowed from the English Masons. Finally, ceremonies of initiation were in-

vented, which were of a symbolical character, and concealed, under their symbolism, profound doctrines of philosophy, religion, and architecture.

Of these ceremonies of initiation used by the old German Stonemasons of the twelfth and thirteenth centuries, Findel gives the following interesting account:

"On the day fixed, the candidate went into the house where the assemblies were held, where the master of the chair had had everything prepared in due order in the hall of the Craft. The brethren were then summoned, (of course bearing no weapon of any kind, it being a place dedicated to peace,) and the assembly was opened by the Master, who first acquainted them with the proposed inauguration of the candidate, dispatching a brother to prepare him. The messenger, in imitation of an ancient heathen custom, suggested to his companion that he should assume the demeanor of a supplicant. He was then stripped of all weapons, and everything of metal taken from him; he was divested of half his garments, and, with his eyes bound and breast and left foot bare, he stood at the door of the hall, which was opened to him after three distinct knocks. The Junior Warden conducted him to the Master, who made him kneel and repeat a prayer. The candidate was then led three times around the hall of the Gild, halting at last at the door, and putting his feet together in the form of a right angle, that he might in three upright square steps place himself in front of the Master. Between the two, lying open on the table, was a New Testament, a pair of compasses, and a mason's square, over which, in pursuance of an ancient custom, he stretched out his right hand, swearing to be faithful to the duties to which he pledged himself, and to keep secret whatever had been, or might be thereafter, made known to him in that place. The bandage was then removed from his eyes, the three great lights were shown him, a new apron bound round him, a password given him, and his place in the hall of the Gild pointed out to him." (*Hist. of Freemasonry*, p. 65.)

These fraternities or associations became at once very popular. Many of the potentates of Europe, and among them the Emperor Rudolf I., conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and would facilitate them in bringing master builders and stone-masons together at any required point. Pope Nicholas III. granted the Brotherhood, in 1278, letters of indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII.

The Stonemasons, as a fraternity of Operative Freemasons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1452 a general assembly was convened at Strasburg, and a new constitution framed, which embraced many improvements and modifications of the former one. But seven years afterwards, in 1459, Jost Dotzinger, then holding the position of architect of the Cathedral of Strasburg, and, by virtue of his office, presiding over the Craft of Germany, convened a general assembly of the Masters of all the Lodges at the city of Ratisbon. There the code of laws which had been adopted at Strasburg in 1452, under the title of "Statutes and Regulations of the Fraternity of Stonemasons of Strasburg," was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges, — at Strasburg, at Vienna, at Cologne, and at Zurich; and they also determined that the master workman, for the time being, of the Cathedral of Strasburg should be the Grand Master of the Freemasons of Germany. These constitutions or statutes are still extant, and are older than any other existing Masonic record of undoubted authenticity, except the manuscript of Halliwell. They were "kindly and affably agreed upon," according to their preamble, "for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Germany."

General assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1469 at Spire, while provincial assemblies in each of the Grand Lodge jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I. confirmed its statutes, as they had been adopted at Strasburg, and recognized its former rights and privileges. This act of confirmation was renewed by the succeeding emperors, Charles V. and Ferdinand I. In 1563 a general assembly of the Masons of Germany and Switzerland was convened at the city of Basle by the Grand Lodge of Strasburg. The Strasburg constitutions were again renewed with amendments, and what was called the Stonemasons' Law (*das Steinwerkrecht*) was established. The Grand Lodge of Strasburg continued to be recognized as possessing supreme appellate jurisdiction in all matters relating to the Craft.

Even the senate of that city had acknowledged its prerogatives, and had conceded to it the privilege of settling all controversies in relation to matters connected with building; a concession which was, however, revoked in 1620, on the charge that the privilege had been misused.

Thus the Operative Freemasons of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 16, 1707, up to which time the Fraternity had uninterruptedly existed, a decree of the Imperial Diet at Ratisbon dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasburg, because that city had passed into the power of the French. The head being now lost, the subordinate bodies began rapidly to decline. In several of the German cities the Lodges undertook to assume the name and exercise the functions of Grand Lodges; but these were all abolished by an imperial edict in 1731, which at the same time forbade the administration of any oath of secrecy, and transferred to the government alone the adjudication of all disputes among the Craft. From this time we lose sight of any national organization of the Freemasons in Germany until the restoration of the Order, in the eighteenth century, through the English Fraternity. But in many cities—as in Basle, Zurich, Hamburg, Dantzic, and Strasburg—they preserved an independent existence under the statutes of 1559, although they lost much of the profound symbolical knowledge of architecture which had been possessed by their predecessors.

Before leaving these German Stonemasons, it is worth while to say something of the symbolism which they preserved in their secret teachings. They made much use, in their architectural plans, of mystical numbers, and among these five, seven, and nine were especially prominent. Among colors, gold and blue and white possessed symbolic meanings. The foot-rule, the compasses, the square, and the gavel, with some other implements of their art, were consecrated with a spiritual signification. The east was considered as a sacred point; and many allusions were made to Solomon's Temple, especially to the pillars of the porch, representations of which are to be found in several of the cathedrals.

In France the history of the Free Stonemasons was similar to that of their German brethren. Originating, like them, from the cloisters, and from the employment of laymen by the monkish architects, they associated themselves together as a brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Roman Colleges of Builders was more intimate and direct than that of the Germans, because of the early and very general occupation of Gaul by the Roman legions: but the French organization did not materially differ from the German. Protected by popes and princes, the Masons were engaged, under ecclesiastical patronage, in the construction of religious edifices. In France there was also a peculiar association, the *Pontifices*, or *Bridge Builders*, closely connected in design and character with the Masonic fraternity, and the memory of which is still preserved in the name of one of the degrees of the Scottish Rite, that of "Grand Pontiff." The principal seat of the French Stonemasonry was in Lombardy, whence the Lodges were disseminated over the kingdom, a fact which is thus accounted for by Mr. Hope: "Among the arts exercised and improved in Lombardy," he says, "that of building held a pre-eminent rank, and was the more important because the want of those ancient edifices to which they might recur for materials already wrought, and which Rome afforded in such abundance, made the architects of these more remote regions dependent on their own skill and free to follow their own conceptions." But in the beginning of the sixteenth century, the necessity for their employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic corporations were all finally dissolved, with those of other workmen, by Francis I., 1539. Then originated that system which the French call *Compagnonnage*, a system of independent Gilds or brotherhoods, retaining a principle of community as to the art which they practised, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of *Compagnons* were, indeed, but the *débris* of the Masonic Lodges. Freemasonry ceased to exist in France as a recognized system until its revival in the eighteenth century.

In England, we have already seen that the stone-masons, under the distinctive appellation of Freemasons, held a general assembly at the city of York, in the year 926, and there adopted those constitutions which have always been looked upon as the fundamental law of English Masonry. Of course, the very calling of this assembly proves that the Freemasons were previously in activity in the kingdom, which is, in fact, otherwise proved by the records of the building at an earlier period, by them, of cathedrals, abbeys, and castles. But we date the York assembly as the first known and acknowledged organization of the Craft

in England into a national body, or Grand Lodge. Their history differs but little from that which has already been detailed. Stonemasons, in fact — but in the possession of many professional secrets originally derived from their monkish teachers, as well as from the Roman colleges, with which, like the Masons of France, they had an intimate communication through the legions which had been encamped for so many years in England — they called themselves Freemasons, to be distinguished from the ordinary laborers and common stone-masons, who were generally of a servile condition, and had neither the intellectual elevation, nor the devotion to high religious art, which belonged exclusively to the "freeborn" fraternity.

After the organization at York, annual assemblies, it is said, were regularly held, and the transactions of several of them have been transmitted to us by historical records. The Fraternity experienced, as in other countries, its alternate periods of prosperity and of decay. Finally, about the end of the seventeenth century it had so far declined, that only seven Lodges were to be found in the whole of London and its suburbs. It is to the glory of the English Masons that they now adopted that bold and wise policy which alone could have saved the Brotherhood from absolute dissolution. In 1703 a statute was enacted, which entirely changed the objects of the institution. From an operative society, it became wholly speculative in its character. It ceased to build material temples, and devoted itself to the erection of a spiritual one. It retained the working-tools and the technical terms of art of the original operative institution, simply because of the religious symbolism which these conveyed. And its members invited to their assemblies men of learning and science, who might find in their discussions topics congenial with their intellectual labors.

The happiest results speedily followed; and in 1717 the Grand Lodge of England was organized, or rather restored, on the new basis of a speculative society. The effect was soon seen in other countries; for, through the instrumentality of the Grand Lodge of England, which became, indeed, the Mother Lodge of the world, Freemasonry was everywhere revived. Lodges on the English model, which afterwards gave rise to the establishment of Grand Lodges in their respective countries, were organized in France in 1729, in Holland in 1731, in Germany in 1733, and in Italy in 1735. It spread in other countries with more or less activity, and was established in 1733 in America. From that time to the present day the history of Freemasonry has been entirely separated from that of Stonemasonry.

We see, then, in conclusion, that the Stonemasons — coming partly from the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks — devoted themselves to the construction of religious edifices. They consisted mainly of architects and skilful operatives; but — as they were controlled by the highest principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their labors men of learning, wealth, and influence — they assumed from the very beginning the title of *Freemasons*, to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.

Subsequently, in the beginning of the eighteenth century, they threw off the operative element of their institution, and, adopting an entirely speculative character, they became the Freemasons of the present day, and established on an imperishable foundation that sublime Institution which presents over all the habitable earth the most wonderful system of religious and moral symbolism that the world ever saw.

Stone, Nicholas. See *Stone Manuscript.*

Stone of Foundation. The Stone of Foundation constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most of them, and especially the Masonic ones, are deeply interesting in their allegorical signification.

The Stone of Foundation is, properly speaking, a symbol of the higher degrees. It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play

an important part in the Masonic ritual, but which are entirely distinct from it. Such are the *corner-stone*, which was always placed in the north-east corner of the building about to be erected, and to which such a beautiful reference is made in the ceremonies of the first degree; or the *keystone*, which constitutes an interesting part of the Mark Master's degree; or, lastly, the *capestone*, upon which all the ritual of the Most Excellent Master's degree is founded. These are all, in their proper places, highly interesting and instructive symbols, but have no connection whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the continental Masons the *cubical stone*—the *pierre cubique* of the French and the *cubik stein* of the German Masons, but which in the English system is known as the *perfect ashlar*.

The Stone of Foundation has a legendary history and a symbolic signification which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. I propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterwards to investigate its significance as a symbol. To the Mason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with any ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Masonry is to be strictly taken in a mythical or allegorical sense. Dr. Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his *Historical Landmarks*, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism. It is as such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Masonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterwards, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred Tetragrammaton, or ineffable name of God. Oliver, speaking with the solemnity of a historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, alone with the foundations of Dan and Asher, the centre of the Most Holy Place, where the ark was overshadowed by the shekinah of God." The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it *eben shatijah*, or "Stone of Foundation," because, as they said, it had been laid by Jehovah as the foundation of the world, and hence the apocryphal book of Enoch speaks of the "stone which supports the corners of the earth."

This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the book of Job (ch. xxxviii.) in which the Almighty demands of Job,—

> "Where wast thou, when I laid the foundation of the earth?
> Declare, since thou hast such knowledge!
> Who fixed its dimensions, since thou knowest!
> Or who stretched out the line upon it?
> Upon what were its foundations fixed?
> And who laid its corner-stone,
> When the morning stars sang together,
> And all the sons of God shouted for joy?"

Noyes, whose translation I have adopted as not materially differing from the common version, but far more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone: "It was the custom to celebrate the laying of the corner-stone of an important building with music, songs, shouting, etc. Hence the morning stars are represented as celebrating the laying of the corner-stone of the earth."

Upon this meagre statement has been accumulated more traditions than appertain to any other Masonic symbol. The

Rabbins, as has already been intimated, divide the glory of these apocryphal histories with the Masons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar recited them as truthful histories, and swallowed, in one gulp of faith, all their impossibilities and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends.

In that blasphemous work, the *Toldoth Jeshu*, or *Life of Jesus*, written, it is supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone:

"At that time [the time of Jesus] there was in the House of the Sanctuary [that is, the Temple] a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth chapter of the book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly forgot what he had acquired."

This passage is cited by the learned Buxtorf in his *Lexicon Talmudicum;* but in my copy of the *Toldoth Jeshu*, I find another passage, which gives some additional particulars, in the following words:

"At that time there was in the Temple the ineffable name of God, inscribed upon the Stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed and deposited it in the Holy of Holies."

The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Saviour, proceeds to say, that he cunningly obtained a knowledge of the Tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The Masonic legends of the Stone of Foundation, based on these and other rabbinical reveries, are of the most extraordinary character, if they are to be viewed as histories, but readily reconcilable with sound sense, if looked at only in the light of allegories. They present an uninterrupted succession of events, in which the Stone of Foundation takes a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel.

Thus, the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the Garden of Eden; that he used it as an altar, and so reverenced it that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterwards to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed by regular succession to Noah, who took it with him into the ark, and after the subsidence of the deluge made on it his first thank-offering. Noah left it on Mount Ararat, where it was subsequently found by Abraham, who removed it, and constantly used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt at the time of the exodus, and thus it may have finally reached Jerusalem. Dr. Adam Clarke repeats, what he very properly calls "a foolish tradition," that the stone on which Jacob rested his head was afterwards brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned. Edward I., we know, brought a stone to which this legend is attached from Scotland to Westminster Abbey, where, under the name of Jacob's Pillow, it still remains, and is always placed under the chair upon which the British sovereign sits to be crowned; because there is an old distich which declares that wherever this stone is found the Scottish kings shall reign.

But this Scottish tradition would take the

Stone of Foundation away from all its Masonic connections, and therefore it is rejected as a Masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained.

This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work.

The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a temple underground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it on a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch, himself, was not permitted to enter it but once a year; and on the deaths of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the sacred and ineffable name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, found in the excavation which he was making a certain stone, on which the ineffable name of God was inscribed, and which stone he is said to have removed and deposited in the Holy of Holies. That King David laid the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend-mongers of the Talmud.

The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the *Treatise on the Temple*, the following narrative:

"There was a stone in the Holy of Holies, on its west side, on which was placed the ark of the covenant, and before the pot of manna and Aaron's rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and winding vault under ground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles, xxxv. 3, deposited it with the pot of manna, the rod of Aaron, and the oil of anointing."

The Talmudical book *Yoma* gives the same tradition, and says that "the ark of the covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers' breadth above the floor, to be as it were a pedestal for it." This stone, says Prideaux, in his *Old and New Testament Connected*, (vol. i., p. 148,) "the Rabbins call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the substitute ark and the Stone of Foundation play so important a part.

In the thirteenth degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the sacred delta.

In the Royal Arch and Select Master's degrees of the American Rite, the Stone of Foundation constitutes the most im-

portant part of the ritual. In both of these it is the receptacle of the ark, on which the ineffable name is inscribed.

Lee, in his *Temple of Solomon*, has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject:

"Vain and futilous are the feverish dreams of the ancient Rabbins concerning the Foundation-Stone of the Temple. Some assert that God placed this stone in the centre of the world, for a future basis and settled consistency for the earth to rest upon. Others held this stone to be the first matter out of which all the beautiful visible beings of the world have been hewn forth and produced to light. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and afterwards anointed and consecrated it to God. Which when Solomon had found (no doubt by forged revelation or some tedious search like another Rabbi Selemoh) he durst not but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they say further, he caused to be engraved upon it the Tetragrammaton, or the ineffable name of Jehovah."

It will be seen that the Masonic traditions on the subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstances.

In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah. There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the Tetragrammaton or ineffable name. It is this name, inscribed upon it within the sacred and symbolic delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, "but as so many idle and absurd conceits." We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism.

The following facts can, I think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the name of the "Stone of Foundation."

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory.

Of the fable, myth, or allegory, Bailly has said that, "subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of the one and the truths of the other." It is from this stand-point that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Masonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification as an idol, and consecrates it to the worship of the true God.

The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason *Al Gabil*, as the Arabians called him, that is, *The Builder;* or, as expressed in his Masonic title, the *Grand Architect of the Universe*, by common consent abbreviated in the formula G A O T U. Now, it is evident that no symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation-stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is *divine truth*. The search for the *lost word* is the search for truth. But divine truth is a term synonymous with

God. The ineffable name is a symbol of truth, because God, and God alone, is truth. It is properly a scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord "reacheth unto the clouds," and that "his truth endureth unto all generations." If, then, God is truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of divine truth.

When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful "science of morality, veiled in allegory and illustrated by symbols," which is the acknowledged definition of Freemasonry.

In the Masonic system there are two temples; the first temple, in which the degrees of Ancient Craft Masonry are concerned, and the second temple, with which the higher degrees, and especially the Royal Arch, are related. The first temple is symbolic of the present life; the second temple is symbolic of the life to come. The first temple, the present life, must be destroyed; on its foundations the second temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the first temple of our present life must be built on the sure foundation of divine truth, "for other foundation can no man lay."

But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation-Stone is concealed in the first temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

But in the second temple of the future life, we have passed from the grave which had been the end of our labors in the first. We have removed the rubbish, and have found that Stone of Foundation which had been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former temple, and the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word — of divine truth. And in this way, the Stone of Foundation, or divine truth, concealed in the first temple, but discovered and brought to light in the second, will explain that passage of the Apostle: "For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of divine truth, upon which all speculative Masonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Mason's labor, and the discovery of which is his reward.

Stone Pavement. Oliver says that, in the English system, "the stone pavement is a figurative appendage to a Master Masons' Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on." This is not recognized in the American system, where the stone or Mosaic pavement is appropriated to the Entered Apprentice's degree.

Stone, Rejected. St. Matthew records (xxi. 42) that our Lord said to the chief priests and elders, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Commenting on this, Dr. Adam Clarke says: "It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the *very stone* which had been before *rejected* may be found the most suitable as *the head stone of the corner*." This is precisely the symbolism of the Mark Master or fourth degree of the American Rite, where the *rejected stone* is suggested to the neophyte "as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects." Bro. G. F. Yates says that the symbolism of the rejected stone in the present Mark degree is not in the original Master Mark Mason's degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

Stone-Squarers. See *Giblim*.

Stone, White. Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a black one by those who wished to reject him. In this ancient practice we find the origin of white and black balls in the Masonic ballot. Hence, too, the white stone has become the symbol of absolution in judgment, and of the conferring of honors and rewards. The white stone with the new name, mentioned in the Mark Master's degree, refers to the keystone.

Stone, William Leete. An American journalist and writer, who was born in

the State of New York in 1792, and died in 1844. He was the author of several literary works, generally of a biographical character. But his largest work was "Letters on Masonry and anti-Masonry, addressed to the Hon. John Quincy Adams," New York, 1832, 8vo, pp. 566. This was one of the productions which were indebted for their appearance to the anti-Masonic excitement that prevailed at that time in this country. Although free from the bitterness of tone and abusive language which characterized most of the contemporaneous writings of the anti-Masons, it is, as an argumentative work, discreditable to the critical acumen of the author. It abounds in statements made without authority and unsustained by proofs, while its premises being in most instances false, its deductions are necessarily illogical.

Stone Worship. This was, perhaps, the earliest form of fetichism. Before the discovery of metals, men were accustomed to worship unhewn stones. From Chna, whom Sanchoniathan calls "the first Phœnician," the Canaanites learned the practice, the influence of which we may trace in the stone pillar erected and consecrated by Jacob. The account in Genesis xxviii. 18, 22, is that "Jacob took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of the place Bethel, saying, This stone which I have set for a pillar shall be God's house." The Israelites were repeatedly commanded to destroy the stone idols of the Canaanites, and Moses corrects his own people when falling into this species of idolatry.

Various theories have been suggested as to the origin of stone worship. Lord Kames supposes that fact by supposing that stones erected as monuments of the dead became the place where posterity paid their veneration to the memory of the deceased, and that at length the people, losing sight of the emblematical signification, which was not readily understood, the monumental stones at length became objects of worship.

Others have sought to find the origin of stone worship in the stone that was set up and anointed by Jacob at Bethel, and the tradition of which had extended into the heathen nations and become corrupted. It is certain that the Phœnicians worshipped sacred stones under the name of *Bœtylia*, which word is evidently derived from the Hebrew *Bethel*, and this undoubtedly gives some appearance of probability to the theory.

But a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, who, unable to frame, by their meagre principles of plastic art, a true image of the God whom they adored, were content to substitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unhewn stones to represent their deities, thirty of which, that historian says, he saw in the city of Pharœ. These stones were of a cubical form, and, as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of *Hermæ*. Subsequently, with the improvement of the plastic art, the head was added.

So difficult, indeed, was it, in even the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes "the superstitious man" as one who could not resist the impulse to bow to those mysterious stones which served to mark the confluence of the highways.

One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasia or schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus they were used as landmarks, and placed as such upon the concurrent lines of neighboring possessions.

The Thebans worshipped Bacchus under the form of a rude, square stone.

Arnobius says that Cybele was represented by a small stone of a black color. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone, because his nature is obscure and inscrutable. The reader will here be reminded of the black stone, *Hadsjar el Aswad*, placed in the south-west corner of the Kaaba at Mecca, which was worshipped by the ancient Arabians, and is still treated with religious veneration by the modern Mohammedans. The Mussulman priests, however, say that it was originally white, and of such surprising splendor that it could be seen at the distance of four days' journey, but that it has been blackened by the tears of pilgrims.

The Druids, it is well known, had no other images of their gods but cubical or sometimes columnar stones, of which Toland gives several instances.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of *Mnizuris*, and to which they sacrificed for the purpose of evoking the Good Demon.

Stone worship existed among the early American races. Squier quotes Skinner as asserting that the Peruvians used to set up rough stones in their fields and plantations,

which were worshipped as protectors of their crops. And Gama says that in Mexico the presiding god of the spring was often represented without a human body, and in place thereof a pilaster or square column, whose pedestal was covered with various sculptures.

Indeed, so universal was this stone worship, that Higgins, in his *Celtic Druids*, says that "throughout the world the first object of idolatry seems to have been a plain, unwrought stone, placed in the ground, as an emblem of the generative or procreative powers of nature." And Bryant, in his *Analysis of Ancient Mythology*, asserts that "there is in every oracular temple some legend about a stone."

Without further citations of examples from the religious usages of antiquity, it will, I think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone "was adopted as a symbol of strength and firmness — a symbol, also, of the divine power, and, by a ready inference, a symbol or idol of the Deity himself." And this symbolism is confirmed by Phurnutus, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.

The influence of this old stone worship, but of course divested of its idolatrous spirit, and developed into the system of symbolic instruction, is to be found in Masonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A decree of the Council of Arles, which was held in the year 452, declares that "if, in any diocese, any infidel either lighted torches or worshipped trees, fountains, or *stones*, or neglected to destroy them, he should be found guilty of sacrilege." A similar decree was subsequently issued by the Council of Tours in 567, that of Nantes in 658, and that of Toledo in 681. Charlemagne, of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to execrate and forbid the worship of stones.

Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his *Description of Lapland*, (cited by Mr. Tennent, in *Notes and Queries*, 1st Ser., v. 122,) says, that in 1673 the Laplanders worshipped an unhewn stone found upon the banks of lakes and rivers, and which they called "*kied kie jubmal*, that is, the stone god." Martin, in his *Description of the Western Islands*, (p. 88,) says: "There is a stone set up near a mile to the south of St. Columbus's church, about eight feet high and two broad. It is called by the natives the *bowing stone*; for when the inhabitants had the first sight of the church, they set up this, and then bowed, and said the Lord's Prayer." He also describes several other stones in different parts of the islands which were objects of veneration. Finally, in a work published about twenty years ago by the Earl of Roden, entitled *Progress of the Reformation in Ireland*, he says, (p. 51,) that at Inniskea, an island off the coast of Mayo, "a stone carefully wrapped up in flannel is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wreck on their coasts."

Tennent, to whom I am indebted for these citations, adds another from Borlase, who, in his *Antiquities of Cornwall*, says (b. iii., c. ii., p. 162,) that "after Christianity took place, many [in Cornwall] continued to worship these stones; coming thither with lighted torches, and praying for safety and success."

It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darted its dimmest rays, this old worship of sacred stones still remains.

Strasburg, Cathedral of. This has always been considered as one of the finest Gothic buildings in Europe, and its spire is the highest in the world, being 466 feet. The original cathedral was founded in 504, but in 1007 it was almost completely destroyed by lightning. The present edifice was begun in 1015 and completed in 1439. The cathedral of Strasburg is very closely connected with the history of Freemasonry. The most important association of master builders, says Stieglitz, (*Von Altdeusch. Bauk.*,) for the culture and extension of German art, was that which took place at Strasburg under Erwin von Steinbach. As soon as this architect had undertaken the direction of the works at the Strasburg cathedral, he summoned masons out of Germany, England, and Italy, and formed with them a brotherhood, through which, in 1275, a Freemasonry according to the English system was es-

tablished. Thence *hütten*, or Lodges, were scattered over Europe. In 1459, on April 25, says Grandidier, the Masters of many of these Lodges assembled at Ratisbon and drew up an Act of Fraternity, which made the master of the works at Strasburg, and his successors, the perpetual Grand Masters of the Fraternity of German Freemasons. This was confirmed by the Emperor Maximilian in 1498. By the statutes of this association, the *Haupt-Hütte*, Grand or Mother Lodge of Strasburg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasburg thus takes in German Masonry a position equivalent to that of York in the Masonry of England, or Kilwinning in that of Scotland. And although the Haupt-Hütte of Strasburg with all other Haupt-Hütten were abolished by an imperial edict on August 16, 1731, the Mother Lodge never lost its prestige. "This," says Findel, (*Hist.*, 72,) "is the case even now in many places in Germany; the Saxon Stonemasons still regarding the Strasburg Lodge as their chief Lodge." See *Stonemasons.*

Strasburg, Congress of. Two important Masonic Congresses have been holden at Strasburg.

The first Congress of Strasburg. This was convoked in 1275 by Erwin von Steinbach. The object was the establishment of a brotherhood for the continuation of the labors on the cathedral. It was attended by a large concourse of Masons from Germany, England, and Italy. It was at this Congress that the German builders and architects, in imitation of their English brethren, assumed the name of *Freemasons*, and established a system of regulations for the government of the Craft.

The second Congress of Strasburg. This was convoked by the Grand Lodge, or Haupt-Hütte of Strasburg, in 1564, as a continuation of one which had been held in the same year at Basle. Here several statutes were adopted, by which the *Steinwerksrecht*, or Stonemasons' law, was brought into a better condition.

Strength. This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that there should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Masonry by the Doric column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

Strict Observance, Rite of. The Rite of Strict Observance was a modification of Masonry, based on the Order of Knights Templars, and introduced into Germany in 1754 by its founder, the Baron Hund. It was divided into the following seven degrees: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Scottish Master; 5. Novice; 6. Templar; 7. Professed Knight.

According to the system of the founder of this Rite, upon the death of Jacques Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order, under the veil of Masonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of the Rite was, "that every true Mason is a Knight Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite, see *Hund, Baron Von.*

Striking Off. Striking off a Lodge from the registry of the Grand Lodge is a phrase of English Masonry, equivalent to what in America is called a forfeiture of charter. It is more commonly called "erasing from the list of Lodges."

Stuart Masonry. This title is given by Masonic historians to that system of Freemasonry which is supposed to have been invented by the adherents of the exiled house of Stuart for the purpose of being used as a political means of restoring, first, James II., and afterwards his son and grandson, James and Charles Edward, respectively known in history as the Chevalier St. George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the high degrees of Masonry are based on conjecture; but there is sufficient internal evidence in the character of some of these degrees, as well as in the known history

of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II., who had abdicated the throne of England in 1688. Of him, Noorthouck says, (*Const.*, 192,) that he was not "a Brother Mason," and sneeringly adds, in his index, that "he might have been a better king had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain degrees with the ulterior design of carrying out their political views. At a later period these degrees were, he says, incorporated into French Masonry under the name of the Clermont system, in reference to their original construction at that place. Gädicke had also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the last century.

On his death, which took place at the palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV., of France, under the title of James III., but who is better known as the Chevalier St. George, or the Old Pretender. He also sought, says Lenning, to find in the high degrees of Masonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuits of Masonry; and there is abundant historical evidence that he was not only a Mason, but that he held high office in the Order, and was for a time zealously engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights Templars, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince established at the city of Arras, on April 15, 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix."

In 1748, the Rite of the *Veille-Bru*, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Masons of that Orient to Sir Samuel Lockhart, the aide-de-camp of the Pretender. Ragon says, (*Orth. Maçon.*, 122,) in a note to this statement, the "favorites who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood."

It is admitted that the Chevalier Ramsay fabricated degrees in the interest of the Stuart cause. Ragon says (*Thuil. Gen.*, 367,) that the degrees of Irish Master, Perfect Irish Master, and Puissant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart, and sold to the partisans of that prince. One degree was openly called the "Scottish Master of the Sacred Vault of James VI.," as if to indicate its Stuart character. The degree still exists as the thirteenth of the Ancient and Accepted Scottish Rite, but it has been shorn of its political pretensions and its title changed. Ramsay's interest in behalf of the cause of the house of Stuart is to be attributed to the fact that he was at one time the tutor of the two princes, Charles Edward afterwards the Young Pretender, and Henry afterwards Cardinal York.

Findel has given in his *History of Freemasonry*, (Lyon's trans., p. 209,) a very calm and impartial account of the rise of this Stuart Masonry. He says:

"Ever since the banishment of the Stuarts from England in 1688, secret alliances had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1719, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuarts and the extension of the power of the Roman church as identical, they sought at that time to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated, as Freemasonry could hardly be said to exist in Scotland then. Perhaps in 1724, when Ramsay was a year in Rome, or in 1728.

when the Pretender in Parma kept up an intercourse with the restless Duke of Wharton, a Past Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high degrees! The soil which was best adapted for this innovation was France, where the low ebb to which Masonry had sunk had paved the way for all kinds of new-fangled notions, and where the Lodges were composed of Scotch conspirators and accomplices of the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator (an office unknown in England), by his speech completed the preliminaries necessary for the introduction of the high degrees; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, assisted by authentic historical information. In 1752, Scottish Masonry, as it was denominated, penetrated into Germany, (Berlin,) prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the "Petit Elu," invented the degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templars had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was not longer possible to keep up a connection with the Order of St. John or Knights of Malta, then in the plenitude of their power under the sovereignty of the Pope. A pamphlet entitled *Freemasonry Divested of all its Secrets*, published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the brotherhood to contribute towards the expedition in favor of the Pretender.

From what has been said, it is evident that the exiled house of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organization of some of the high degrees — especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the third degree was changed by Ramsay, or some other fabricator of degrees, to give it a reference to James II. as the "son of the widow," Queen Henrietta Maria.

Further researches are needed to enable any author to satisfactorily write all the details of this interesting episode in the history of continental Masonry. Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

Sublime. The third degree is called "the Sublime Degree of a Master Mason," in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the last century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not, therefore, I presume, in the original Prestonian lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the exalted," but not of "the sublime" degree. Webb, who based his lectures on the Prestonian system, applies no epithet to the Master's degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's degree is spoken of as "the most respectable;" and forty years ago the epithet "high and honorable" was used in some of the rituals of this country. The first book in which we meet with the adjective "*sublime*" applied to the third degree, is the *Masonic Discourses* of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his *Freemasons' Library;* and about the same time Jeremy Cross, the well-known lecturer, introduced it into his teachings, and used it in his *Hieroglyphic Chart*, which was, for many years, the textbook of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the third degree is always called "the sublime degree of a Master Mason."

The word *sublime* was the password of the Master's degree in the Adonhiramite Rite, because it was said to have been the surname of Hiram, or Adonhiram. On this subject, Guillemain, in his *Recueil Précieux*, (i., 106,) makes the following singular remarks:

"For a long time a great number of Masons were unacquainted with this word, and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted for the Master's password the Latin word *Sublimis*, which the French, as soon as they received Masonry, pronounced *Sublime*, which was so far very well. But some profanes, who were desirous of divulging our

secrets, but who did not perfectly understand this word, wrote it *Jiblime*, which they said signified *excellence*. Others, who followed, surpassed the error of the first by printing it *Giblos*, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word *sublime* in that Rite, as a significant word of the third degree, and its modern employment as an epithet of the same degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the epithet.

Sublime Degrees. The eleven degrees of the Ancient and Accepted Scottish Rite, from the fourth to the fourteenth inclusive, are so called. Thus Dalcho (*Report of Com.*, 1802,) says: "Although many of the *Sublime degrees* are in fact a continuation of the Blue degrees, yet there is no interference between the two bodies."

Sublime Grand Lodge. A title formerly given in the Ancient and Accepted Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Dr. Dalcho delivered in Charleston, South Carolina, an address which bears the title of "An oration delivered in the Sublime Grand Lodge."

Sublime Knight Elected. (*Sublime Chevalier élu.*) Called also Sublime Knight Elected of the Twelve. The eleventh degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect of Fifteen, who had discovered them, and also to enable him to elevate other deserving brethren from the lower degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offence, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the twelve tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a body of Sublime Knights is called a Chapter.

The room is hung with black strewed with tears.

The presiding officer represents King Solomon, and in the old rituals is styled "Most Puissant," but in recent ones "Thrice Illustrious."

The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Elus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the fourth degree of that ritual, but not, as Ragon admits, with the happiest effect.

The names of the Twelve Illustrious Knights selected to preside over the twelve tribes, as they have been transmitted to us in the ritual of this degree, have undoubtedly assumed a very corrupted form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student.

Sublime Masons. The initiates into the fourteenth degree of the Ancient and Accepted Rite are so called. Thus Dalcho (Orat. 27) says: "The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiated." This abbreviated form is now seldom used, the fuller one of "Grand, Elect, Perfect, and Sublime Masons" being more generally employed."

Sublime Prince of the Royal Secret. This is the thirty-second degree of the Ancient and Accepted Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West, which body was established in the year 1758. It is certain that before that period we hear nothing of such a degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five degrees. Of these the twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Patent. In the subsequent extension of the Scottish Rite about the beginning of the present century, by the addition of eight new degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the thirty-second.

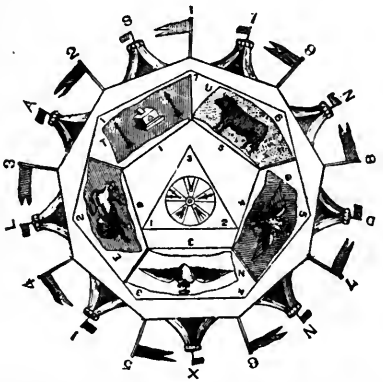
Bodies of the thirty-second degree are called Consistories, and where there is a

superintending body erected by the Supreme Council for the government of the inferior degrees in a State or Province, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in saltier, and the flags blue, red, and yellow. On the centre of the flap, over these, is a Teutonic cross surmounted by an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the degree. The most important



part of the symbolism of the degree is the tracing-board, which is technically called "The Camp." This is a symbol of deep import, and in its true interpretation is found that "royal secret" from which the degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are altogether esoteric. It is a singular fact, that notwithstanding the changes which the degree must have undergone in being transferred from the twenty-fifth of one Rite to the thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and signification that were originally given to it.

The motto of the degree is "Spes mea in Deo est," *i. e.*, My hope is in God.

Sublime Solomon. (*Salomon Sublime.*) A degree in the manuscript collection of Peuvret.

Sublimes, The. (*Les Sublimes.*) One of the degrees of the Ancient Chapter of Clermont.

Submission. Submission to the mediatorial offices of his brethren in the case of a dispute is a virtue recommended to the Mason, but not necessarily to be enforced. In the "Charges of a Freemason," (Anderson, 1st ed., 56,) it is said, (vi. 6:) "With respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation; which ought to be thankfully *submitted* to by the contending Brethren; and if that *submission* is impracticable, they must, however, carry on their process or lawsuit without wrath or rancour."

Subordinate Lodge. So called to indicate its subordination to the Grand Lodge as a supreme, superintending power. See *Lodge.*

Subordinate Officers. In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled *Subordinate Officers.* So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

Subordination. Although it is the theory of Freemasonry that all the brethren are on a level of equality; yet in the practical working of the Institution a subordination of ranks has been always rigorously observed. So the Charges approved in 1722, and which had been collected by Anderson from the Old Constitutions, say: "These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity." *Ch.* iv.

Substitute Ark. See *Ark, Substitute.*

Substitute Candidate. An arrangement resorted to in the Royal Arch degree of the American system, so as to comply *pro forma* with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law. Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest. The use of them was therefore authorized, but the Chapters were exhorted not to have recourse to them except in cases of emergency; an unnecessary exhortation, it would seem, since it was only in such cases that they had been employed.

Substitute Grand Master. The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738. He is elected by the Grand Lodge, and serves for one year.

Substitute Word. This is an expression of very significant suggestion to the thoughtful Master Mason. If the *Word* is, in Masonry, a symbol of Divine Truth; if the search for the Word is a symbol of the search for that Truth; if the *Lost Word* symbolizes the idea that Divine Truth has not been found, then the *Substitute Word* is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the last century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the substitute word has been an unfortunate one. Subjected from a very early period to a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder. (See *Macbenac.*) And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the continent of Europe, and one in England and this country.

It is difficult in this case, where almost all the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced. But there is, I think, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came, (the one being pure Hebrew, and the other, I think, Gælic,) as well as from the testimony of old rituals, to show that the word in use in the United States is the true word, and was the one in use before the revival.

Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in this country has been translated as "rottenness in the bone," or "the builder is dead," or by several other phrases equally as far from the true meaning.

The correct word has been mutilated. Properly, it consists of four syllables, for the last syllable, as it is now pronounced, should properly be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, I must forbear to enlarge upon these holy mysteries.

Succession to the Chair. The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order. But certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, can scarcely be less binding upon the Order than the original regulations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair on the death or removal of the Master.

The old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words:

"In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, *though he cannot act till the Senior Warden has congregated the Lodge.*"

The lines in italics indicate that even at that time the power of calling the brethren together and "setting them to work," which is technically called "congregating the Lodge," was supposed to be vested in the Senior Warden alone during the absence of the Master; although, perhaps, from a supposition that he had greater experience, the difficult duty of presiding over the communication was intrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the "last Master present" could not act, that is, could not exercise the authority of the Master until the Senior Warden had congregated the Lodge, then it is evident that the authority of the Master did not revert to him in an unqualified sense, for that officer required no such concert nor consent on the part of the Warden, but could congregate the Lodge himself.

This evident contradiction in the language of the regulation probably caused, in a brief period, a further examination of the ancient usage, and accordingly on the 25th of November, 1723, a very little more than two years after, the following regulation was adopted:

"If a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, in the Master's absence, he fills the chair, even though a former Master be present."

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulation of 1721 than to that of 1723. It prescribes that on the death, removal, or incapacity of the Master, the Senior Warden, or in his absence, the Junior Warden, or in his absence, the immediate Past Master, or in his absence, the Senior Past Master, "shall act as Master in summoning the Lodge, until the next election of officers." But the English Constitution goes on to direct that, "in the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present shall take the chair. And if no Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge."

Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And if the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that of the two the authority of the Senior Warden is the greater.

But in this country the usage has always conformed to the regulation of 1723, as is apparent from a glance at our rituals and monitorial works.

Webb, in his *Freemasons' Monitor*, (edition of 1808,) lays down the rule, that "in the absence of the Master, the Senior Warden is to govern the Lodge;" and that officer receives annually, in every Lodge in the United States, on the night of his installation, a charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he borrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congregated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradiction between the regulations of 1721 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary succession shall continue "till the next time of choosing," or, in the words of the present English Constitution, "until the next election of officers."

But, in addition to the authority of the ancient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier period, the Senior Warden is deprived of his right, as a member, to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the full term. If then an election takes place before the expiration of that term, he must be excluded from the list of candidates, because, if elected, he could not vacate his present office without a violation of his obligation. The same disability would affect the Junior Warden, who by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipating the election, the two most prominent officers of the Lodge, and the two most likely to succeed the Master in due course of rotation, would be excluded from the chance of promotion. A grievous wrong would thus be done to these officers, which no Dispensation of a Grand Master should be permitted to inflict.

But even if the Wardens were not ambitious of office, or were not likely, under any circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.

The Wardens, having been installed under the solemnity of an obligation to discharge the duties of their respective offices to the best of their ability, and the Senior Warden having been expressly charged that "in the absence of the Master he is to rule the Lodge," a conscientious Senior Warden might very naturally feel that he was neglecting these duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently filled by any other person.

On the whole, then, the old regulations, as well as ancient, uninterrupted, and uniform usage and the principles of reason and justice, seem imperatively to require

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that, on the death or removal of the Master, the chair shall be occupied temporarily until the regular time of election; and although the law is not equally explicit in relation to the person who shall fill that temporary position, the weight of law and precedent seems to incline towards the principle that the authority of the absent Master shall be placed in the hands of the Senior Warden.

Succoth. An ancient city of Palestine, about forty-five miles north-east of Jerusalem, and the site of which is now occupied by the village of Seikoot. It is the place near which Hiram Abif cast the sacred vessels for the Temple. See *Clay Grounds.*

Sufferer. (*Souffrant.*) The second degree of the Order of Initiated Knights and Brothers of Asia.

Summons. A warning to appear at the meeting of a Lodge or other Masonic body. The custom of summoning the members of a Lodge to every communication, although now often neglected, is of very ancient date, and was generally observed up to a very recent period. In the Anderson Charges of 1722, it is said: "In ancient times, no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure." In the Constitutions of the Cooke MS., about 1490, we are told that the Masters and Fellows were to be *forewarned* to come to the congregations. All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the General Assembly or the particular Lodges.

Sun. Hardly any of the symbols of Masonry are more important in their signification or more extensive in their application than the sun. As the source of material light, it reminds the Mason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the sun is presented as a Masonic symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the Master of the Lodge, because, as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision. And this is in strict analogy with other Masonic symbolisms. For if the Lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Master who governs the Lodge, controlling its time of opening and closing, and the work which it should do, must be symbolized by the sun. The heraldic definition of the sun as a bearing fits most appositely to the symbolism of the sovereignty of the Master. Thus Gwillim says: "The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority." This representation of the sun as a symbol of authority, while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority. The Master, therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the mysteries of India, the chief officers were placed in the east, the west, and the south, respectively, to represent Brahma, or the rising; Vishnu, or the setting; and Siva, or the meridian sun. And in the Druidical rites, the Archdruid, seated in the east, was assisted by two other officers,—the one in the west representing the moon, and the other in the south representing the meridian sun.

This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the east, south, and west, will remind us of similar ideas in the symbolism of antiquity. In the Orphic mysteries, it was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a threefold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerberus of Pluto. The government of the Universe was divided between these three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met.

The sun is then presented to us in Masonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority.

But, says Wemyss, (*Symb. Lang.*,) speaking of scriptural symbolism, "the sun may be considered to be an emblem of Divine Truth," because the sun or light, of which it is the source, "is not only manifest in itself, but makes other things; so one truth detects, reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less." And this again is applicable to the Masonic doctrine which makes the Master the symbol of the

sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as the analogue of the ancient hierophant or explainer of the mysteries, makes divine truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

Sun, Knight of the. See *Knight of the Sun.*

Sun, Moon, and Stars. The plates prefixed to the *Hieroglyphic Chart* of Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's *Monitor*, and is now to be found in all the modern Masters' carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have. The sun and moon are not symbols in the third, but only in the first degree; the stars are a symbol in the high degrees, and the comet is no symbol at all. They are simply mnemonic in character, and intended to impress on the memory, by a pictured representation of the object, a passage in the Webb lectures taken from the Prestonian, which is in these words: "The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." It would have been more creditable to the symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for symbols in the third degree would have been avoided.

Sun Worship. Sir William Jones has remarked that two of the principal sources of mythology were a wild admiration of the heavenly bodies, particularly the sun, and an inordinate respect paid to the memory of powerful, wise, and virtuous ancestors, especially the founders of kingdoms, legislators, and warriors. To the latter cause we may attribute the euhemerism of the Greeks and the sintooism of the Chinese. But in the former we shall find the origin of sun worship the oldest and by far the most prevalent of all the ancient religions.

Eusebius says that the Phœnicians and the Egyptians were the first who ascribed divinity to the sun. But long — very long — before these ancient peoples the primeval race of Aryans worshipped the solar orb in his various manifestations as the producer of light. "In the Veda," says a native commentator, "there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedic hymns we find perpetual allusion to the sun with his life-bestowing rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of those primitive peoples. The Persians, the Assyrians, the Chaldeans, — all worshipped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Dionysus as the sun-god.

Sun worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic worship, which made a prominent part of the mysteries, to be attributed. From the Mithraic initiations, in which sun worship played so important a part, the Gnostics derived many of their symbols. These, again, exercised their influence upon the mediæval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways. See *Sun.*

Super Excellent Masons. Dr. Oliver devotes the fifteenth lecture of his *Historical Landmarks* (Vol. I., pp. 401–438,) to an essay "On the number and classification of the Workmen at the building of King Solomon's Temple." His statement, based entirely on old lectures and legends, is that there were nine Masons of supereminent ability who were called Super Excellent Masons, and who presided over as many Lodges of Excellent Masons, while the nine Super Excellent Masons formed also a Lodge over which Tito Zadok, Prince of Harodim, presided. In a note on p. 423, he refers to these Super Excellent Masons as being the same as the Most Excellent Masters who constitute the sixth degree of the American Rite. The theory advanced by Dr. Oliver is not only entirely unauthenticated by historical evidence of any kind, but also inconsistent with the ritual of that degree. It is, in fact, merely a myth, and not a well-constructed one.

Super Excellent Master. A degree which was originally an honorary or side degree conferred by the Inspectors General of the Ancient and Accepted Scottish Rite at Charleston. It has since been

introduced into some of the Royal and Select Councils of the United States, and there conferred as an additional degree. This innovation on the regular series of Cryptic degrees, with which it actually has no historical connection, met with great opposition; so that the convention of Royal and Select Masters, which met at New York in June, 1873, resolved to place it in the category of an honorary degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this body had no dogmatic authority, its decision will doubtless have some influence in settling the question. The degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas inculcated in Cryptic Masonry than have any of the degrees lately invented for modern secret societies.

Whence the degree originally sprang, it is impossible to tell. It could hardly have had its birth on the continent of Europe; at least, it does not appear to have been known to European writers. Neither Gädicke nor Lenning mention it in their *Encyclopædias;* nor is it found in the catalogue of more than seven hundred degrees given by Thory in his *Acta Latomorum;* nor does Ragon allude to it in his *Tuileur Général,* although he has there given a list of one hundred and fifty-three degrees or modifications of the *Master.* Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that I ever saw of the original ritual, which is still in my possession, is in the handwriting of Alexander McDonald, a very intelligent and enthusiastic Mason, who was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction.

The Masonic legend of the degree of Super Excellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuzaradan, the captain of the Chaldean army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment of the Jewish king Zedekiah for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch degree which represents the destruction of the Temple, and the carrying of the Jews in captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch degree.

As to the symbolic design of the degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue — fidelity to vows. Zedekiah, the wicked king of Judah, is, by the modern ritualists who have symbolized the degree, adopted very appropriately as the symbol of perfidy; and the severe but well-deserved punishment which was inflicted on him by the king of Babylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

Superintendent of the Works, Grand. An officer of the Grand Lodge of England, who is appointed annually by the Grand Master. He should be well skilled in geometry and architecture. His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; to superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all the Grand Lodge edifices. The office is not known in the Grand Lodges of this country, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, which, when necessary, engages the services of a professional architect.

Superior. The sixth and last degree of the German Union of the Twenty-two.

Superiors, Unknown. See *Unknown Superiors.*

Super Masonic. Ragon (*Orth. Maçon.*, p. 73,) calls the high degrees, as being beyond Ancient Craft Masonry, "Grades super Maçonniques."

Supplanting. All the Old Constitutions, without exception, contain a charge against one Fellow supplanting another in his work. Thus, for instance, the third charge in the Harleian MS. says: "Alsoe that noe maister nor fellowe shall subplant others of their worke, that is to say, if they have taken a worke or stand maister of a Lord's work, ye shall not put him out of it if he be able of cuninge to end the worke." From this we derive the modern doctrine that one Lodge cannot interfere with the work of another, and that a candidate beginning his initiation in a Lodge must finish it in the same Lodge.

Supports of the Lodge. The symbolism connected with the supports of the Lodge is one of the earliest and most extensively prevalent in the Order. The old-

est Catechism of the last century gives it in these words:

"*Q.* What supports your Lodge?

"*A.* Three great Pillars.

"*Q.* What are their names?

"*A.* Wisdom, Strength, and Beauty.

"*Q.* Who doth the Pillar of Wisdom represent?

"*A.* The Master in the East.

"*Q.* Who doth the Pillar of Strength represent?

"*A.* The Senior Warden in the West.

"*Q.* Who doth the Pillar of Beauty represent?

"*A.* The Junior Warden in the South.

"*Q.* Why should the Master represent the Pillar of Wisdom?

"*A.* Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.

"*Q.* Why should the Senior Warden represent the Pillar of Strength?

"*A.* As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages, which is the strength and support of all business.

"*Q.* Why should the Junior Warden represent the Pillar of Beauty?

"*A.* Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

"*Q.* Why is it said that your Lodge is supported by these three great Pillars — Wisdom, Strength, and Beauty?

"*A.* Because Wisdom, Strength, and Beauty is the finisher of all works, and nothing can be carried on without them.

"*Q.* Why so, Brother?

"*A.* Because there is Wisdom to contrive, Strength to support, and Beauty to adorn."

Preston repeats substantially (but, of course, with an improvement of the language,) this lecture; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterwards transferred by Webb from the first to the third degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by wisdom, strength, and beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings." He follows the ancient reference of the pillars to the three officers, and adopts Preston's symbolism of the three orders of architecture, but he very wisely substitutes the Ionic for the Tuscan. Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: "A Mason's Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man."

The French Masons preserve the same symbolism. Bazot (*Manuel*, p. 225,) says: "Three great pillars sustain the Lodge. The first, the emblem of wisdom, is represented by the Master who sits in the east, whence light and his commands emanate. The second, the emblem of strength, is represented by the Senior Warden, who sits in the west, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of beauty; it is represented by the Junior Warden, who sits in the south, because that part typifies the middle of the day, whose beauty is perfect; during this time the workmen repose from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."

The German Masons have also maintained these three pillars in their various rituals. Schröder, the author of the most philosophical one, says: "The universal Lodge, as well as every particular one, is supported by three great invisible columns — Wisdom, Strength, and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."

Steiglitz, in his work *On the Old German Architecture*, (i. 239,) after complaining that the building principles of the old German

artists were lost to us, because, considering them as secrets of the brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says:

"Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."

I can hardly doubt, from the early appearance of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed.

One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism, — Gnosticism, Rosicrucianism, and Operative Masonry, — it is most probable that it has been derived from the last.

When the high degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Masonry, the old Temple of Solomon was by some of them abandoned, and that other temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up." The old supports of wisdom, strength, and beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the cathedrals, had applied symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new dispensation, and there was to be a new temple. The great doctrine of that new dispensation was to furnish the supporting pillars for the new temple. In these high Christianized degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

Supreme Authority. The supreme authority in Masonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate bodies of the Rite. In the United States, and in the American Rite which is there practised, it would, at the first glance, appear that the supreme authority is divided. That of symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templars in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Masonry in each State is actually vested in the Grand Lodge of that State. It is universally recognized as Masonic law that a Mason expelled or suspended by the Grand Lodge, or by a subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. Nor can he be permitted to visit any of the bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Mason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

Supreme Commander of the Stars. (*Suprême Commandeur des Astres.*) A degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.

Supreme Consistory. (*Suprême Consistoire.*) The title of some of the highest bodies in the Rite of Mizraim. In the original construction of the Rite at Naples the members of the ninetieth degree met in a Supreme Consistory. When the Bederides took charge of the Rite they changed the title of the governing body to Supreme Council.

Supreme Council. The Supreme Masonic authority of the Ancient and Accepted Scottish Rite is called a Supreme Council. A Supreme Council claims to derive the authority for its existence from the Constitutions of 1786. I have no intention here of entering into the question

of the authenticity of that document. The question is open to the historian, and has been amply discussed, with the natural result of contradictory conclusions. But he who accepts the Ancient and Accepted Scottish Rite as genuine Freemasonry, and owes his obedience as a Mason to its constituted authorities, is compelled to recognize those Constitutions wherever or whenever they may have been enacted as the fundamental law — the constitutional rule of his Rite. To their authority all the Supreme Councils owe their legitimate existence.

Dr. Frederick Dalcho, who, I think, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in its present form as the legitimate successor of the Rite of Perfection or of Herodem, has given in the *Circular* written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils.

"On the 1st of May, 1786, the Grand Constitution of the thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are *Sovereigns of Masonry.*"

The law for the establishment of a Supreme Council is found in the following words in the Latin Constitutions of 1786: "The first degree will be subordinated to the second, that to the third, and so in order to the sublime, thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose congregation or convention will be a dogmatic *Supreme Grand Council*, the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter be enacted."

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: "The Supreme Council will exercise all the Masonic sovereign powers of which his Majesty Frederick II., King of Prussia, was possessed."

These Constitutions further declare, (Art. 5,) that "every Supreme Council is composed of nine Inspectors General, five of whom should profess the Christian religion." In the same article it is provided that "there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands."

It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the *Circular*, already cited, Dalcho gives this account of its establishment.

"On the 31st of May, 1801, the Supreme Council of the thirty-third degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General; and in the course of the present year, [1802,] the whole number of Grand Inspectors General was completed, agreeably to the Grand Constitutions."

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed; from it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe; and although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World."

Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic jurisdiction of the United States was divided; the Mother Council establishing at the city of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston; and although the offices of the Grand Commander and Secretary-General of the Southern Council are now in the city of Washington, whence its documents emanate, its seat is still constructively at Charleston.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils

except that of Scotland, which still retains the original number.

The officers of the original Supreme Council at Charleston were: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1859, with the change of numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are: 1. Sovereign Grand Commander; 2. Lieutenant Grand Commander; 3. Secretary-General of the Holy Empire; 4. Grand Prior; 5. Grand Chancellor; 6. Grand Minister of State; 7. Treasurer-General of the Holy Empire; 8. Grand Auditor; 9. Grand Almoner; 10. Grand Constable; 11. Grand Chamberlain; 12. First Grand Equerry; 13. Second Grand Equerry; 14. Grand Standard-Bearer; 15. Grand Sword-Bearer; 16. Grand Herald. The Secretary-General is properly the seventh officer, but by a decree of the Supreme he is made the third officer in rank "while the office continues to be filled by Bro. Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council."

The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

Suspension. This is a Masonic punishment, which consists of a temporary deprivation of the rights and privileges of Masonry. It is of two kinds, *definite* and *indefinite;* but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.

1. *Definite Suspension.*—By definite suspension is meant a deprivation of the rights and privileges of Masonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Mason is for the time prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he can neither visit Lodges, hold Masonic communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of "relegatio," or banishment, which Ovid, who had endured it, describes, (*Tristia*, v. 11,) with technical correctness, as a penalty which "takes away neither life nor property nor rights of citizens, but only drives away from the country." So by suspension the rights and duties of the Mason are not obliterated, but their exercise only interdicted for the period limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether those rights be of a private or of an official nature.

Thus, if an officer of a Lodge has been suspended for three months from all the rights and privileges of Masonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which the suspension had been limited have expired, the brother resumes all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. *Indefinite Suspension.*—This is a suspension for a period not determined and fixed by the sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Mason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges, which in both cases remain in abeyance, and restoration in each brings with it a resumption of all the rights and functions, the exercise of which had been interrupted by the sentence of suspension.

Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as I have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of the members must concur, or it will terminate by the natural expiration of the period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is *ipso facto* restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it also suspends his dues. He cannot be expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a

member for the enjoyment of the privileges of membership.

Sussex, Duke of. The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest,—the Duke of Leinster, of Ireland, alone excepted,—but also because of his devotion to the Institution, and the zeal with which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III., king of England, was born January 27, 1773. He was initiated in 1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterwards George IV., having declined a re-election as Grand Master, the Duke of Sussex was unanimously elected; and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templars. He never, however, took any interest in the orders of knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave never met but once. By annual elections, he retained the office of Grand Master until his death, which took place April 21, 1843, in the seventy-first year of his age, having completed a Masonic administration as head of the English Craft of upwards of thirty years.

During that long period, it was impossible that some errors should not have been committed. The Grand Master's conduct in reference to two distinguished Masons, Drs. Crucefix and Oliver, was by no means creditable to his reputation for justice or forbearance. But the general tenor of his life as an upright man and Mason, and his great attachment to the Order, tended to compensate for the few mistakes of his administration. One who had been most bitterly opposed to his course in reference to Brothers Crucefix and Oliver, and had not been sparing of his condemnation, paid, after his death, this tribute to his Masonic virtues and abilities.

"As a Freemason," said the *Freemasons' Quarterly Review*, (1843, p. 120,) "the Duke of Sussex was the most accomplished craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive; his correspondence equally so; and his desire to be introduced to any brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."

On the occasion of the presentation of an offering by the Fraternity in 1838, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honorable to him.

"My duty as your Grand Master is to take care that no political or religious question intrudes itself; and had I thought that, in presenting this tribute, any political feeling had influenced the brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel (by voluntary vote) was presented to the Earl Moira previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent brother made on the occasion. I am now sixty-six years of age — I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life. When I tell you that I have completed forty years of a Masonic life — there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

"In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813–14, with a most important mission — the union of the two London societies. My most excellent brother, the Duke of Kent, accepted the title of Grand Master of the Athol Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united Fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the Level and the Square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull altogether, what great good might be effected."

Sweden. Freemasonry was introduced into Sweden in the year 1735, when Count

Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known, and it probably soon fell into decay. In 1738, King Frederick I. promulgated a decree which interdicted all Masonic meetings under the penalty of death. At the end of seven years the edict was removed, and Masonry became popular. Lodges were publicly recognized, and in 1746 the Masons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterwards Gustavus III. In 1753, the Swedish Masons laid the foundation of an orphan asylum at Stockholm, which was built by the voluntary contributions of the Fraternity, without any assistance from the State. In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become the Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. In 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the English embassy at Stockholm, as Provincial Grand Master, with the authority to constitute Lodges in Sweden. At the same time, Schubarb, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. But he had but little success, as the high degrees had been previously introduced from France.

But this admixture of English, French, and German Masonry occasioned great dissatisfaction, and gave rise, about this time, to the establishment of an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sudermania appointed the Vicarius Salomonis. In 1780, the Grand Lodge of Sweden, which for some years had been in abeyance, was revived, and the same Prince elected Grand Master. This act gave an independent and responsible position to Swedish Masonry, and the progress of the Institution in that kingdom has been ever since regular and uninterrupted. On March 22, 1793, Gustavus IV., the king of Sweden, was initiated into Masonry in a Lodge at Stockholm, the Duke of Sudermania, then acting as Regent of the kingdom, presiding as the Grand Master of the Order.

In 1799, on the application of the Duke of Sudermania, a fraternal alliance was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.

In 1809, the Duke of Sudermania ascended the throne under the title of Charles XIII. He continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the King instituted, May 27, 1811, a new order of knighthood, known as the Order of Charles XIII., the members of which were to be selected from Freemasons only. In the Patent of institution the King declared that, in founding the Order, his intention "was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further proofs of his royal benevolence to those whom he had so long embraced and cherished under the name of Freemasons." The Order, besides the princes of the royal family, was to consist of twenty-seven lay, and three ecclesiastical knights, all of whom were to hold equal rank.

The Grand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden and Norway.

Swedenborg. Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary with which all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any credible memorials of his life.

Findel, (*Hist.*, Lyon's Trans., p. 529,) speaking of the reforms in Swedish Masonry, says: "Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." Lenning speaks of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Mason.

Reghellini, in his *Esprit du Dogme de la Franche-Maçonnerie*, writes thus: "Swedenborg made many very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his effort to reform that of Rome. For this purpose he wrote his *Celestial Jerusalem*, or his Spiritual World: * he mingled with his reform,

* There is no work written by Swedenborg which bears either of those titles. It is possible that Reghellini alludes either to the *Arcana Cœlestia*, published in 1749–1753, or to the *De Nova Hierosolyma*, published in 1758.

ideas which were purely Masonic. In this celestial Jerusalem the Word formerly communicated by God to Moses is found; this word is *Jehovah*, lost on earth, but which he invites us to find in Great Tartary, a country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence." The same writer, in his *Maçonnerie considerée comme le resultat des religions Egyptienne, Jeuve et Chrétienne*, (ii. 454,) repeatedly speaks of Swedenborg as a Masonic reformer, and sometimes as a Masonic impostor. Ragon also cites Reghellini in his *Orthodoxie Maçonnique*, (p. 255,) and recognizes Swedenborg as the founder of a Masonic system. Thory, in his *Acta Latomorum*, cites "the system of Swedenborg;" and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too often careless of the weight of his expressions and facile in the acceptance of authority, speaks of the degrees, the system, and the Masonry of Swedenborg just in the same tone as he would of those of Cagliostro, of Hund, or of Tschoudy.

And, lastly, in America we have a recent writer, Bro. Samuel Beswick, who is evidently a man of ability and of considerable research. He has culminated to the zenith in his assumptions of the Masonic character of Swedenborg. He published at New York, in 1870, a volume entitled, *The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century*. In this work, which, outside of its Swedenborgian fancies, contains much interesting matter, he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating the great Swede as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to me to surrender the whole question in the following closing words of his work:

"From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life.

"We have searched his *Itinerary*, which contains brief references to everything he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is a studied silence, a systematic avoidance of all allusion to it. In his theological works, his *Memorable Relations* speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Masonry is an exception: there is a systematic silence in relation to it."

It is true that he finds in this reticence of Swedenborg the evidence that he was a Mason and interested in Masonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his *Esprit du Dogme* were never questioned nor their truth investigated, as they should have been, but were blindly followed by succeeding writers. Neither Wilkinson, nor Burk, nor White, who wrote his biography, — the last the most exhaustively, — nor anything in his own voluminous writings, lead us to any such conclusion.

But the second and more important basis on which the theory of a Swedenborgian Masonry has been built is the conduct of some of his own disciples, who, imbued with his religious views, being Masons, carried the spirit of the New Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

The two most important religious works of Swedenborg, the *Celestial Arcana* and the *New Jerusalem*, appeared, the former between the years 1749 and 1753, and the latter in 1758. About that period we find Pernetty working out his schemes of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both Böhme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedenborgian, and out of that reform arose what was called the "Rite of Swedenborg," not because Swedenborg had

established it, or had anything directly to do with its establishment, but because it was based on his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that he had written. A portion of these degrees, or other degrees much like them, have been called apocalyptic; not because St. John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teachings of the Apocalypse; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism. Benedict Chastanier, also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterwards was changed into a purely religious association under the name of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem."

In one of his visions, Swedenborg thus describes a palace in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Masons concocted those degrees which have been called the Masonry of Swedenborg. To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent.

"I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only *fantastic representations;* for these *infernal spirits*, by closing the interior degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw, instead of the superb temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman-statue, an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion: in short, it was the beast rising out of the sea, as described in the Apocalypse xiii. 2. In the place of a park, *there was a marsh full of frogs*, and I was informed that under this marsh there was a great HEWN STONE, beneath which the WORD was entirely hidden. Afterwards I said to the prelate, *who was the fabricator of these illusions*, 'Is that your temple?' 'Yes,' replied he, 'it is.' Immediately his interior sight was opened like mine, and he saw what I did. 'How now, what do I see?' cried he. I told him that it was the effect of *the celestial light, which discovers the interior quality of everything*, and which taught him at that very moment what faith separated from good works was. While I was speaking, a wind blowing from the *east* destroyed the temple and the image, dried up the marsh, and *discovered the stone under which the Sacred Word was concealed.* A genial warmth, like that of the spring, descended from heaven; and in the place of that temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw *the foundation-stone beneath which the Sacred Word was concealed*, ornamented with precious stones, the splendor of which, diffusing itself over the walls of the temple, diversified the colors of the paintings, which represented cherubims. The angels, perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to *open* the *third heaven*, inhabited by the celestial angels, who dwell in *love.* All on a sudden the splendor of a *light of fire* caused the temple to disappear, and left nothing to be seen but the Lord himself, standing upon the *foundation-stone* — the Lord, who was the Word, such as he showed Himself. (Apocal. i. 13–16.) Holiness immediately filled all the interior of the spirit of the angels, upon which they *made an effort* to prostrate themselves, but the Lord *shut the passage to the light* from the *third* heaven, *opening* the passage to the light of the *second*, which caused the temple to reappear, with the tent in the midst."

Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the high degrees who borrowed from Swedenborg, and not Swedenborg from them. And if so, we cannot deny that he has unwittingly exercised a powerful influence on Masonry.

Swedenborg, Rite of. The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six degrees: 1. Apprentice. 2. Fellow Craft. 3. Master Neophyte. 4. Illuminated Theosophite. 5. Blue Brother. 6. Red Brother. It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Reghellini, in his *Esprit du Dogme*, gives it as con-

sisting of eight degrees; but he has evidently confounded it with the Rite of Martinism, also a theosophic Rite, and the ritualism of which also partakes of a Swedenborgian character.

Swedish Rite. The Swedish Rite was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinnendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the Swedish Masons. It is a Rite confined exclusively to the kingdom of Sweden, and was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Masonry that about the middle of the last century convulsed the Masonic atmosphere of Sweden. It consists of twelve degrees, as follows:

1, 2, 3. The three Symbolic degrees, constituting the St. John's Lodge.

4, 5. The Scottish Fellow Craft and the Scottish Master of St. Andrew. These constitute the Scottish Lodge. The fifth degree entitles its members to civil rank in the kingdom.

6. Knight of the East. In this degree, which is apocalyptic, the New Jerusalem and its twelve gates are represented.

7. Knight of the West, or True Templar, Master of the Key. The jewel of this degree, which is a triangle with five red rosettes, refers to the five wounds of the Saviour.

8. Knight of the South, or Favorite Brother of St. John. This is a Rosicrucian degree, the ceremony of initiation being derived from that of the Mediæval Alchemists.

9. Favorite Brother of St. Andrew. This degree is evidently derived from the Masonry of the Scottish Rite.

10. Member of the Chapter.

11. Dignitary of the Chapter.

12. Vicar of Solomon.

The first nine degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three are called "Brethren of the Red Cross," and constitute another Masonic authority, styled the "Illuminated Chapter." The twelfth degree is simply one of office, and is only held by the king, who is perpetual Grand Master of the Order. No one is admitted to the eleventh degree unless he can show four quarterings of nobility.

Switzerland. In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, Esq., who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this body to several Lodges in and around the city of Geneva. Two years afterwards, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of "La Parfaite Union des Etrangers." Findel, on the authority of Mossdorf's edition of Lenning, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master from April, 1738, to May, 1739. In an old list of the Regular Lodges on the registry of England, this Lodge is thus described: "Private Room, Lausanne, in the Canton of Bern, Switzerland, Feb. 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of "Helvetic Roman Directory," and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Masonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calumnies had been circulated in the Swiss Cantons against the Order, that the Freemasons published an *Apology for the Order* in *Der Brachmann*, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This edict was not obeyed; and therefore, on March 3, 1745, another, still more severe, was issued, by which a penalty of one hundred thalers, and forfeiture of his situation, was to be inflicted on every officer of the government who should continue his connection with the Freemasons. To this the Masons replied in a pamphlet entitled *Le Franc-Maçon dans la République*, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defence was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings.

During all this period the Masons of Geneva, under a more liberal government, were uninterrupted in their labors, and extended their operations into German Switzerland. In 1771 Lodges had been erected in Vevay and Zurich, which, working at first according to the French system, soon afterwards adopted the German ritual.

In 1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Masonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the high degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Directories.

In 1777 a Congress was held at the city of Basle, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zurich. It was then determined that the Masonry of Switzerland should be divided under two distinct authorities: the one to be called the German Helvetic Directory, with its seat at Zurich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne. This word *Roman*, or more properly Romansh, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Grisons.

Still there were great dissensions in the Masonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one Sidrac, whose influence it was found difficult to check. The Helvetic Roman Directory found it necessary, for this purpose, to enter, in 1779, into a treaty of alliance with the Grand Lodge at Geneva, and the Lodge of Sidrac was then at length dissolved and its members dispersed.

In 1778, the Helvetic Roman Directory published its Constitutions. The Rite it practised was purely philosophic, every hermetic element having been eliminated. The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequence, men of ability and learning were chosen, and the Craft were skilfully governed.

In November, 1782, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry. The Helvetic Roman Directory, to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided for a maintenance of its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience.

In the year 1785 there was a conference of the Swiss Lodges at Zurich to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalethes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adhesion to that body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French revolution began to exercise their influences in the Cantons. In 1792, the Helvetic Roman Directory suspended work; and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was dead in Switzerland, although a few Lodges in Geneva and a German one in Neuenburg continued a sickly existence.

In 1803 Masonry revived, with the restoration of a better order in the political world. A Lodge, *Zur Hoffnung* or *Hope Lodge*, allusive in its name to the opening prospect, was established at Bern under a French Constitution.

With the cession of the Republic of Geneva to France, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been irregular, united together to form an independent body under the title of the "Grand National Helvetic Orient." Peter Maurice Glaire introduced his modified Scottish Rite of seven degrees, and was at the age of 87 elected its Grand Master for life. Glaire was possessed of great abilities, and had been the friend of Stanislaus, king of Poland, in whose interests he had performed several important missions to Russia, Prussia, Austria, and France. He was much attached to Masonry, and while in Poland had elaborated on the Scottish system the Rite which he subsequently bestowed upon the Helvetic Orient.

It would be tedious and painful to recapitulate all the dissensions and schisms with

which the Masonry of Switzerland continued for years to be harassed. In 1820 there were nineteen Lodges, which worked under four different obediences, the Scottish Directory, the Grand Helvetic Roman Orient, the English Provincial Grand Lodge, and the Grand Orient of France. Besides there were two Lodges of the Rite of Mizraim, which had been introduced by the Brothers Bedarride.

The Masons of Switzerland, weary of these divisions, had been long anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in locality but widely asunder in their Masonic relations.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length a movement, which was finally crowned with success, was inaugurated by the Lodge *Modestia cum Libertate*, of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1836, it invited the Swiss Lodges of all Rites to be present at the festival. There a proposition for a National Masonic union was made, which met with a favorable response from all who were present. The reunion at this festival had given so much satisfaction that similar meetings were held in 1838 at Bern, in 1840 at Basle, and in 1842 at Locle. The preliminary means for establishing a Confederacy were discussed at these various biennial conventions, and progress slowly but steadily was made towards the accomplishment of that object. In 1842 the task of preparing a draft of a Constitution for a United Grand Lodge was intrusted to Bro. Gysi-Schinz, of Zurich, who so successfully completed it that it gave almost universal satisfaction. Finally, on June 22, 1844, the new Grand Lodge was inaugurated with the title of the "Grand Lodge Alpina," and Bro. J. J. Hottinger was elected the Grand Master. Masonry has since then been in great activity in Switzerland. The Grand Lodge administers the government of about thirty daughter Lodges and nearly two thousand constituent members with such satisfaction that uninterrupted peace reigns within its borders.

Sword. The sword is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: "The sons of the kings of France are knights at the font of baptism, being regarded as the chiefs of knighthood, and they receive, from the cradle, the sword which is the sign thereof." St. Palaye calls the sword "the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter." No man was considered a knight until the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. "The lord or knight," says St. Palaye, "on the girding on of the sword, pronounced these or similar words: In the name of God, of St. Michael, and St. George, I make thee a knight."

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions.

Francisco Redi, an Italian poet of the seventeenth century, gives, in his *Bacco in Toscano*, an account, from a Latin MS., of an investiture with knighthood in the year 1260, which describes the symbolic meaning of all the insignia used on that occasion. Of the sword it says: "Let him be girded with the sword as a sign of security against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weak from the strong."

But there is a still better definition of the symbolism of the sword of knighthood in an old MS. in the library of the London College of Arms to the following effect:

"Unto a knight, which is the most honorable office above all other, is given a sword, which is made like unto a crosse for the redemption of mankynde in signifying that like as our Lord God died uppon the crosse for the redemption of mankynde, even so a knight ought to defend the crosse and to overcome and destroie the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice."

Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword with which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and mercy.

The charge to a Knight Templar, that he should never draw his sword unless convinced of the justice of the cause in which he is engaged, nor to sheath it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections. That legend is: "No me saques sin rason. No me embaines sin honor; i. e., *Do not draw me without justice. Do not sheathe me without honor.*

So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment, that special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia,

Foot-breaath,	the sword of	Thoralf Skolinson
Quern-biter,	"	King Hako,
Balmung,	"	Siegfried,
Angurvardal,	"	Frithiof.

To the first two, Longfellow alludes in the following lines:

"Quern-biter of Hakom the Good,
Wherewith at a stroke he hewed
The millstone through and through,
And Foot-breaath of Thoralf the Strong,
Were neither so broad nor so long
Nor so true."

And among the knights of chivalry we have

Durandal,	the sword of	Orlando,
Balisardo,	"	Ruggiero,
Colado	"	the Cid,
Aroun-dight,	"	Lancelot du Sac,
Joyeuse,	"	Charlemagne,
Excalibar,	"	King Arthur.

Of the last of these, the well-known legend is, that it was found imbedded in a stone as its sheath, on which was an inscription that it could be drawn only by him who was the rightful heir to the throne of Britain. After two hundred and one of the strongest knights had assayed in vain, it was at once drawn forth by Arthur, who was then proclaimed king by acclamation. On his death-bed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and, seizing it by the hilt, waved it thrice, and then it sank never again to appear. There are many other famous swords in these old romances, for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Masonry, the use of the sword as a part of the Masonic clothing is confined to the high degrees and the degrees of chivalry, when, of course, it is worn as a part of the insignia of knighthood. In the symbolic degrees its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the last century, when the sword, at least as late as 1780, constituted a part of the dress of every gentleman, show that it was discarded by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a Lodge, are required to divest themselves of their swords, which are to be left in the Tiler's room.

Sword and Trowel. See *Trowel and Sword.*

Sword Bearer. An officer in a Commandery of Knights Templars. His station is in the west, on the right of the Standard Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His jewel is a triangle and cross swords.

Sword Bearer, Grand. A subordinate officer, who is found in most Grand Lodges. Anderson says, in the second edition of the Constitutions, (p. 127,) that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England "the old trusty sword of Gustavus Adolphus, king of Sweden, that was worn next by his successor in war the brave Bernard, Duke of Saxe-Weimar, with both their names on the blade, which the Grand Master had ordered Brother George Moody (the king's sword cutler) to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master's sword of state in future." At the following feast, Bro. Moody was appointed Sword Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of this country. Anderson further says that, previous to this donation, the Grand Lodge had no sword of state, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730.

The Grand Sword Bearer should be appointed by the Grand Master, and it is his duty to carry the sword of state immediately in front of that officer in all processions of the Grand Lodge. In Grand Lodges which have not provided for a Grand Sword Bearer, the duties of the office are usually performed by the Grand Pursuivant.

Sword of State. Among the ancient Romans, on all public occasions, a lictor carried a bundle of rods, sometimes with an axe inserted among them, before the consul or other magistrate as a token of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before kings or chief magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly-elected Emperor.

We find the same practice prevailing in England as early certainly as the reign of Henry III., at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named Curtana, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign. This sword is known as the "Sword of State," and the practice prevailing to the present day, it has always been borne in England in public processions before all chief magistrates, from the monarch of the realm to the mayor of a city. The custom was adopted by the Masons; and we learn from Anderson that, from the time of the revival, a sword of state, the property of a private Lodge, was borne by the Master of that Lodge before the Grand Master, until the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword Bearer.

Sword Pointing to the Naked Heart. Webb says that "the sword pointing to the naked heart demonstrates that justice will, sooner or later, overtake us." The symbol is, I think, a modern one; but its adoption was probably suggested by the old ceremony, both in English and in continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

Sword, Templar's. According to the regulations of the Grand Encampment of the United States, the sword to be worn by Knights Templars must have a helmet head or pommel, a cross handle, and a metal scabbard. The length from the top of the hilt to the end of the scabbard must be from thirty-four to forty inches.

Sword, Tiler's. In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defence of his post.

Sworn Brothers. (*Fratres jurati.*) It was the custom in the Middle Ages for soldiers, and especially knights, when going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kennet tells us (*Paroch. Antiq.*) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, "fratres jurati, et per fidem et sacramentum confederati, venerunt ad conquestum Angliæ," i. e., *they came to the conquest of England, as sworn brothers, bound by their faith and an oath.* Consequently, when William allotted them an estate as the reward of their military service, they divided it into equal portions, each taking one.

Syllable. To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give to it in all its syllables a full and continuous utterance. Thus the Hebrews reduced the holy name JEHOVAH to the syllable JAH; and the Brahmans, taking the initial letters of the three words which expressed the three attributes of the Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable AUM, which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

Symbol. A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mystic symbols. In fact, man's earliest instruction was by means of symbols. "The first learning of the world," says Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word "symbol" is derived from a Greek verb which signifies "to compare one thing with another;" and hence a symbol or emblem, for the two words are often used synonymously in Masonry, is the expression of an idea which is derived from the comparison or contrast of some object with a moral conception or attribute. Thus

the plumb is a symbol of rectitude; the level, of equality; the beehive, of industry. The physical qualities of the plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The plumb becomes to the Mason, after he has once been taught its symbolic meaning, forever afterwards the visible expression of the idea of rectitude, or uprightness of conduct. To study and compare these visible objects — to elicit from them the moral ideas which they are intended to express — is to make one's self acquainted with the symbolism of Masonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered *nationally* or *individually*. And hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, "A was an Archer," the Archer becomes a symbol of the letter A, just as in after-life the letter becomes the symbol of a sound.

"Symbolical representations of things sacred," says Dr. Barlow, (*Essays on Symbolism*, I., p. 1,) "were coeval with religion itself as a system of doctrine appealing to sense, and have accompanied its transmission to ourselves from the earliest known period of monumental history.

"Egyptian tombs and stiles exhibit religious symbols still in use among Christians. Similar forms, with corresponding meanings, though under different names, are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans, and the Greeks.

"The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves.

"The Egyptian priests were great proficients in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally, — and so were many of the early fathers of the Church, especially the Greek fathers.

"Philo of Alexandria was very learned in symbolism, and the Evangelist St. John has made much use of it.

"The early Christian architects, sculptors, and painters drank deep of symbolical lore, and reproduced it in their works."

Squier gives in his *Serpent Symbolism in America* (p. 19) a similar view of the antiquity and the subsequent growth of the use of symbols. He says: "In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious systems, it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few."

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Founded, as a speculative science, on an operative art, it has taken the working-tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral and philosophical lessons by this system of symbolism. But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic. Often a legend, unauthenticated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Masonry are parables, and a parable is only a spoken symbol. By its utterance, says Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind."

Symbol, Compound. In my work on the *Symbolism of Freemasonry*, I have ventured to give this name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning in its general application one thing, and then in a special application another. An example of this is seen in the

symbolism of Solomon's Temple, where, in a general sense, the Temple is viewed as a symbol of that spiritual temple formed by the aggregation of the whole Order, and in which each Mason is considered as a stone; and, in an individual or special sense, the same Temple is considered as a type of that spiritual temple which each Mason is directed to erect in his heart.

Symbolic Degrees. The first three degrees of Free Masonry, namely, those of Entered Apprentice, Fellow Craft, and Master Mason, are known, by way of distinction, as the "symbolic degrees." This term is never applied to the degrees of Mark, Past, and Most Excellent Master, and the Royal Arch, which, as being conferred in a body called a Chapter, are generally designated as "capitular degrees;" nor to those of Royal and Select Master, which, conferred in a Council, are, by an excellent modern usage, styled "cryptic degrees," from the crypt or vault which plays so important a part in their ritual. But the term "symbolic" is exclusively confined to the degrees conferred in a Lodge of the three primitive degrees, which Lodge, therefore, whether opened on the first, the second, or the third degree, is always referred to as a "symbolic Lodge." As this distinctive term is of constant and universal use, it may be considered not altogether useless to inquire into its origin and signification.

The germ and nucleus of all Freemasonry is to be found in the three primitive degrees, — the Apprentice, the Fellow Craft, and the Master Mason. They were at one time (under a modification, however, which included the Royal Arch) the only degrees known to or practised by the Craft, and hence they are often called "Ancient Craft Masonry," to distinguish them from those comparatively modern additions which constitute what are designated as the "high degrees," or, by the French, "*les hautes grades.*" The striking peculiarity of these primitive degrees is that their prominent mode of instruction is by symbols. Not that they are without legends. On the contrary, they have each an abundance of legends; such, for instance, as the details of the building of the Temple; of the payment of wages in the middle chamber, or of the construction of the pillars of the porch. But these legends do not perform any very important part in the constitution of the degree. The lessons which are communicated to the candidate in these primitive degrees are conveyed, principally, through the medium of symbols, while there is (at least in the working of the degrees) but little traditional or legendary teaching, with the exception of the great legend of Masonry, the "GOLDEN LEGEND" of the Order, to be found in the Master's degree, and which is, itself, a symbol of the most abstruse and solemn signification. But even in this instance, interesting as are the details of the legend, they are only subordinate to the symbol. Hiram the Builder is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief. The legend is of itself inert — it is the symbol of the Master Workman that gives it life and true meaning.

Symbolism is, therefore, the prevailing characteristic of these primitive degrees; and it is because all the science and philosophy and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiates in symbols, that the first three degrees which comprise it are said to be symbolic.

Now, nothing of this kind is to be found in the degrees above and beyond the third, if we except the Royal Arch, which, however, as I have already intimated, was originally a part of Ancient Craft Masonry, and was unnaturally torn from the Master's degree, of which it, as every Masonic student knows, constituted the complement and consummation. Take, for example, the intermediate degrees of the American Chapter, such, for instance, as the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary taking its place. It is true that in these capitular degrees the use of symbols is not altogether abandoned. This could not well be, for the symbol constitutes the very essence of Freemasonry. The symbolic element is still to be discovered in these degrees, but only in a position subordinate to legendary instruction. As an illustration, let us consider the keystone in the Mark Master's degree. Now, no one will deny that this is strictly speaking a symbol, and a very important and beautiful one, too. It is a symbol of a fraternal covenant between those who are engaged in the common search after divine truth. But, in the *rôle* which it plays in the ritual of this degree, the symbol, however beautiful and appropriate it may be, is in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as the subject of a legend, and not as a symbol, that it attracts attention. Now, in the third or Master's degree we find the trowel, which is a symbol of almost precisely the same import as the keystone. They both refer to a Masonic covenant. But no legend, no tradition, no

history, is connected with the trowel. It presents itself simply and exclusively as a symbol. Hence we learn that symbols do not in the capitular, as in the primitive, degrees of Masonry strike the eye, and inform the mind, and teach the heart, in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capitular degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. That most of these legends are themselves of symbolic signification is not denied. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Masons appears to have been the primary design in the establishment of the higher degrees, and as the information intended to be communicated in these degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction, the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant.

The celebrated French writer, Ragon, objects to this exclusive application of the term "symbolic" to the first three degrees as a sort of unfavorable criticism on the higher degrees, and as if implying that the latter are entirely devoid of the element of symbolism. But he has mistaken the true import and meaning of the application. It is not because the higher or capitular and cryptic degrees are altogether without symbols — for such is not the case — that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three degrees.

And hence the Masonry taught in these three primitive degrees is very properly called *Symbolic Masonry*, and the Lodge in which this Masonry is taught is known as a *Symbolic Lodge*.

Symbolic Lectures. The lectures appropriated to the first, second, and third degrees are sometimes called Symbolic lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called a Historical Lecture. But the English Masons have a lecture called "the symbolical lecture," in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.

Symbolic Lodge. A Lodge of Master Masons, with the Fellow Craft and Apprentice Lodge worked under its Constitution, is called a Symbolic Lodge, because in it the Symbolic degrees are conferred. See *Symbolic Degrees*.

Symbolic Machinery. Machinery is a term employed in epic and dramatic poetry to denote some agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of "a patriarchal scheme of symbolical machinery derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, but which has since been reclaimed by Christianity to its proper use." Dr. Oliver thinks that this "scheme of symbolical machinery" was "the primitive Freemasonry, veiled in allegory and illustrated by symbols." Without adopting this questionable hypothesis, it must be admitted that Freemasonry, in the scenic representations sometimes used in its initiations, has, like the epic poets, and dramatists, and the old hierophants, availed itself of the use of symbolic machinery.

Symbolic Masonry. The Masonry that is concerned with the first three degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Masonry is that Masonry, wherever it may be found, whether in the primary or in the high degrees, in which the lessons are communicated by symbols. See *Symbolic Degrees*.

Symbolism, the Science of. The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a science of symbolism. The English lectures define Freemasonry to be "a science of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: *Freemasonry is a system of morality developed and inculcated by the science of symbolism.*

Symbol of Glory. In the old lectures of the last century, the Blazing Star was called "the glory in the centre;" because it was placed in the centre of the floor-cloth or tracing-board, and represented hieroglyphically the glorious name of God. Hence Dr. Oliver has given to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of *The Symbol of Glory*.

Syndication of Lodges. A term used in France, in 1773, by the Schismatic Grand Orient during its contests with the Grand Lodge, to denote the fusion of sev-

eral Lodges into one. The word was never introduced into English Masonry, and has become obsolete in France.

Synod of Scotland. In 1757, the Associate Synod of Seceders of Scotland adopted an act, concerning what they called "the Mason oath," in which it is declared, that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, "shall be reputed under scandal, and incapable of admission to sealing ordinances." In consequence of this act, passed more than a century ago, the sect of Seceders, of which there are a few in this country, continue to be at the present day inveterate enemies of the Masonic institution.

Syria. A country of Asia Minor lying on the western shores of the Mediterranean. To the Freemason, it is associated with the legendary history of his Order in several interesting points, especially in reference to Mount Lebanon, from whose forests was derived the timber for the construction of the Temple. The modern Templar will view it as the scene of the contests waged during the Crusades by the Christian knights with their Saracen adversaries. In modern Syria, Freemasonry has been slow to find a home. The only Lodges existing in the country are at the city of Beyrout, which contains two — Palestine Lodge, No. 415, which was instituted by the Grand Lodge of Scotland, March 4, 1861, and the Lodge Le Liban, by the Grand Orient of France, January 4, 1869. Morris says, (*Freemasonry in the Holy Land*, p. 216,) that "the Order of Freemasonry is not in a condition satisfactory to the members thereof, nor creditable to the great cause in which the Fraternity are engaged."

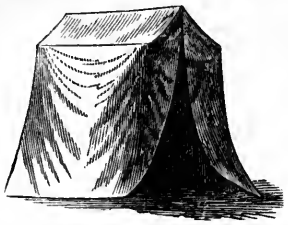
System. Lenning defines a system of Freemasonry to be the doctrine of Freemasonry as exhibited in the Lodge government and Lodge work or ritual. The definition is not, I think, satisfactory. In Freemasonry, a system is a plan or scheme of doctrines intended to develop a particular view as to the origin, the design, and the character of the Institution. The word is often used as synonymous with Rite, but the two words do not always express the same meaning. A system is not always developed into a Rite, or the same system may give birth to two or more different Rites. Dr. Oliver established a system founded on the literal acceptance of almost all the legendary traditions, but he never invented a Rite. Ramsay and Hund both held the same system as to the Templar origin of Masonry; but the Rite of Ramsay and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder. Whoever in Masonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterwards fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

T.

Tabernacle. Many Masonic students have greatly erred in the way in which they have referred to the Sinaitic tabernacle, as if it were represented by the tabernacle said in the legends to have been erected by Zerubbabel at Jerusalem at the time of the building of the second Temple. The belief that the tabernacle of Zerubbabel was an exact representation of that erected by Moses, arose from the numerous allusions to it in the writings of Oliver, but in this country principally from the teachings of Webb and Cross. It is, however, true, that although the symbols of the ark, the golden candlestick, the altar of incense, and some others were taken, not from the tabernacle, but from the Temple, the symbolism of the veils was derived from the latter, but in a form by no means similar to the original disposition. It is therefore necessary that some notice should be taken of the real tabernacle, that we may be enabled to know how far the Masonic is connected with the Sinaitic edifice.

The word *tabernacle* means a tent. It is the diminutive of *taberna*, and was used by the Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish tabernacle. The Jews called it sometimes *mishcan*, which, like the Latin *taberna*, meant a dwelling-place, but more commonly *ohel*, which meant, like *tabernaculum*, a tent. In

shape it resembled a tent, and is supposed to have derived its form from the tents used by the patriarchs during their nomadic life.



There are three tabernacles mentioned in Scripture history — the Anti-Sinaitic, the Sinaitic, and the Davidic.

1. The Anti-Sinaitic tabernacle was the tent used, perhaps from the beginning of the exodus, for the transaction of business, and was situated at some distance from the camp. It was used only provisionally, and was superseded by the tabernacle proper.

2. The Sinaitic tabernacle. This was constructed by Aholiab and Bezaleel under the immediate direction of Moses. The costliness and splendor of this edifice exceeded, says Kitto, in proportion to the means of the people who constructed it, the magnificence of any cathedral of the present day. It was situated in the very centre of the camp, with its door or entrance facing the east, and was placed towards the western part of an enclosure or outward court, which was one hundred and fifty feet long and fifty feet wide, and surrounded by canvas screens seven and a half feet high, so as to prevent any one on the outside from overlooking the court.

The tabernacle itself was, according to Josephus, forty-five feet long by fifteen wide; its greater length being from east to west. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by curtains. Internally, the tabernacle was divided into two apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, into which no one entered, not even the high priest, except on extraordinary occasions. In it was placed the Ark of the Covenant, against the western wall. The Holy of Holies was separated from the Sanctuary by a curtain embroidered with figures of cherubim, and supported by four golden pillars. The Sanctuary, or eastern apartment, was in the form of a double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. In it were placed the table of shewbread on the northern side, the golden candlestick on the southern, and the altar of incense between them. The tabernacle thus constructed was decorated with rich curtains. These were of four colors — white or fine-twined linen, blue, purple, and red. They were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic tabernacle. Josephus, in describing the symbolic signification of the tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the priests were admitted, was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live. But the symbolism of the tabernacle was far more complex than anything that Josephus has said upon the subject would lead us to suppose. Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the subject of the Masonic symbolism of the tabernacle.

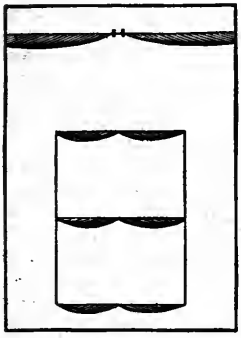
3. The Davidic tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaitic tabernacle accompanied the Israelites in all their wanderings, and was their old temple until David obtained possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the ark to Jerusalem, he erected a tabernacle for its reception. Here the priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidic tabernacle put away as a relic. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we altogether lose sight of the Sinaitic tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth, — the tabernacle erected by Zerubbabel on his arrival at Jerusalem with his countrymen, who had been restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the altar of burnt-offerings and offered sacrifice. This would not, however, necessitate the building of a house, because the altar of sacrifices had always been erected in the open court, both of the old tabernacle and Temple. Yet as the priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of

temporary shelter was erected for the performance of divine worship. But of the form and character of such a building we have no account.

A Masonic legend has, however, for symbolical purposes, supplied the deficiency. This legend is, however, peculiar to the American modification of the Royal Arch degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrim," where Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to represent "the tabernacle erected by our ancient brethren near the ruins of King Solomon's Temple."

Of the erection of this tabernacle, I have said that there is no historical evidence.



It is simply a myth, but a myth constructed, of course, for a symbolical purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of its curtains or veils, to the Sinaitic tabernacle. In the latter the Holy of Holies was in the western extremity, in the former it is in the eastern; in that was contained the Ark of the Covenant with the overshadowing cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all persons, even to the priests; in this it is the seat of the three presiding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments. The Masonic tabernacle used in the American Royal Arch degree is not, therefore, a representation of the ancient tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation and of worship. It was, in the strictest sense of the word, a tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism. And this symbolism is found in its veils. There is no harm in calling it a tabernacle any more than there is in calling it a sanhedrim, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolic meaning presents, as in all other Masonic myths, a fund of useful instruction. For an interpretation of that symbolism, see *Veils, Symbolism of the.*

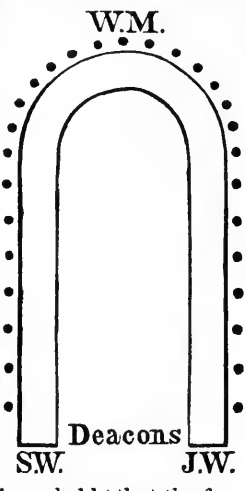
In some Chapters a part of the furniture is called the tabernacle; in other words, a piece of frame-work is erected inside of the room, and is called the tabernacle. This is incorrect. According to the ritual, the whole Chapter room represents the tabernacle, and the veils should be suspended from wall to wall. Indeed, I have reasons for believing that this interior tabernacle is an innovation of little more than twenty years' standing. The oldest Chapter rooms that I have seen are constructed on the correct principle.

Tabernacle, Chief of the. See *Chief of the Tabernacle.*

Tabernacle, Prince of the. See *Prince of the Tabernacle.*

Table Lodge. After the labors of the Lodge have been completed, Masons frequently meet at tables to enjoy a repast in common. In England and America, this repast is generally called a banquet, and the Lodge is said to be, during its continuance, at refreshment. The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profanes should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article *Refreshment* in this work, that during the last century, and even at the commencement of the present, refreshments in English Lodges were taken during the sessions of the Lodge and in the Lodge-room, and then, of course, rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long grown obsolete, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.

But French Masons have prescribed a very formal system of rules for what they call a "Loge de Table," or *Table Lodge.* The room in which the banquet takes place is as much protected by its insulation from observation as the Lodge-room itself. Table Lodges are always held in the Apprentice's degree, and none but Masons are permitted to be present. Even the attendants are taken from the class known as "Serving Brethren," that is to say, waiters who have received the first degree for the special purpose of entitling them to be present on such occasions.



The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the north-west extremity, and the Junior Warden at the south-west. The Deacons or equivalent officers sit between the two Wardens. The brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermitte (*Bull. G. O.*, 1869, p. 83,) assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet, seven toasts are given. These are called "santés d'obligation," or *obligatory toasts*. They are drunk with certain ceremonies, which are prescribed by the ritual, and from which no departure is permitted. These toasts are: 1. The health of the Sovereign or Chief Magistrate of the State. 2. That of the Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge. 3. That of the Master of the Lodge; this is offered by the Senior Warden. 4. That of the two Wardens. 5. That of the Visiting Brethren. 6. That of the other officers of the Lodge, and the new initiates or affiliates if there be any. 7. That of all Masons wheresoever spread over the face of the globe. See *Toasts*.

Ragon (*Tuill. Gen.*, p. 17,) refers these seven toasts of obligation to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.

One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a *plate*, or a knife a *knife*, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Dr. Oliver's *Revelations of a Square*, where an instance is given of its use in 1780, when the French vocabulary was employed. I am inclined to believe, from the same authority, that the custom was introduced into England from France by Capt. George Smith, the author of the *Use and Abuse of Freemasonry*, who was initiated in a continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows:

Table-cloth	they call	standard.
Napkins	"	flags.
Table	"	tracing-board.
Dishes	"	great plates.
Plates	"	tiles.
Spoons	"	trowels.
Knives	"	swords.
Forks	"	pickaxes.
Bottles	"	casks.
Glasses	"	cannons.
Lights	"	stars.
Snuffers	"	pincers.
Chairs	"	stalls.
Meals	"	materials.
Bread	"	rough ashlar.
Red wine	"	strong red powder.
White wine	"	strong white powder.
Water	"	weak powder.
Beer	"	yellow powder.
Brandy, or liqueurs	"	fulminating powder.
Coffee	"	black powder.
Salt	"	white sand.
Pepper	"	cement.
To eat	"	to masticate.
To drink	"	to fire.
To carve	"	to hew.

Tablets of Hiram Abif. Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abif as a Trestle-Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol inculcating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple. See *Hiram Abif*.

Taciturnity. In the earliest cato-

chisms of the last century it is said that "the three particular points that pertain to a Mason are Fraternity, Fidelity, and Taciturnity," and that they "represent Love, Relief, and Truth among all Right Masons." The symbol is now obsolete.

Tactics. The importance that has in the last few years been given to the military element in the Order of Masonic Knights Templars has made it necessary that special Manuals should be prepared for the instruction of Knights in the elementary principles of military movements. The most popular works of this kind are 1. *Knights Templars' Tactics and Drill for the use of Commanderies, and the Burial Service of the Orders of Masonic Knighthood. Prepared by Sir Orrin Welsh, Past Grand Commander, State of New York;* 2. *Knights Templars' Tactics and Drill, with the Working, Text, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan. By Ellery Irving Garfield, E. G. C. G. Grand Commandery of Michigan;* and 3. *Tactics for Knights Templars, and Appendant Orders. Prepared by E. Sir Knight George Wingate Chase, of Massachusetts.* These works contain the necessary instructions in the "school of the knight," or the proper method of marching, halting, saluting, handling the sword, etc., and the "school of the commandery," or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knight Templar as *Monitors* are to the Master Mason.

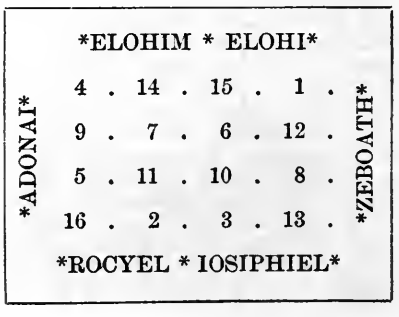
Talisman. From the Hebrew *tselem* and the Chaldaic *tsalma*, an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings.

The word *amulet*, from the Latin verb *amolior*, to baffle or do away with, though sometimes confounded with the talisman, has a less general signification. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used.

The use of talismans was introduced in the Middle Ages from the Gnostics. Of the Gnostic talismans none were more frequent than those which were inscribed with divine names. Of these the most common were IAO and SABAO, although we find also the Tetragrammaton, and *Elohim*, *Elohi*, *Adonai*, and other Hebrew appellations of the deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the sacred *Abraxas*. The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although, of course, they sought to divest them of their magical signification, and to use them simply as symbols. Hence we find among these Christians the Constantinian monogram, composed of the letters X and P, or the *vesica piscis*, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instrument of incantation into a symbol; but the symbol was accompanied with a mystical signification which gave it a sacred character.

It has been said that in the Gnostic talismans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined. Thus there is a Gnostic talisman, said by Mr. King to be still current in Germany as an amulet against plague. It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number 34.



In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the secret societies of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the triangle, the pentalpha, the double triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.

We do not need a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and mediæval architecture, than a plate to be found in the *Azoth Philosophorum* of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century.

This plate, which is hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure of two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds a compass, that to the female, a square. The square and compass thus distributed seem to me to indicate that originally a phallic meaning was attached to these symbols as there was to the point within the circle, which in this plate also appears in the centre of the globe. The compass held by the male figure would represent the male generative principle, and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compass was the transmutation from the hermetic talisman to the Masonic symbol.

Talmud. Hebrew, תלמוד, signifying *doctrine*. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch, but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted, by memory, from generation to generation. This oral law was never committed to writing until about the beginning of the third century, when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the *Mishna*, a word signifying *repetition*, because it is, as it were, a repetition of the written law.

The Mishna was at once received with great veneration, and many wise men among the Jews devoted themselves to its study.

Towards the end of the fourth century, these opinions were collected into a book of commentaries, called the *Gemara*, by the school at Tiberias. This work has been falsely attributed to Rabbi Jochanan; but he died in 279, a hundred years before its composition. The Mishna and its commentary, the Gemara, are, in their collected form, called the *Talmud*.

The Jews in Chaldea, not being satisfied with the interpretations in this work, composed others, which were collected together by Rabbi Ashe into another Gemara. The former work has since been known as the *Jerusalem Talmud*, and that of R. Ashe as the *Babylonian Talmud*, from the places in which they were respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.

The Mishna is divided into six divisions called *Sederim*, whose subjects are: 1. The productions of the earth; 2. Festivals; 3. The rights and duties of women; 4. Damages and injuries; 5. Sacrifices; 6. Purifi-

cations. Each of these *Sederim* is again divided into *Massicoth*, or treatises, of which there are altogether sixty-three.

The *Gemara*, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these *Massicoth*, or treatises.

Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression." Stehelin concurs in a similar opinion; but Steinschneider, as learned a Hebraist as either, has expressed a more favorable judgment.

Although the Talmud does indeed contain many passages whose conceits are puerile, it is, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and has therefore been much used in the criticism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher degrees, are either found in or corroborated by the Talmud. The treatise entitled *Middoth*, for instance, gives us the best description extant of the Temple of Solomon.

Tamarisk. The sacred tree of the Osirian mysteries, classically called the *Erica*, which see.

Tannehill, Wilkins. Born in Tennessee, in 1787. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that body. He was also a contributor to the literature of Masonry, having published in 1845 a *Master Mason's Manual;* which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the *Portfolio*. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amaurosis. One who knew him well, has paid this just tribute to his character: "Simple in feeling as a child, with a heart warm and tender to the infirmities of his brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life without a soil upon the purity of his garments." He died June 2, 1858, aged seventy-one years.

Tapis. The name given in German Lodges to the carpet or floor-cloth on which formerly the emblems of Masonry were drawn in chalk. It is also sometimes called the Teppich.

Tarsel. In the earliest catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a "Mosaic Pavement, Blazing Star, and Indented Tarsel." In more modern catechisms, the expression is "indented tessel," which is incorrectly defined to mean a "tessellated border." *Indented Tarsel* is evidently a corruption of *indented tassel;* for a definition of which see *Tessellated Border.*

Tarsel-Board. We meet with this expression in some of the old catechisms as a corruption of *Trestle-Board.*

Tarshatha. Used in the degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of the Southern Jurisdiction of the United States, for Tirshatha, and applied to the presiding officer of a Council of Princes of Jerusalem. See *Tirshatha.*

Tassels. In the English and French tracing-boards of the first degree, there are four tassels, one at each angle, which are attached to a cord that surrounds a tracing-board, and which constitutes the true *tessellated border.* These four cords are described as referring to the four principal points, the guttural, pectoral, manual, and pedal, and through them to the four cardinal virtues, temperance, fortitude, prudence, and justice. See *Tessellated Border.*

Tasting and Smelling. Of the five senses, hearing, seeing, and feeling only are deemed essential to Masons. Tasting and smelling are therefore not referred to in the ritual, except as making up the sacred number five. Preston says: "Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural duties."

Tatnai and Shethar-Boznai. Tatnai was a Persian satrap of the province west of the Euphrates in the time of Darius and Zerubbabel; Shethar-Boznai was an officer under his command. The two united with the Apharsachites in trying to obstruct the building of the second Temple, and in writing a letter to Darius, of which a copy is preserved in Ezra, (ch. v.) In this letter they reported that "the house of the great God" in Judea was being builded with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls' court whether such a decree was ever given, and asked for the king's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-Boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the elders of the Jews in rebuilding

the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil for the sacrifices. Shethar-Boznai, after the receipt of this decree, offered no further obstruction to the Jews. Their names have been hence introduced into some of the high degrees in Masonry.

Tau. The last letter of the Hebrew alphabet is called *tau*, and it has the power of the Roman T. In its present form ת, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure ×, or +, was that of a cross. Hence, when it is said, in the vision of Ezekiel, (ix. 4,) "Go through the midst of the city, and set a mark (in the original, תָּו, *tau*,) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof,"—which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolaters, were to be slain,—the evident allusion is to a cross. The form of this cross was × or +, a form familiar to the people of that day. But as the Greek letter *tau* subsequently assumed the form which is still preserved in the Roman T, the tau or tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T. This *tau*, *tau cross*, or *tau mark*, was of very universal use as a sacred symbol among the ancients. From the passage of Ezekiel just cited, it is evident that the Hebrews recognized it as a sign of salvation; according to the Talmudists, the symbol was much older than the time of Ezekiel, for they say that when Moses anointed Aaron as the high priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didron says (*Christ. Iconog.*, p. 370,) that "it saved the youthful Isaac from death, redeemed from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a 'tau' upon a pole, and called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."

Hence, in Christian iconography, the tau cross, or cross of the Old Testament, is called the anticipatory cross, because it anticipated the four-limbed cross of the passion, and the typical cross because it was its type. It is also called the cross of St. Anthony, because on it that saint is supposed to have suffered martyrdom.

Maurice, in his *Indian Antiquities*, refers to it the *tiluk*, or mark worn by the devotees of Brahma.

Davies, in his *Celtic Researches*, says that the "Gallicum tau," or the tau of the ancient Gauls, was among the Druids a symbol of their supreme god, or Jupiter.

Among the Egyptians, the tau, with an oval ring or handle, became the *crux ansata*, and was used by them as the constant symbol of life. Dr. Clarke says (*Travels*, v. 311,) that the tau cross was a monogram of Thoth, "the symbolical or mystical name of hidden wisdom among the ancient Egyptians."

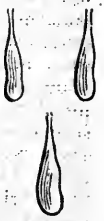
Dupuy, in his *History of the Templars*, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, adduces this as a proof of the idolatrous tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of the Baphomet or Templar idol, as a figure of the phallus; whence he comes to the conclusion that the Knights Templars were addicted to the obscene worship of that symbol. It is, however, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation.

It is in this sense, as a symbol of salvation from death and of eternal life, that it has been adopted into the Masonic system, and presents itself, especially under its triple combination, as a badge of Royal Arch Masonry. See *Triple Tau*.

Tau Cross. A cross of three limbs, so called because it presents the figure of the Greek letter T. See *Tau*.

Team. Royal Arch Masons apply this word rather inelegantly to designate the three candidates upon whom the degree is conferred at the same time. The phrase is, I think, exclusively confined to this country.

Tears. In the Master's degree in some of the continental Rites, and in all the high degrees where the legend of the degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewn with tears. The figures representing tears are in the form depicted in the annexed cut. The symbolism is borrowed from the science of heraldry, where these figures are called *guttes*, and are defined to be "drops of anything that is by nature liquid or liquefied by art." The heralds have six of these charges, viz., *yellow*, or drops of liquid gold; *white*, or drops of liquid silver; *red*, or drops of blood; *blue*, or drops of tears; *black*, or drops of pitch; and *green*, or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled



with these "drops of tears," is placed in front of the house of a deceased nobleman and thrown over his bier; but there, as in Masonry, the *guttes de larmes*, or drops of tears, are not painted blue, but white.

Tempelorden or **Tempelherrenorden.** The title in German of the Order of Knights Templars.

Temperance. One of the four cardinal virtues, the practice of which is inculcated in the first degree. The Mason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren. And lest any brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of temperance is wisely impressed upon his memory, by its reference to one of the most solemn portions of the ceremony of initiation. Some Masons, very properly condemning the vice of intemperance and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offence. But the law of Masonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrong.

Templar. See *Knight Templar*.

Templarius. The Latin title of a Knight Templar. Constantly used in the Middle Ages.

Templar Land. The Order of Knights Templars was dissolved in England, by an act of Parliament, in the seventeenth year of the reign of Edward II., and their possessions transferred to the Order of St. John of Jerusalem, or Knights Hospitallers. Subsequently, in the thirty-second year of the reign of Henry VIII., their possessions were transferred to the king. One of the privileges possessed by the English Templars was that their lands should be free of tithes; and these privileges still adhere to these lands, so that a farm being what is termed "Templar land," is still exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

Templar Origin of Masonry. The theory that Masonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templars, was first advanced by the Chevalier Ramsay, for the purpose, it is supposed, of giving an aristocratic character to the association. It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled *Les Plus Secrets Mystéres des Hauts Grades*, (iii. 194.) "The Order of Masonry was instituted, by Godfrey de Bouillon, in Palestine in 1330, after the defeat of the Christian armies, and was communicated only to a few of the French Masons, sometime afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Masonry is derived. Their Mother Lodge is situated on the mountain of Heredom, where the first Lodge in Europe was held, which still exists in all its splendor. The Council General is always held there, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the west and the north of Scotland, sixty miles from Edinburgh.

"There are other secrets in Masonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft, and Master — degrees which were constructed for the general class of Masons. The high degrees, which developed the true design of Masonry and its true secrets, have never been known to them.

"The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practised, made use of them for the most profane purposes. The Christians then leagued together to conquer this beautiful country, and to drive these barbarians from the land. They succeeded in obtaining a footing on these shores under the protection of the numerous armies of Crusaders which had been sent there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the Crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faith. This induced Godfrey de Bouillon, towards the end of the third century, to conceal the mysteries of religion under the veil of figures, emblems, and allegories.

"Hence the Christians selected the Temple of Solomon because it has so close a relation to the Christian Church, of which its holiness and its magnificence make it the true symbol. So the Christians con-

cealed the mystery of the building up of the Church under that of the construction of the Temple, and gave themselves the name of Masons, Architects or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practise the rites of their religion, with all the emblems and allegories that Masonry could furnish, and thus protect themselves from the cruelty of the Saracens.

"As the mysteries of Masonry were in their principles, and still are only those of the Christian religion, they were extremely scrupulous to confide this important secret only to those whose discretion had been tried, and who had been found worthy. For this purpose they fabricated degrees as a test of those to whom they wished to confide it, and they gave them at first only the symbolic secret of Hiram, on which all the mystery of Blue Masonry is founded, and which is, in fact, the only secret of that Order which has no relation to true Masonry. They explained nothing else to them as they were afraid of being betrayed, and they conferred these degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this, they made use of different signs and words for each degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh; and also because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Masonry. Under the name of Hiram they gave a false application to the Masters, and developed the true secret of Masonry only to the higher degrees."

Such is the theory of the Templar origin of Masonry, which, mythical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of high degrees and the invention of continental Rites. Indeed, of all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Masonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

Templars of England. An important change in the organization of Templarism in England and Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templars of England and the Grand Conclave of High Knights Templars of Ireland into one body, under the title of the "Convent General of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the statutes by which the new Order is to be governed, as given by Sir Knight W. J. B. McLeod Moore, Grand Prior, in his circular to the Preceptors of Canada.

"1. The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priories, under and subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

"2. The term Great is adopted instead of Grand, the latter being a French word; and grand in English is not grand in French. Great is the proper translation of 'Magnus' and 'Magnus Supremus.'

"3. The Great Priories of each nationality — England, Scotland, and Ireland, with their dependencies in the Colonies — retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the supreme statutes of the Convent General.

"4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body: Masonry, while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Masonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

"5. The titles Eminent 'Commander' and 'Encampment' have been discontinued, and the original name 'Preceptor' and 'Preceptory' substituted, as also the titles 'Constable' and 'Marshal' for 'First' and 'Second Captains.' 'Encampment' is a modern term, adopted probably when, as our traditions inform us, 'at the suppression of the ancient Military Order of the Temple, some of their number sought refuge and held conclaves in the Masonic Society, being independent small bodies, without any governing head.' 'Prior' is the correct and original title for the head of a langue or nationality, and 'Preceptor' for the subordinate bodies. The Preceptories were the ancient 'Houses' of the Templar Order; 'Commander' and 'Commanderies' was the title used by the Order of St. John, commonly known as Knights of Malta.

"6. The title by which the Order is now

known is that of 'The United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta.' The Order of the Temple originally had no connection with that of Malta or Order of St. John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with 'The Temple and Hospital of St. John,' when their lands were in common, at the time of the Reformation. But our Order of 'St. John of Jerusalem, Palestine, Rhodes, and Malta,' has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the ancient Knights of St. John, the sixth or English langue of which is still in existence, and presided over, in London, by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.

"7. Honorary past rank is abolished, substituting the chivalric dignities of 'Grand Crosses' and 'Commanders,' limited in number, and confined to Preceptors. These honors to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity; and it is contemplated to create an Order of Merit, to be conferred in like manner, as a reward to Knights who have served the Order.

"8. A Preceptor holds a degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

"9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

"10. The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.

"11. Equerries, or serving brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel: they are to be addressed as 'Frater,' not Sir Knight. In the early days of the Order they were not entitled to the accolade, and, with the esquires and men-at-arms, wore a dark habit, to distinguish them from the Knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

"12. The apron is altogether discontinued, and a few immaterial alterations in the insignia will be duly regulated and promulgated: they do not, however, affect the present, but only apply to future, members of the Order. The apron was of recent introduction, to accord with Masonic usage: but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

"13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years' standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the statutes and ordinances, present and future, of the Order."

Templars of Scotland. The *Statutes of the Grand Priory of the Temple* of Scotland prescribe for the Order of Knights Templars in that kingdom an organization very different from that which prevails in other countries.

"The Religious and Military Order of the Temple" in Scotland consists of two classes: 1. Novice and Esquire; 2. Knight Templar. The Knights are again divided into four classes: 1. Knights created by Priories; 2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong; 3. Knights Commanders; 4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11, is selected as the time of this meeting, at which the Grand Officers are elected.

During the intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering the Statutes, is intrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Priors of Foreign Langues, and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, the Grand Master, who is elected triennially, and the Grand Aides-de-Camp, who are appointed by him and removed at his pleasure, are elected annually. They are as follows:

Grand Master,

Past Grand Masters,
Grand Seneschal,
Preceptor and Grand Prior of Scotland,
Grand Constable and Mareschal,
Grand Admiral,
Grand Almoner or Hospitaller,
Grand Chancellor,
Grand Treasurer,
Grand Registrar,
Primate or Grand Prelate,
Grand Provost or Governor-General,
Grand Standard-Bearer or Beaucennifer,
Grand Bearer of the Vexillum Belli,
Grand Chamberlain,
Grand Steward,
Two Grand Aides-de-Camp.

A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be placed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General.

A Priory, which is equivalent to our Commanderies, consists of the following officers:

Prior,
Sub-Prior,
Mareschal or Master of Ceremonies,
Hospitaller or Almoner,
Chancellor,
Treasurer,
Secretary,
Chaplain and Instructor,
Beaucennifer, or Bearer of the Beauseant,
Bearer of the Red Cross Banner, or Vexillum Belli,
Chamberlain,
Two Aides-de-Camp.

The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincial Commander, who is elected by the Chapter General.

The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.

Temple. The symbolism of Speculative Masonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary. The Hebrews called a temple *beth*, which literally signifies a house or dwelling, and finds its root in a word which signifies "to remain or pass the night," or *hecal*, which means a palace, and comes from an obsolete word signifying "magnificent." So that they seem to have had two ideas in reference to a temple. When they called it *beth Jehovah*, or the "house of Jehovah," they referred to the continued presence of God in it; and when they called it *hecal Jehovah*, or the "palace of Jehovah," they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic ▭ I signified both a house and a temple. Thus, from an inscription at Philæ, Champollion (*Dict. Egyptienne*) cites the sentence, "He has made his devotions in the house of his mother Isis."

The classical idea was more abstract and philosophical. The Latin word *templum* comes from a root which signifies "to cut off," thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word properly denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (*De Ling. Lat.*, vi. 81,) defines a temple to be "a place for auguries and auspices." As the same practice of worshipping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house the Semitic. It is true, that afterwards, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally, their *contemplations*, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews.

Masonry has derived its temple symbolism, as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word *speculor* means to observe, to look around. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, *speculari*, to speculate. Hence the word came at length to denote, like *contemplate* from *templum*, an investigation of sacred things, and thus we got into our technical language the title of "Speculative Masonry," as distinguished by its religious design from Operative or Practical Masonry, which is devoted to more material objects. The EGYPTIAN TEMPLE was the real archetype of the Mosaic tabernacle, as that was of the temple of Jerusalem. The direction of an Egyptian temple was usually from east to west, the entrance being at the east. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the temple proper was frequently by a double row of

sphinxes. In front of the entrance were a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The temple was divided into a spacious hall, the sanctuary where the great body of the worshippers assembled. Beyond it, in the western extremity, was the cell or sekos, equivalent to the Jewish Holy of Holies, into which the priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his shrine, or the sacred animal which represented him.

Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterwards by a wall. The temple was usually quadrangular, although some were circular in form. It was divided into two parts, the *pronanos*, porch or vestibule, and the *naos*, or cell. In this latter part the statue of the god was placed, surrounded by a balustrade. In temples connected with the mysteries, the cell was called the *adytum*, and to it only the priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of Greek temples was always towards the west; but this statement is contradicted by the appearance of the temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cells, or adytum, borrowed, as with the Greeks, from the holy and the most holy place of the Egyptians. Vitruvius says that the entrance of a Roman temple was, if possible, to the west, so that the worshippers, when they offered prayers or sacrifices, might look towards the east; but this rule was not always observed.

It thus appears, notwithstanding what Montfaucon (*Antiq.* ii., l. ii., ch. 2,) says to the contrary, that the Egyptian form of a temple was the type from which other nations borrowed their idea.

This Egyptian form of a temple was borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the west, being placed in Lodges in the east.

Temple, Grand Commander of the. (*Grand Commandeur du Temple.*) The fifty-eighth degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

Temple of Ezekiel. An ideal temple seen by the prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction. But an examination of its admeasurements will show that this could not have been the fact, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Mr. Ferguson observes, (*Smith Dict.*,) the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. Between the visionary temple of Ezekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalyptic degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

Temple of Herod. This was not the construction of a third temple, but only a restoration and extensive enlargement of the second, which had been built by Zerubbabel. To the Christian Mason it is interesting, even more than that of Solomon, because it was the scene of our Lord's ministrations, and was the temple from which the Knights Templars derived their name. It was begun by Herod seven years B. C., finished A. D. 4, and destroyed by the Romans in A. D. 70, having subsisted only seventy-seven years.

Temple of Solomon. The first Temple of the Jews was called *hecal Jehovah* or *beth Jehovah*, the palace or the house of Jehovah, to indicate its splendor and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the nomadic tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B. C., and, with the assistance of his friend and ally, Hiram, king of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in the year 1004 B. C. This was the year of the world 3000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Masons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite, who used it as a threshing-floor, and from whom it was purchased by David for the purpose of erecting an altar on it.

The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, king of Egypt, having made war upon Rehoboam, king of Judah, took Jerusalem, and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of alternate spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Joash, king of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3264, Ahaz, king of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, king of Assyria, who had united with him in a war against the kings of Israel and Damascus. Ahaz also profaned the Temple by the worship of idols. In 3276, Hezekiah, the son and successor of Ahaz, repaired the portions of the Temple which his father had destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, king of Assyria, who had invaded the land of Judah. But Hezekiah is supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Hezekiah, fell away to the worship of Sabianism, and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the king of Babylon, who in 3328 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the altar of burnt-offerings. In 3380, Josiah, who was then king of Judah, devoted his efforts to the repairs of the Temple, portions of which had been demolished or neglected by his predecessors, and replaced the ark in the sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, king of Chaldea, carried a part of the sacred vessels to Babylon. Seven years afterwards, in the reign of Jechoniah, he took away another portion; and finally, in 3416, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captives to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but thirty. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that splendor of appearance that attracted the admiration of all who beheld it, and gives a color of probability to the legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, "A most excellent master must have done this!"

The Temple itself, which consisted of the porch, the sanctuary, and the Holy of Holies, was but a small part of the edifice on Mount Moriah. It was surrounded with spacious courts, and the whole structure occupied at least half a mile in circumference. Upon passing through the outer wall, you came to the first court, called the court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticos or cloisters, above which were galleries or apartments, supported by pillars of white marble.

Passing through the court of the Gentiles,

you entered the court of the children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the court of the Israelites, and separated from it by a wall one cubit in height, was the court of the priests. In the centre of this court was the altar of burnt-offerings, to which the people brought their oblations and sacrifices, but none but the priests were permitted to enter it.

From this court, twelve steps ascended to the Temple, strictly so called, which, as I have already said, was divided into three parts, the porch, the sanctuary, and the Holy of Holies.

The PORCH of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Beside this gate there were the two pillars Jachin and Boaz, which had been constructed by Hiram Abif, the architect whom the King of Tyre had sent to Solomon.

From the porch you entered the SANCTUARY by a portal, which, instead of folding-doors, was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple. In the sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the altar of incense, on which incense was daily burnt by the officiating priest; the ten golden candlesticks; and the ten tables on which the offerings were laid previous to the sacrifice.

THE HOLY OF HOLIES, or innermost chamber, was separated from the sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the ark of the covenant, which had been transferred into it from the tabernacle, with its overshadowing cherubim and its mercy-seat. Into the most sacred place, the high priest alone could enter, and that only once a year, on the day of atonement.

The Temple, thus constructed, must have been one of the most magnificent structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, and one hundred and eighty-four thousand six hundred men were engaged in building it for more than seven years; and after its completion it was dedicated by Solomon with solemn prayer and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the symbolic degrees were instituted and systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand, and as effectual a power, as those with which the Babylonian king demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in moulding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the symbolism of Freemasonry rests upon or is derived from the "House of the Lord" at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workman.

Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be —the foundations of a science of morality.

Temple of Zerubbabel. For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar, that city saw nothing but the ruins of its ancient Temple. But in the year of the world 3468 and 536 B. C., Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord.

Forty-two thousand three hundred and sixty of the liberated captives returned under the guidance of Joshua, the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and one year after they laid the foundations of the second Temple. They were, however, much disturbed in their labours by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, he forbade the Jews to proceed with the work, and the Temple remained in an unfinished state until the death of Artaxerxes and the succession of Darius to the throne. As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter proceeded to Babylon, and obtained permission from the monarch to resume the labor. Zerubbabel returned to Jerusalem, and notwithstanding some further delays, consequent upon the enmity of the neighboring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 years B. C., and just twenty years after its commencement. It was then dedicated with all the solemnities that accompanied the dedication of the first.

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus, (*Antiq.*, xi. 4,) that "the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which, on account of their poverty, they had just been able to erect."

The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urim and Thummim, the fire from heaven, the divine presence or cloud of glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple. But there is a Masonic legend connected with it which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Masonry, that it is necessary it should be recounted. It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshach, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch degree.

As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the symbolic degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch in the York and American Rites, and of several high degrees in other Rites.

Temple, Order of the. When the Knights Templars had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V., and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 13th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templars, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Catholic pope and a Christian king.

The manufacturers of Masonic legends have found in the death of Molay and the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents. Among these legends there was, for instance, one which maintained that during his captivity in the Bastile the Grand Master of the Templars established four Chiefs of the Order in the north, the south, the east, and the west of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edin-

burgh. Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which I shall presently take notice. Previously, however, to any consideration of this document, I must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the ORDER OF THE TEMPLE in France, which is more particularly the subject of the present article.

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were subjected in France, in England, and some other countries of Europe. On the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a bull of Clement V., to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, excepting the slight addition of placing a white Latin cross in the centre of the usual red one of the ancient Order; and in the decree of establishment it was expressly declared that the king, in creating this new Order, intended only to effect a reform in that of the Templars. In 1420, John I., of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty. In process of time the wealth and the power of the Order became so great, that the kings of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the sovereign.

We are now prepared to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document. The writings of Thory, of Ragon, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative, interesting to all Freemasons, but more especially so to Masonic Knights Templars.

In the year 1682, and in the reign of Louis XIV., a licentious society was established by several young noblemen, which took the name of "La Petite Resurrection des Templiers," or "*The little Resurrection of the Templars.*" The members wore concealed upon their shirts a decoration in the form of a cross, on which was embossed the figure of a man trampling on a woman, who lay prostrate at his feet. The emblematic signification of this symbol was, it is apparent, as unworthy of the character of man as it was derogatory to the condition and claims of woman; and the king, having been informed of the infamous proceedings which took place at the meetings, dissolved the society, (which it was said was on the eve of initiating the dauphin;) caused its leader, a prince of the blood, to be ignominiously punished, and banished the members from the court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courtier.

In 1705, Philip of Orleans, who was subsequently the regent of France during the minority of Louis XV., collected together the remnants of this society, which still secretly existed, but had changed its object from a licentious to one of a political character. He caused new statutes to be constructed; and an Italian Jesuit, by name Father Bonani, who was a learned antiquary and an excellent designer, fabricated the document now known as the Charter of Larmenius, and thus pretended to attach the new society to the ancient Order of the Templars.

As this charter is not the least interesting of those forged documents with which the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place.

The theory of the Duke of Orleans and his accomplice Bonani was, (and the theory is still maintained by the Order of the Temple at Paris,) that when James de Molay was about to suffer at the stake, he sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his successor, with the right of making a similar appointment before his death. On the demise of Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this charter, transmitting his authority to Theobaldus Alexandrinus, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter that the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the charter, which is beautifully executed on parchment, illuminated in the choicest style of mediæval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thory in his *Acta Latomorum*, I make the following translation:

"I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret decree of the most venerable and holy martyr, the Grand Master of the Soldiery of the Temple, (to whom be honor and glory,) confirmed by the common council of the brethren, being endowed with the Supreme Grand Mastership of the whole Order of the Temple, to every one who shall see these letters decretal thrice greeting:

"Be it known to all, both present and to come, that the failure of my strength, on account of extreme age, my poverty, and the weight of government being well considered, I, the aforesaid humble Master of the Soldiery of the Temple, have determined, for the greater glory of God and the protection and safety of the Order, the brethren, and the statutes, to resign the Grand Mastership into stronger hands.

"On which account, God helping, and with the consent of a Supreme Convention of Knights, I have conferred, and by this present decree do confer, for life, the authority and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear brother, Francis Thomas Theobald Alexandrinus, with the power, according to time and circumstances, of conferring the Grand Mastership of the Order of the Temple and the supreme authority upon another brother, most eminent for the nobility of his education and talent and decorum of his manners: which is done for the purpose of maintaining a perpetual succession of Grand Masters, an uninterrupted series of successors, and the integrity of the statutes. Nevertheless, I command that the Grand Mastership shall not be transmitted without the consent of a general convention of the fellow-soldiers of the Temple, as often as that Supreme Convention desires to be convened; and, matters being thus conducted, the successor shall be elected at the pleasure of the knights.

"But, lest the powers of the supreme office should fall into decay, now and for ever let there be four Vicars of the Grand Master, possessing supreme power, eminence, and authority over the whole Order, with the reservation of the rights of the Grand Master; which Vicars of the Grand Masters shall be chosen from among the elders, according to the order of their profession. Which is decreed in accordance with the above-mentioned wish, commended to me and to the brethren by our most venerable and most blessed Master, the martyr, to whom be honor and glory. Amen.

"Finally, in consequence of a decree of a Supreme Convention of the brethren, and by the supreme authority to me committed, I will, declare, and command that the Scottish Templars, as deserters from the Order, are to be accursed, and that they and the brethren of St. John of Jerusalem, (upon whom may God have mercy,) as spoliators of the domains of our soldiery, are now and hereafter to be considered as beyond the pale of the Temple.

"I have therefore established signs, unknown to our false brethren, and not to be known by them, to be orally communicated to our fellow-soldiers, and in which way I have already been pleased to communicate them in the Supreme Convention.

"But these signs are only to be made known after due profession and knightly consecration, according to the statutes, rites, and usages of the fellow-soldiery of the Temple, transmitted by me to the abovenamed Eminent Commander as they were delivered into my hands by the venerable and most holy martyr, our Grand Master, to whom be honor and glory. Let it be done as I have said. So mote it be. Amen.

"I, John Mark Larmenius, have done this on the thirteenth day of February, 1324.

"I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324."

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters — the last, Bernard Raymund Fabré, under the date of 1804.

The society, thus organized by the Duke of Orleans in 1705, under this charter, which purported to contain the signatures *manu propria* of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of which King John V. was at that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luis de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1789, was known by the name of the *Societé d'Aloyau*, a title which might be translated into English as the "Society of

the Sirloin," — a name much more appropriate to a club of *bons vivants* than to an association of knights. The members of this society were dispersed at the time of the French Revolution, the Duke of Casse Brissac, who was massacred at Versailles in 1792, being its Grand Master at the period of its dispersion. Thory says that the members of this association claimed to be the successors of the Templars, and to be in possession of their charters.

A certain Brother Ledru, one of the sons of the learned Nicholas Philip Ledru, was the physician of Casse Brissac. On the death of that nobleman and the sale of his property, Ledru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated charter of Larmenius, the manuscript statutes of 1705, and the journal of proceedings of the Order of the Temple. Clavel says that about the year 1804, Ledru showed these articles to two of his friends — de Saintot and Fabré Palaprat; the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple. They proposed to constitute Ledru the Grand Master, but he refused the offer, and nominated Claudius Matheus Radix de Chevillon for the office, who would accept it only under the title of Vicar; and he is inscribed as such on the list attached to the Charter of Larmenius, his name immediately following that of Casse Brissac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it would be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon, excusing himself from further official labor on account of his advanced age, proposed that Fabré Palaprat should be elected Grand Master, but for one year only, and with the understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterwards refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Decourchant, a notary's clerk; Leblond, an official of the imperial library; and Arnal, an ironmonger, all of whom were intrusted with the secret of the fraud, and at once engaged in the construction of what have since been designated the "Relics of the Order." Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on the 18th day of May, 1810, being, it is probable, soon after their construction. Dr. Burnes, who was a firm believer in the legitimacy of the Parisian Order and in the authenticity of its archives, has given in his *Sketch of the History of the Knights Templars*, (App., p. xii.,) a copy of this inventory in the original French. Thory gives it also in his *Acta Latomorum*, (ii. 143.) A brief synopsis of it may not be uninteresting. The *relics* consist of twelve pieces—"a round dozen" —and are as follows:

1. The Charter of Larmenius, already described. But to the eighteen signatures of Grand Masters in the charter, which was in 1705 in possession of Philip, Duke of Orleans, are added six more, carrying the succession on from the last-named to Fabré Palaprat, who attests as Grand Master in 1804.

2. A volume of twenty-seven paper sheets, in folio, bound in crimson velvet, satin, and gold, containing the statutes of the Order in manuscript, and signed "Philip."

3. A small copper reliquary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece of linen. These are said to have been taken from the funeral pile of the martyred Templars.

4. A sword, said to be one which belonged to James de Molay.

5. A helmet, supposed to have been that of Guy, Dauphin of Auvergne.

6. An old gilt spur.

7. A bronze patina, in the interior of which is engraved an extended hand, having the ring and little fingers bent in upon the palm, which is the form of the episcopal benediction in the Roman Church.

8. A pax in gilt bronze, containing a representation of St. John, under a Gothic arch. The pax is a small plate of gold, silver, or other rich material, carried round by the priest to communicate the "kiss of peace."

9. Three Gothic seals.

10. A tall ivory cross and three mitres, richly ornamented.

11. The beauseant, in white linen, with the cross of the Order.

12. The war standard, in white linen, with four black rays.

Of these "relics," Clavel, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary, the sword, the ivory cross, and the three mitres were bought by Leblond from an old iron shop in the market of St. Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken by Arnal from one of the government armories.

Francisco Alvaro da Sylva Freyre de

Porto, a knight of the Order of Christ, and a secret agent of John VI., king of Portugal, was admitted into the Order in 1805, and continued a member until 1815. He was one of the few, Clavel says, whom Fabré and the other founders admitted into their full confidence, and in 1812 he held the office of Grand Master's Secretary. Fabré having signified to him his desire to be recognized as the successor of James de Molay by the Grand Master of the Order of Christ, Da Sylva sent a copy of the Charter of Larmenius to John VI., who was then in Brazil; but the request for recognition was refused.

The Order of the Temple, which had thus been ingeniously organized by Fabré Palaprat and his colleagues, began now to assume high prerogatives as the only representative of ancient Templarism. The Grand Master was distinguished by the sounding titles of "Most Eminent Highness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord." The whole world was divided into different jurisdictions, under the names of provinces, bailiwicks, priories, and commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary patents.

The ceremonies of initiation were divided into three houses, again subdivided into eight degrees, and were as follows:

I. House of Initiation.

1. *Initiate.* This is the Entered Apprentice's degree of Freemasonry.
2. *Initiate of the Interior.* This is the Fellow Craft.
3. *Adept.* This is the Master Mason.
4. *Adept of the East.* The Elu of Fifteen of the Scottish Rite.
5. *Grand Adept of the Black Eagle of St. John.* The Elu of Nine of the Scottish Rite.

II. House of Postulance.

6. *Postulant of the Order.* The Rose Croix degree.

III. Council.

7. *Esquire.* Merely a preparation for the eighth degree.
8. *Knight,* or *Levite of the Interior Guard.* The Philosophical Kadosh

At first the members of the Order professed the Roman Catholic religion, and hence, on various occasions, Protestants and Jews were denied admission. But about the year 1814, the Grand Master having obtained possession of a manuscript copy of a spurious Gospel of St. John, which is supposed to have been forged in the fifteenth century, and which contradicted in many particulars the canonical Gospel, he caused it to be adopted as the doctrine of the Order; and thus, as Clavel says, at once transformed an Order which had always been perfectly orthodox into a schismatic sect. Out of this spurious Gospel and an introduction and commentary called the "Levitikon," said to have been written by Nicephorus, a Greek monk of Athens, Fabré and his colleagues composed a liturgy, and established a religious sect to which they gave the name of "Johannism."

The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves as *soi-disant* priests in a Johannite church which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

Such is a brief history of the rise and progress of the celebrated Order of the Temple, which still exists at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It still claims to be the only true depository of the powers and privileges of the ancient Order of Knights Templars, denouncing all other Templars as spurious, and its Grand Master proclaims himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.

The question of the legality of the "Order of the Temple," as the only true body of Knights Templars in modern days, is to be settled only after three other points have been determined: First, was the Charter of Larmenius, which was brought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Larmenius was invested with the Grand Mastership and the power of transmission by Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganizing the Order in 1804, assumed by himself or actually derived from Casse Brissac, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position that it claims.

Temple, Second. The Temple built

by Zerubbabel is so called. See *Temple of Zerubbabel.*

Temple, Sovereign Commander of the. See *Sovereign Commander of the Temple.*

Temple, Sovereign of the Sovereigns Grand Commander of the. (*Souverain des Souverain Grands Commandeur du Temple.*) A degree in the collection of Lemanceau and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

Temple, Spiritual. See *Spiritual Temple.*

Temple, Symbolism of the. Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Masons, and by far the most significant, is the Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress towards spiritual elevation. As soon as a nation emerged out of Feticism, or the worship of visible objects, which is the most degraded form of idolatry, its people began to establish a priesthood, and to erect temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual, and in the objects of their polytheistic worship, were all in the possession of priests and of temples. The Jews, complying with this law of our religious nature, first constructed their tabernacle, or portable temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The mosque of the Mohammedan and the church or chapel of the Christian is but an embodiment of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this temple symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple. They have the doctrine of the great Apostle of the Gentiles, who has said, "Know ye are the temple of God, and that the spirit of God dwelleth in you." The great body of the Masonic craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonry is the search after truth, they are directed to build up this temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for Him who is the author of all truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise king of Israel, the spot from whose altars arose the burnt-offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal; until at length it received the divine punishment through the mighty king of Babylon, and, having been despoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a smouldering heap of ashes. Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire has passed, it becomes a fit symbol of human life occupied in the search after divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Masons of the Royal Arch, by whom this temple symbolism is still further developed.

This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in scriptural history another Temple, which, years after the destruction of the first one, was erected upon

its ruins; and they have selected the second Temple, the Temple of Zerubbabel, as their prominent symbol. And as the first class of Masons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the lost truth shall be found, where new incense shall arise from a new altar, and whose perpetuity their great Master had promised when, in the very spirit of symbolism, he exclaimed, "Destroy this temple, and in three days I will raise it up."

And so to these two classes or Orders of Masons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life. To the former, his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; and thus the circle is completed and the system made perfect.

Temple, Workmen at the. See *Workmen at the Temple.*

Templier. The title of a Knight Templar in French. The expression "Chevalier Templier" is scarcely ever used by French writers.

Templum Hierosolymæ. Latin for the Temple of Jerusalem. It is supposed by some to be a phrase concealed under the monogram of the *Triple Tau*, which see.

Ten. Ten cannot be considered as a sacred number in Masonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and duad, the active and passive principles, the triad or their result, and the quaternior or first square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony. See *Tetractys.*

Tengu. A significant word in the high degrees of the Scottish Rite. The original old French rituals explain it, and say that it and the two other words that accompany are formed out of the initials of the words of a particular sentence which has reference to the "Sacred treasure" of Masonry.

Tennessee. Until the end of the year 1813, the State of Tennessee constituted a part of the Masonic jurisdiction of North Carolina, and the Lodges were held under Warrants issuing from the Grand Lodge of "North Carolina and Tennessee," with the exception of one Lodge in Davidson County, which derived its Charter from the Grand Lodge of Kentucky. In December, 1811, a convention was held at Knoxville, when an address was directed to the Grand Lodge of North Carolina, soliciting its assent to the severance of the Masonic jurisdiction and the establishment of an independent Grand Lodge. In October, 1813, this consent was granted, and a convention of the Lodges was ordered by the Grand Master to assemble at Knoxville on December 27, 1813, that the Grand Lodge of Tennessee might be legally constituted. Delegates from eight Lodges accordingly assembled on that day at Knoxville, and a convention was duly organized. A deed of relinquishment from the Grand Lodge of North Carolina was read. By this instrument the Grand Lodge of North Carolina relinquished all authority and jurisdiction over the several Lodges in the State of Tennessee, and assented to the erection of an independent Grand Lodge. A Constitution was accordingly adopted and the Grand Lodge of Tennessee organized, Thomas Claiborne being elected Grand Master.

The first Royal Arch Chapters in Tennessee were instituted by the General Grand Chapter, and the Grand Chapter of Tennessee was organized in 1826.

The Grand Council of Royal and Select Masters was established October 13, 1847.

The Grand Commandery of Tennessee was organized October 12, 1859.

There are in the State a few bodies of the Ancient and Accepted Scottish Rite, which derive their Charters from the Supreme Council for the Southern Jurisdiction.

Tent. The tent, which constitutes a part of the paraphernalia or furniture of a Commandery of Knights Templars, is not only intended for a practical use, but also has a symbolic meaning. The Order of the Templars was instituted for the protection of Christian pilgrims who were visiting the sepulchre of their Lord. The Hospitallers might remain in the city and fulfil their vows by attendance on the sick, but the Templar must away to the plains, the hills, and the desert, there, in his lonely tent, to watch the wily Saracen, and to await the toilsome pilgrim, to whom he might offer the crust of bread and the draught of water, and instruct him in his way, and warn him of danger, and give him words of good cheer. Often in the early history of the Order, before luxury and wealth and vice had impaired its purity, must these meetings of the toilsome pilgrim, on his way to the holy shrine, with the valiant Knight who stood by his tent door on the roadside, have occurred. And it is just such events as these that are commemorated in the tent scenes of the Templar ritual.

Tenure of Office. All offices in the bodies of the York and American Rites are held by annual election. But the holder of an office does not become *functus officii* by the election of his successor; he retains the office until that successor has been installed. This is technically called "holding over." It is not election only, but election and installation that give possession of an office in Masonry. If a new Master, having been elected, should, after the election and installation of the other officers of the Lodge, refuse to be installed, the old Master would "hold over," or retain the office until the next annual election. The oath of office of every officer is that he will perform the duties of the office for twelve months, and *until his successor shall have been installed.* In France, in the last century, Warrants of Constitution were granted to certain Masters who held the office for life, and were thence called "Maîtres inamovibles," or immovable Masters. They considered the Lodges committed to their care as their personal property, and governed them despotically, according to their own caprices. But in 1772 this class of Masters had become so unpopular, that the Grand Lodge removed them, and made the tenure of office the same as it was in England.

In the Ancient and Accepted Scottish Rite, the officers of a Supreme Council hold their offices, under the Constitutions of 1786, for life. In the subordinate bodies of the Rite, the elections are held triennially. This is also the rule in the Supreme Council of the Northern Jurisdiction, which has abandoned the law of perpetual tenure.

Tercy. One of the nine Elus recorded in the high degrees as having been sent out by Solomon to make the search which is referred to in the Master's legend. The name was invented by Ramsay, with some allusion, not now explicable, to the political incidents of Stuart Masons. The name is probably an anagram or corruption of some friend of the house of Stuart. See *Anagram.*

Terminus. The god of landmarks, whose worship was introduced among the Romans by Numa. The god was represented by a *cubical stone.* Of all the gods, Terminus was the only one who, when the new Capitol was building, refused to remove his altar. Hence Ovid (*Fasti,* ii. 673,) addressed him thus: "O Terminus, no inconstancy was permitted thee; in whatever situation thou hast been placed, there abide, and do not yield one jot to any neighbor asking thee." The Masons pay the same reverence to their landmarks that the Romans did to their god Terminus.

Terrasson, the Abbé Jean. The Abbé Terrasson was born at Lyons, in France, in 1670. He was educated by the congregation of the Oratory, of which his brother André was a priest, but eventually abandoned it, which gave so much offence to his father, that he left him by his will only a very moderate income. The Abbé obtained a chair in the Academy of Sciences in 1707, and a professorship in the Royal College in 1724, which position he occupied until his death in 1750. He was the author of a *Critical Dissertation on the Iliad of Homer,* a translation of *Diodorus Seculus,* and several other classical and philosophical works. But his work most interesting to the Masonic scholar is his *Séthos, histoire ou vie tirée des monumens anecdotes de l'ancienne Egypt,* published at Paris in 1731. This work excited on its appearance so much attention in the literary world, that it was translated into the German and English languages under the respective titles of: 1. *Abris der wahren Helden-Tugend, oder Lebensgeschichte des Sethos;* translated by Chro. Gli. Wendt, Hamburg, 1732. 2. *Geschicte des Konigs Sethos;* translated by Matth. Claudius, Breslau, 1777; and 3. *The Life of Sethos, taken from private Memoirs of the ancient Egyptians; translated from a Greek MS. into French, and now done into English,* by M. Lediard, London, 1732.

In this romance he has given an account of the initiation of his hero, Sethos, an Egyptian prince, into the Egyptian mysteries. We must not, however, be led into the error, into which Kloss says that the Masonic fraternity fell on its first appearance, that this account is a well-proved, historical narrative. Much as we know of the Egyptian mysteries, compared with our knowledge of the Grecian or the Asiatic, we have no sufficient documents from which to obtain the consecutive and minute detail which the Abbé Terrasson has constructed. It is like Ramsay's *Travels of Cyrus,* to which it has been compared — a romance rather than a history; but it still contains so many scintillations of truth, so much of the substantials of fact amid the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply, with many *lacunæ* which he has filled up from his own inventive and poetic genius.

Terrible Brother. French, *Frère terrible.* An officer in the French Rite, who in an initiation conducts the candidate, and in this respect performs the duty of a Senior Deacon in the York Rite.

Territorial Jurisdiction. It has

now become the settled principle of, at least, American Masonic law, that Masonic and political jurisdiction should be coterminous, that is, that the boundaries which circumscribe the territorial jurisdiction of a Grand Lodge should be the same as those which define the political limits of the State in which it exists. And so it follows that if a State should change its political boundaries, the Masonic boundaries of the Grand Lodge should change with it. Thus, if a State should diminish its extent by the cession of any part of its territory to an adjoining State, the Lodges situated within the ceded territory would pass over to the jurisdiction of the Grand Lodge of the State to which that territory had been ceded.

Tessellated. From the Latin *tessella*, a little square stone. Chequered, formed in little squares of Mosaic work. Applied in Masonry to the Mosaic pavement of the Temple, and to the border which surrounds the tracing-board, probably incorrectly in the latter instance. See *Tessellated Border.*

Tessellated Border. Browne says in his *Master Key*, which is supposed to present the general form of the Prestonian lectures, that the ornaments of a Lodge are the Mosaic pavement, the Blazing Star, and the Tessellated Border; and he defines the Tessellated Border to be "the skirt-work round the Lodge." Webb, in his lectures, teaches that the ornaments of a Lodge are the Mosaic pavement, the indented tessel, and the blazing star; and he defines the indented tessel to be that "beautifully tessellated border or skirting which surrounded the ground-floor of King Solomon's Temple." The French call it "la houpe dentelée," which is literally the *indented tessel;* and they describe it as "a cord forming true-lovers' knots, which surrounds the tracing-board." The Germans call it "die Schnur von starken Faden," or the *cord of strong threads*, and define it as a border surrounding the tracing-board of an Entered Apprentice, consisting of a cord tied in lovers' knots, with two tassels attached to the ends.

The idea prevalent in America, and derived from a misapprehension of the plate in the *Monitor* of Cross, that the tessellated border was a decorated part of the Mosaic pavement, and made like it of little square stones, does not seem to be supported by these definitions. They all indicate that the *tessellated border* was a cord. The interpretation of its symbolic meaning still further sustains this idea. Browne says "it alludes to that kind care of Providence which so cheerfully surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues in divinity, namely, temperance, fortitude, prudence, and justice." This last allusion is to the four tassels attached to the cord. (See *Tassels.*)

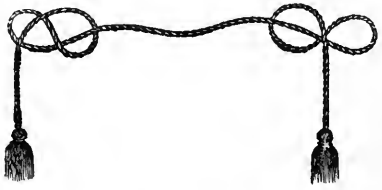
Webb says that it is "emblematic of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence."

The French ritual says that it is intended "to teach the Mason that the society of which he constitutes a part surrounds the earth, and that distance, so far from relaxing the bonds which unite the members to each other, ought to draw them closer."

Lenning says that it symbolizes the fraternal bond by which all Masons are united.

But Gädicke is more precise. He defines it as "the universal bond by which every Mason ought to be united to his brethren," and he says that "it should consist of sixty threads or yarns, because, according to the ancient statutes, no Lodge was allowed to have above sixty members."

Oliver (*Landm.*, i. 174,) says "the Tracing-Board is surrounded by an indented or tessellated border .... at the four angles appear as many tassels." But in the old English tracing-boards the two lower tassels are often omitted. They are, however, generally found in the French. Lenning, speaking, I suppose, for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbolism, which is said to be that of the four cardinal virtues. The tessellated, more properly, therefore, the tassellated, border consists of a cord intertwined with knots, to each end of which is appended a tassel. It surrounds the border of the tracing-board, and appears at the top in the following form:



There is, however, in these old tracing-boards another border, which surrounds the entire picture with lines, as in the following figure:

This indented border, which was made to represent a cord of black and white threads, was, I think, in time mistaken for *tessellæ*, or little stones; an error probably originating

in confounding it with the tessellated pavement, which was another one of the ornaments of the Lodge.

We find that we have for this symbol five different names: in English, the indented tarsel, the indented tassel, the indented tessel, the tassellated border, and the tessellated border; in French, the houpe dentelée, or indented tessel; and in German, the Schnur von starken Faden, or the cord of strong threads.

The question what is the true tessellated border would not be a difficult one to answer, if it were not for the variety of names given to it in the English rituals. We know by tradition, and by engravings that have been preserved, that during the ceremonies of initiation in the early part of the last century the symbols of the Order were marked out in chalk on the floor, and that this picture was encircled by a waving cord. This cord was ornamented with tassels, and formerly a border to the tracing on the floor was called the indented tassel, the cord and the tufts attached to it being the tassel, which, being by its wavy direction partly in and partly outside of the picture, was said to be indented. This *indented tassel* was subsequently corrupted by illiterate Masons into *indented tarsel*, the appellation met with in some of the early catechisms.

Afterwards, looking to its decoration with tassels and to its position as a border to the tracing-board, it was called the *tassellated border*. In time the picture on the floor was transferred to a permanent tracing-board, and then the tassels were preserved at the top, and the rest of the cord was represented around the board in the form of white and black angular spaces. These were mistaken for little stones, and the *tassellated border* was called, by a natural corruption, the *tessellated* border. Many years ago, when I first met with the idea of this corruption from *tassellated* to *tessellated*, which was suggested to Dr. Oliver by "a learned Scottish Mason," whose name he does not give, I was inclined to doubt its correctness. Subsequent investigations have led me to change that opinion. I think that I can readily trace the gradual steps of corruption and change from the original name *indented tassel*, which the early French Masons had literally translated by *houpe dentelée*, to *indented tarsel*, and sometimes, according to Oliver, to *indented trasel;* then to *tassellated border*, and, finally, to *tessellated border*, the name which it now bears.

The form and the meaning of the symbol are now apparent. The *tessellated border*, as it is called, is a cord, decorated with tassels, which surrounds the tracing-board of an Entered Apprentice, the said tracing-board being a representation of the Lodge, and it symbolizes the bond of love—the mystic tie—which binds the Craft wheresoever dispersed into one band of brotherhood.

Tessel, Indented, See *Tessellated Border.*

Tessera Hospitalis. Latin. Literally, "the token of the guest," or "the hospitable die." It was a custom among the ancients, that when two persons formed an alliance of friendship, they took a small piece of bone, ivory, stone, or even wood, which they divided into two parts, each one inscribing his name upon his half. They then made an exchange of the pieces, each promising to retain the part intrusted to him as a perpetual token of the covenant into which they had entered, of which its production at any future time would be a proof and a reminder. See the subject more fully treated in the article *Mark.*

Testimony. In Masonic trials the testimony of witnesses is taken in two ways—that of profanes by affidavit, and that of Masons on their Masonic obligation.

Tests. Test questions, to which the conventional answers would prove the Masonic character of the person interrogated, were in very common use in the last century in England. They were not, it is true, enjoined by authority, but were conventionally used to such an extent that every Mason was supposed to be acquainted with them. They are now obsolete; but not a quarter of a century ago I heard such "catch questions" as "Where does the Master hang his hat?" and a few others equally trivial, used in this country.

Oliver gives (*Golden Remains*, iv. 14,) the following as the tests in use in the early part of the last century. They were introduced by Desaguliers and Anderson at the revival in 1717. Some of them, however, were of a higher character, being taken from the catechism or lecture then in use as a part of the instructions of the Entered Apprentice.

What is the place of the Senior Entered Apprentice?

What are the fixed lights?

How ought the Master to be served?

What is the punishment of a cowan?

What is the bone box?

How is it said to be opened only with ivory keys?

By what is the key suspended?

What is the clothing of a Mason?

What is the brand?

How high was the door of the middle chamber?

What does this stone smell of?

The name of an Entered Apprentice?

The name of a Fellow Craft?
The name of Master Mason?

In the year 1730, Martin Clare having, by order of the Grand Lodge, remodelled the lectures, he abolished the old tests and introduced the following new ones.

Whence came you?
Who brought you here?
What recommendation do you bring?
Do you know the secrets of Masonry?
Where do you keep them?
Have you the key?
Where is it deposited?
When you were made a Mason, what did you consider most desirable?
What is the name of your Lodge?
Where is it situated?
What is its foundation?
How did you enter the Temple of Solomon?
How many windows did you see there?
What is the duty of the youngest apprentice?
Have you ever worked as a Mason?
What did you work with?
Salute me as a Mason.

Ten years afterwards Clare's tests were superseded by a new series of "examination questions," which were promulgated by Dr. Manningham, and very generally adopted. They are as follows:

Where were you made a Mason?
What did you learn there?
How do you hope to be rewarded?
What access have you to that Grand Lodge?
How many steps?
What are their names?
How many qualifications are required in a Mason?
What is the standard of a Mason's faith?
What is the standard of his actions?
Can you name the peculiar characteristics of a Mason's Lodge?
What is the interior composed of?
Why are we termed Brethren?
By what badge is a Mason distinguished?
To what do the reports refer?
How many principal points are there in Masonry?
To what do they refer?
Their names?
The allusion?

Thomas Dunckerley subsequently made a new arrangement of the lectures, and with them the tests. For the eighteen which composed the series of Manningham, he invented ten, but which were more significant and important in their bearing. They were as follows:

How ought a Mason to be clothed?
When were you born?
Where were you born?
How were you born?
Did you endure the brand with fortitude and patience?
The situation of the Lodge?
What is its name?
With what have you worked as a Mason?
Explain the sprig of Cassia.
How old are you?

Preston subsequently, as his first contribution to Masonic literature, presented the following system of tests, which were at a later period adopted.

Whither are you bound?
Are you a Mason?
How do you know that?
How will you prove it to me?
Where were you made a Mason?
When were you made a Mason?
By whom were you made a Mason?
From whence come you?
What recommendation do you bring?
Any other recommendation?
Where are the secrets of Masonry kept?
To whom do you deliver them?
How do you deliver them?
In what manner do you serve your Master?
What is your name?
What is the name of your son?
If a Brother were lost, where should you hope to find him?
How should you expect him to be clothed?
How blows a Mason's wind?
Why does it thus blow?
What time is it?

These Prestonian tests continued in use until the close of the last century, and Dr. Oliver says that at his initiation, in 1801, he was fully instructed in them.

Tests of this kind appear to have existed at an early period. The "examination of a Steinmetz," given by Findel in his *History of Freemasonry*, presents all the characteristics of the English "tests."

The French Masons have one, "Comment êtes vous entré dans le Temple de Salomon?" and in this country, besides the one already mentioned, there are a few others which are sometimes used, but without legal authority. A review of these tests will, I think, lead to the conclusion adopted by Oliver, that "they are doubtless of great utility, but in their selection a pure and discriminating taste has not always been used."

Test Word. In the year 1829, during the anti-Masonic excitement in this country, the Grand Lodge of New York proposed, as a safeguard against "the introduction of impostors among the workmen," a test word to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the landmarks, and as it was impossible that it could ever become universal, the Grand

Lodges of the United States very properly rejected it, and it was never used.

Tetractys. The Greek word τετρακτὺς signifies, literally, the number four, and is therefore synonymous with the *quaternion;* but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters, (for *tetractys*, in Greek, means *four*,) and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the *tetractys* or number four, because each of the sides of the triangle consisted of four points, and the whole number of ten was made up by the summation of the first four figures, $1+2+3+4=10$.

Hierocles says, in his *Commentaries on the Golden Verses* (v. 47): "But how comes God to be the Tetractys? This thou mayst learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers. For if all things exist by His eternal decrees, it is evident that in each species of things the number depends on the cause that produces them. . . . Now the power of ten is four; for before we come to a complete and perfect decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusive, the whole composition makes ten," etc.

And Dacier, in his Notes on these Commentaries and on this particular passage, remarks that "Pythagoras, having learned in Egypt the name of the true God, the mysterious and ineffable name Jehovah, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

So much did the disciples of Pythagoras venerate the tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the *Golden Verses*, and are referred to by Jamblichus in his *Life of Pythagoras:*

> Ναὶ μὰ τὸν ἀμετέρᾳ ψυχῇ παραδόντα τετρακτὺν
> Παγὰν ἀενάου φύσεως, ἀλλ' ἔρχευ ἐπ' ἔργον.

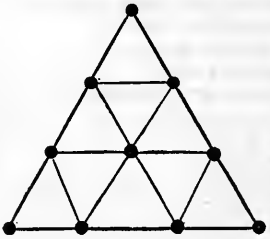
i. e.,

"I swear it by him who has transmitted into
our soul the sacred tetractys,
The source of nature, whose course is eternal."

Jamblichus gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Masonry, we will find the sacred delta bearing the nearest analogy to the tetractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short lines from point to point, we will have within this great triangle nine smaller ones. Dr. Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

"The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is called a *monad*, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a *duad*, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the *triad*, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness."

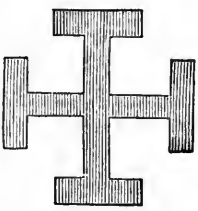


Dr. Hemming does not appear to have improved on the Pythagorean symbolization.

Tetragrammaton. In Greek, it signifies a word of four letters. It is the title given by the Talmudists to the name of

God Jehovah, which in the original Hebrew consists of four letters, יהוה. See *Jehovah.*

Teutonic Knights. The origin of this Order was an humble but a pious one. During the Crusades, a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterwards built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary. Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem. They elected Henry Walpott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitallers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (*Hist. of Knighthood,* ii. 60,) that the original badge, which was assigned to them by the Emperor Henry VI., was a black cross potent; and that form of cross has ever since been known as a Teutonic Cross. John, king of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The Emperor Frederick II. gave them the black double-headed eagle, to be borne in an inescutcheon in the centre of the cross; and St. Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de-lis.



During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were engaged in crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the kings of Poland on account of their invasion of their territory. They were excommunicated by Pope John XXII., but relying on their great strength, and the remoteness of their province, they bid defiance to ecclesiastical censures, and the contest ended in their receiving Prussia proper as a brief of the kings of Poland.

In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1525 he abandoned the vows of his Order; became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future kingdom of Prussia.

The Order, however, still continued its existence, the seat of the Grand Master being at Mergentheim, in Swabia. By the peace of Presburg, in 1805, the Emperor Francis II. obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it still has a titular existence in Austria.

Attempts have been made to incorporate the Teutonic Knights into Masonry, and their cross has been adopted in some of the high degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

Texas. Freemasonry was introduced in Texas by the formation of a Lodge at Brazoria, which met for the first time, December 27, 1835. The Dispensation for this Lodge was granted by J. H. Holland, Grand Master of Louisiana, and in his honor the Lodge was called Holland Lodge, No. 36. It continued to meet until February, 1836, when the war with Mexico put an end to its labors for the time. In October, 1837, it was reopened at Houston, a Charter having in the interval been issued for it by the Grand Lodge of Louisiana. In the meantime two other Lodges had been chartered by the Grand Lodge of Louisiana, Milam, No. 40, at Nacogdoches, and McFarlane, No. 41, at San Augustine. Delegates from these Lodges met at Houston, December 20, 1837, and organized the Grand Lodge of the Republic of Texas, Anson Jones being elected Grand Master.

The introduction of Royal Arch Masonry into Texas was accompanied with some difficulties. In 1838, the General Grand Chapter of the United States granted a Charter for a Chapter at San Felipe de Austin. The members, finding it impracticable to meet at that place, assumed the responsibility of opening it at Galveston, which was done June 2, 1840. This irregular action was, on application, healed by the General Grand Chapter. Subsequently this body united with two illegal Chapters in the Republic to form a Grand Chapter. This body was declared illegal by the General Grand Chapter, and Masonic intercourse with it prohibited. The Chapter at Galveston submitted to the decree, and the so-called Grand Chapter of

Texas was dissolved. Charters were then granted by the General Grand Chapter to seven other Chapters, and in 1850 the Grand Chapter of Texas was duly established.

The Grand Commandery of Texas was organized January 19, 1855.

T.·. G.·. A.·. O.·. T.·. U.·. The initials of *The Grand Architect of The Universe.* Often used in this abbreviated form by Masonic writers.

Thammuz. Spelled also *Tammuz.* A deity worshipped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis. See *Adonis, Mysteries of.*

Thanks. It is a usage of French Masonry, and in the high degrees of some other Rites, for the candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practised in the Lodges of the York and American Rites.

Theism. Theological writers have defined theism as being the belief in the existence of a deity who, having created the world, directs its government by the constant exercise of his beneficent power, in contradistinction to atheism, which denies the existence of any such creative and superintending being. In this sense, theism is the fundamental religion of Masonry, on which is superimposed the additional and peculiar tenets of each of its disciples.

Theocratic Philosophy of Freemasonry. This is a term invented by Dr. Oliver to indicate that view of Freemasonry which intimately connects its symbols with the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Masonry shall develop the continual government of the Divine Being. Hence he says: "It is the Theocratic Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practice, and lead in the end to 'a building not made with hands, eternal in the heavens.'" He has developed this system in one of his works entitled, *The Theocratic Philosophy of Freemasonry, in twelve lectures on its Speculative, Operative, and Spurious Branches.* In this work he enters with great minuteness into an examination of the speculative character of the Institution and of its operative division, which he contends had been practised as an exclusively scientific pursuit from the earliest times in every country of the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

Theological Virtues. Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the theology of St. Paul, Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues. They have been admitted into the system of Masonry, and are symbolized in the Theological ladder of Jacob.

Theoricus. The twelfth degree of the German Rose Croix.

Theosophists. There were many theosophists — enthusiasts whom Vaughan calls "noble specimens of the mystic" — but those with whom the history of Masonry has most to do were the mystical religious thinkers of the last century, who supposed that they were possessed of a knowledge of the Divinity and his works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of Divine intuition. Such were Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many degrees; the Moravian brethren, the object of whose association is said to have been originally the propagation of the Gospel under the Masonic veil; St. Martin, the founder of the Philalethans; Pernetty, to whom we owe the Order of Illuminati at Avignon; and Chastanier, who was the inventor of the Rite of Illuminated Theosophists. The object proposed in all these theosophic degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Masonry was, in fact, nothing else than an application of the speculative ideas of Jacob Böhme, of Swedenborg, and other mystical philosophers of the same class. Vaughan, in his *Hours with the Mystics*, (ii. 46,) thus describes the earlier theosophists of the fourteenth century: "They believed devoutly in the genuineness of the Kabbala. They were persuaded that, beneath all the floods of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward — even as Jewish fable taught them that the cedars alone, of all trees, had continued to spread the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in

a treasure rich with the germs of all philosophy. They maintained that from its marvellous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine nature, the means of converse with the potentates of heaven."

Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelist, with a proneness to give to everything divine a symbolic interpretation, and you have the true character of those later theosophists who labored to invent their particular systems of Masonry. For more of this subject, see the article on *Saint Martin.*

Nothing now remains of theosophic Masonry except the few traces left through the influence of Zinnendorf in the Swedish system, and what we find in the Apocalyptic degrees of the Scottish Rite. The systems of Swedenborg, Pernetty, Paschalis, St. Martin, and Chastanier have all become obsolete.

Therapeutæ. An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, in Egypt, and bore a striking resemblance in their doctrines to those of the Essenians. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Kabbala, partook also in their speculations of Pythagorean and Orphic ideas. Their system pervades some of the high degrees of Masonry. The best account of them is given by Philo Judæus.

Theurgy. From the Greek *Theos*, God, and *ergon*, work. The ancients thus called the whole art of magic, because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operates by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high magic, as it is also called, to an interpretation of Masonic symbolism. The most notorious and the most prolific writer on this subject is Louis Alphonse Constance, who, under the name of Eliphas Levy, has given to the world numerous works on the dogma and ritual, the history and the interpretation, of this theurgic Masonry.

Third Degree. See *Master Mason.*

Thirty-Second Degree. See *Prince of the Royal Secret.*

Thirty-Six. In the Pythagorean doctrine of numbers, 36 symbolized the male and female powers of nature united, because it is composed of the sum of the four odd numbers, $1+3+5+7=16$, added to the sum of the four even numbers, $2+4+6+8=20$, for $16+20=36$. It has, however, no place among the sacred numbers of Masonry.

Thirty-Third Degree. See *Sovereign Grand Inspector General.*

Thory, Claude Antoine. A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the Criminal Court of the Chatelet, and afterwards of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He devoted his attention more particularly to botany, and published several valuable works on the genus *Rosa*, and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He was a member of the Lodge "Saint Alexandre d'Ecosse," and of the "Contrat Social," out of whose incorporation into one proceeded the Mother Lodge of the Philosophic Scottish Rite, of which Thory may be justly called the founder. He was at its constitution made the presiding officer, and afterwards its treasurer, and keeper of its archives. In this last capacity, he made a collection of rare and valuable manuscripts, books, medals, seals, jewels, bronze figures, and other objects connected with Freemasonry. Under his administration, the library and museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge had ceased its labors in 1826, this collection passed by a previous stipulation into the possession of the Lodge of Mont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials towards the history of Freemasonry, which he used with great effect in his subsequent publications. In 1813 he published the *Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France,* in 1 vol., 8vo; and in 1815 his *Acta Latomorum, ou Chronologie de l'Histoire de la Franc-Maçonnerie, Française et étrangère,* in 2 vols., 8vo.

The value of these works, especially of the latter, if not as well-digested histories, certainly as important contributions for Masonic history, cannot be denied. Yet they have been variously appreciated by his

contemporaries. Rebold (*Hist. des* 3 G. L., p. 531,) says of the *Annales*, that it is one of the best historical productions that French Masonic literature possesses; while Besuchet (*Précis Historique*, ii. 275,) charges that he has attempted to discharge the functions of a historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties. He died in October, 1827.

Thoux de Salverte. Founder in 1763, at Warsaw, of the *Academy of Secrets*, which see.

Thread of Life. In the earliest lectures of the last century, we find this catechism:

Q. "Have you the key of the Lodge?

A. "Yes, I have.

Q. "What is its virtue?

A. "To open and shut, and shut and open.

Q. "Where do you keep it?

A. "In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept.

Q. "Have you the chain to the key?

A. "Yes, I have.

Q. "How long is it?

A. "As long as from my tongue to my heart."

In a later lecture, this key is said to "hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to hang by "the thread of life, in the passage of entrance, nine inches or a span long, the supposed distance between guttural and pectoral." All of which is intended simply to symbolize the close connection which in every Mason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

Three. Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony. So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunder-bolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon three also, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, "numero Deus impari gaudet," God delights in an odd number. A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of the charm was carried thrice around the altar, as we see in Virgil's eighth eclogue:

> "Terna tibi hæc primum, triplici diversa colore,
> Licia circumdo, terque hanc altaria circum
> Effigiem duco."

i. e.,

> "First I surround thee with these three pieces of list, and I carry thy image three times round the altars."

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation.

In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that *tres faciunt collegium*, or it requires three to make a college, they have established the rule that not less than three shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the basis the three symbolic degrees. There are in all the degrees three principal officers, three supports, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architecture, three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol. So much is this the case, that all

the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81, are formed by the multiplication of three, as $3 \times 3 = 9$, and $3^2 \times 3 = 27$, and $3^2 \times 3^2 = 81$.

But in nothing is the Masonic signification of the ternary made more interesting than in its connection with the sacred delta, the symbol of Deity. See *Triangle.*

Three Globes, Rite of the Grand Lodge of the. On September 13, 1740, the Lodge of the Three Globes, *zu den drei Weltkugeln*, was established in the city of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. It is now one of the three Prussian Grand Lodges. At first it worked, like all the other Lodges of Germany, in the English system of three degrees, and adopted the English Book of Constitutions as its law. But it subsequently became infected with the high degrees, which were at one time so popular in Germany, and especially with the Strict Observance system of Von Hund, which it accepted in 1766. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zöllner, the Grand Master. Its Rite consists of seven high degrees added to the three primitive. The latter are under the control of the Grand Lodge; but the seven higher ones are governed by an Internal Supreme Orient, whose members are, however, elected by the Grand Lodge. The Rite is practised by about two hundred Lodges in Germany.

Three Grand Offerings. See *Ground-Floor of the Lodge.*

Three Points. Three points in a triangular form (.·.) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Masonry, as G.·. M.·. for Grand Master, or G.·. L.·. for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Kabbalistic sign of the Tetragrammaton, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge. Ragon says (*Orthod. Maçon.*, p. 71,) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G.·. O.·. de France." The abbreviation is now constantly used in French documents, and, although not accepted by the English Masons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

Three Senses. Of the five human senses, the three which are the most important in Masonic symbolism are Seeing, Hearing, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Masons are enabled to practise that universal language the possession of which is the boast of the Order.

Three Steps. See *Steps on the Master's Carpet.*

Threshing-Floor. Among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jebusite, was on Mount Moriah. It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterwards built. Hence it is sometimes used as a symbolic name for the Temple of Solomon or for a Master's Lodge. Thus it is said in the ritual that the Mason comes "from the lofty tower of Babel, where language was confounded and Masonry lost," and that he is travelling "to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found." The interpretation of this rather abstruse symbolic expression is that on his initiation the Mason comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing-floor, there is knowledge and light and order.

Throne. The seat occupied by the Grand Master in the Grand Lodge of England is called the *throne*, in allusion, probably, to the throne of Solomon. In American Grand Lodges it is styled the Oriental Chair of Solomon, a title which is also given to the seat of the Master of a subordinate Lodge.

In ecclesiology, the seat in a cathedral occupied by a bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was not only applied to the seats of bishops, but often also to those of abbots, or even priests who were in possession of titles or churches.

Thummim. See *Urim and Thummim.*

Tie. The first clause in the covenant of Masonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the covenant of each degree, from the lowest to the highest.

Tie, Mystic. See *Mystic Tie.*

Tierce, De la. He was the first translator of Anderson's Constitutions into French, the manuscript of which he says that he prepared during his residence in London. He afterwards published it at Frankfort, in 1743, with the title of *Histoire, obligations et statuts de la très venerable confraternité des Francs-Maçons, tirez de leur archives et conformés aux traditions les plus anciennes, etc.* De la Tierce is said to have been, while in London, an intimate friend of Anderson, the first edition of whose Constitutions he used when he compiled his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the *Neuen Journale zur Freimaurerei*, to suppose that, in writing that second edition, Anderson was aided by the previous labors of De la Tierce, of whose work he was most probably in possession.

Tile. A Lodge is said to be tiled when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Mason to see that this is done before the Lodge is opened. The word to tile is sometimes used in the same sense as *to examine*, as when it is said that a visitor has been tiled, that is, has been examined. But the expression is not in general use, nor do I think that it is a correct employment of the term.

Tiler. An officer of a symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master.

A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior degree, no one who has not advanced to the third degree can legally discharge the functions of Tiler.

As the Tiler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge.

The Tiler need not be a member of the Lodge which he tiles; and in fact, in large cities, one brother very often performs the duties of Tiler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of the Order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Masons for Masonic purposes, unless a Tiler had been present to guard the Lodge from intrusion.

The title is derived from the operative art; for as in Operative Masonry the Tiler, when the edifice is erected, finishes and covers it with the roof (of tiles), so in Speculative Masonry, when the Lodge is duly organized, the Tiler closes the door, and covers the sacred precincts from all intrusion.

Tiler's Oath. See *Oath, Tiler's.*

Tilly de Grasse. See *Grasse, Tilly de.*

Timbre. The French Masons so call a stamp, consisting of the initials or monogram of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be "timbrée et scellée," *i. e.*, stamped and sealed. The timbre, which differs from the seal, is not used in English or American Lodges.

Time. The image of Time, under the conventional figure of a winged old man with the customary scythe and hour-glass, has been adopted as one of the modern symbols in the third degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Mason that time, patience, and perseverance will enable him to accomplish the great object of a Mason's labor, and at last to obtain that true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

Time and Circumstances. The answer to the question in the ritual of initiation, "Has he made suitable proficiency?" is sometimes made, "Such as time and circumstances would permit." This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement. The true reply is, "He has." See *Advancement.*

Tirshatha. The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian *torsch*, austere or severe, and is therefore, says Gesenius, equivalent to "Your Severity." It is in the modern ritual of the Supreme Council for the Southern Jurisdiction of the United States the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

Titles. The titles conferred in the rituals of Masonry upon various officers are often

apparently grandiloquent, and have given occasion to some, who have not understood their true meaning, to call them absurd and bombastic. On this subject Brother Albert Pike has, in the following remarks, given a proper significance to Masonic titles:

"Some of these titles we retain; but they have with us meanings entirely consistent with the spirit of equality, which is the foundation and peremptory law of its being, of all Masonry. The *Knight*, with us, is he who devotes his hand, his heart, his brain to the service of Masonry, and professes himself the sworn soldier of truth: the *Prince* is he who aims to be chief [Princeps], first, leader among his equals, in virtue and good deeds: the *Sovereign* is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and by which he, like every other brother, is governed. The titles *Puissant*, *Potent*, *Wise*, and *Venerable* indicate that power of virtue, intelligence, and wisdom which those ought to strive to attain who are placed in high offices by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning consistent with modesty and equality, and which those who receive them should fully understand."

Titles of Grand Lodges. The title of the Grand Lodge of England is "the United Grand Lodge of Ancient Free and Accepted Masons." That of Ireland, "the Grand Masonic Lodge." Of Scotland, "the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons." That of France is "the Grand Orient." The same title is taken by the Grand Lodges or Supreme Masonic authorities of Portugal, Belgium, Italy, Spain, and Greece, and also by the Grand Lodges of all the South American States. Of the German Grand Lodges, the only three that have distinctive titles are "the Grand National Mother Lodge of the Three Globes," "The Grand National Lodge of Germany," and "the Grand Lodge Royal York of Friendship." In Sweden and Denmark they are simply called "Grand Lodges." In the English possessions of North America they are also called "Grand Lodges." In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, and of Oregon, is the "Most Worshipful Grand Lodge of Ancient Free and Accepted Masons;" of New Hampshire, of Vermont, of New York, of New Jersey, of Pennsylvania, of Arkansas, and of Indiana, is "the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons;" of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of California, is the "Grand Lodge of Free and Accepted Masons;" of South Carolina is the "Most Worshipful Grand Lodge of Ancient Free Masons;" of all the other States the title is simply the "Grand Lodge."

Tito. A significant word in the high degrees. The Scottish Rite rituals give the name of Tito, Prince Harodim, to him whom they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical; the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been a favorite of the king of Israel. He is said to have presided over the Lodge of Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the twelve tribes, that of Naphtali being placed under his care. The whole of this legend is, of course, connected with the symbolic signification of those degrees.

Toasts. Anderson says, in his second edition, that in 1719 Dr. Desaguliers, having been installed Grand Master, "forthwith revived the old, regular, and peculiar toasts or healths of the Freemasons." If Anderson's statements could be implicitly trusted as historical facts, we should have to conclude that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the "washael" of the Saxons, a term used in drinking, and equivalent to the modern phrase, "Your health." Steele, in the *Tatler*, intimates that the word *toast* began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and festive associations which were common in London about the time of the revival of Masonry. It is therefore to be presumed that the Masonic Lodges did not escape the influences of the convivial spirit of that age, and drinking in the Lodge room during the hours of refreshment was a usual custom, but, as Oliver observes, all excess was avoided, and the convivialities of Masonry were regulated by the Old Charges, which directed the brethren to enjoy themselves with decent mirth, not forcing any brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased. The drinking was conducted by rule, the Master

giving the toast, but first inquiring of the Senior Warden, "Are you charged in the West, Brother Senior?" and of the Junior Warden, "Are you charged in the South, Brother Junior?" to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanza occurs:

"'Are you charged in the West? are you charged in the South?'
The Worshipful Master cries.
'We are charged in the West, we are charged in the South,'
Each Warden prompt replies."

One of the catechetical works of the last century thus describes the drinking customs of the Masons of that period: "The table being plentifully supplied with wine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the Master fills first, and desires the brethren to charge their glasses; and when this is supposed to be done, the Master says, *Brethren, are you all charged?* The Senior and Junior Wardens answer, *We are all charged in the South and West.* Then they all stand up, and, observing the Master's motions, (like the soldier his right-hand man,) drink their glasses off." Another work of the same period says that the first toast given was "the King and the Craft." But a still older work gives what it calls "A Free-Mason's Health" in the following words: "Here's a health to our society and to every faithful brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows like this our noble and ancient Fraternity. Let them wonder at the Mystery. Here, Brother, I drink to thee."

In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient in inventive genius, were published in all the pocket-books, calendars, and song-books of the Order. Thus a large collection is to be found in the *Masonic Miscellanies* of Stephen Jones. A few of them will show their technical character: "To the secret and silent;" "To the memory of the distinguished Three;" "To all that live within compass and square;" "To the memory of the Tyrian artist;" "To him that first the work began," etc.

But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the brethren. Thus, when the reigning sovereign happened to be a member of the Fraternity, the first toast given was always "The King and the Craft."

In the French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, subjected to strict rules, from which there could be no departure. Seven toasts were called "Santés d' obligation," because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows: 1. The health of the Sovereign and his family; 2. That of the Grand Master and the chiefs of the Order; 3. That of the Master of the Lodge; 4. That of the Wardens; 5. That of the other officers; 6. That of the visitors; 7. That of all Masons wheresoever spread over the two hemispheres. In 1872, the Grand Orient, after long discussions, reduced the number of *santes d' obligation* from seven to four, and changed their character. They are now: 1. To the Grand Orient of France, the Lodges of its correspondence, and foreign Grand Orients; 2. To the Master of the Lodge; 3. To the Wardens, the officers, affiliated Lodges, and visiting brethren; 4. To all Masons existing on each hemisphere.

The systematized method of drinking toasts, which once prevailed in the Lodges of the English-speaking countries, has been, to a great extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer, as its first toast, a sentiment expressive of respect for the Grand Lodge.

The venerable Oliver was a great admirer of the custom of drinking Masonic toasts, and panegyrizes it in his *Book of the Lodge*, (p. 147.) He says that at the time of refreshment in a Masonic Lodge "the song appeared to have more zest than in a private company; the toast thrilled more vividly upon the recollection; and the small modicum of punch with which it was honored retained a higher flavor than the same potation if produced at a private board." And he adds, as a specimen, the following "characteristic toast," which he says was always received with a "profound expression of pleasure."

"To him that all things understood,
To him that found the stone and wood,
To him that hapless lost his blood,
In doing of his duty,
To that blest age and that blest morn
Whereon those three great men were born,
Our noble science to adorn
With Wisdom, Strength, and Beauty."

It is not surprising that he should afterwards pathetically deplore the discontinuance of the custom.

Token. The word *token* is derived from the Anglo-Saxon *tacn*, which means a sign, presage, type, or representation, that which points out something; and this is traced to *tæcan*, to teach, show, or instruct, because by a token we show or instruct others as to what we are. Bailey, whose *Dictionary* was published soon after the revival, defines it as "a sign or mark;" but it is singular that the word is not found in either of the dictionaries of Phillips or Blount, which were the most popular glossaries in the beginning of the last century. The word was, however, well known to the Fraternity, and was in use at the time of the revival with precisely the same meaning that is now given to it as a mode of recognition.

The Hebrew word אוֹת, *ōth*, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "it shall be for a *token* of a covenant between me and the earth;" and to Abraham he says of circumcision, "it shall be a *token* of the covenant betwixt me and you." In Masonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the Order into which he was then initiated.

Neither the French nor the German Masons have a word precisely equivalent to token. Krause translates it by *merkmale*, a sign or representation, but which has no technical Masonic signification. The French have only *attouchement*, which means the act of touching; and the Germans, *griff*, which is the same as the English *grip*. In the technical use of the word *token*, the English-speaking Masons have an advantage not possessed by those of any other country.

Tolerance Lodge. When the initiation of Jews was forbidden in the Prussian Lodges, two brethren of Berlin, Von Hirschfeld and Catter, induced by a spirit of toleration, organized a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of Tolerance Lodge. This Lodge was not recognized by the Masonic authorities.

Toleration. The grand characteristic of Masonry is its toleration in religion and politics. In respect to the latter, its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, to use the language of the old charge, Masons shall be of "that religion in which all men agree, leaving their particular opinions to themselves." The same old Charges say, "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the Catholic religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will."

Tomb of Adoniram. Margoliouth, in his *History of the Jews*, tells the legend that at Saguntum, in Spain, a sepulchre was found four hundred years ago, with the following Hebrew inscription: "This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute, and died on the day —" Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviedro, a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After a thorough investigation, the Jesuit students were shown a stone on which appeared a Hebrew inscription, much defaced and nearly obliterated, which the natives stated was "*the stone of Solomon's collector.*" Still unsatisfied, they made further search, and discovered a manuscript written in antique Spanish, and carefully preserved in the citadel, in which the following entry was made: "At Saguntum, in the citadel, in the year of our Lord 1480, a little more or less, was discovered a sepulchre of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: 'The sepulchre of Adoniram, the servant of King Solomon, who came hither to collect tribute.'"

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of a historical narrative.

Tomb of Hiram Abif. All that is said of it in Masonry is more properly referred to in the article on the *Monument in the Third Degree*. See *Monument*.

Tomb of Hiram of Tyre. Five miles to the east of the city of Tyre is an ancient monument, called by the natives Kabr Hairan, or the tomb of Hiram. The tradition that the king of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity,

and, as Thompson says, (*The Land and The Book*, i. 290,) there is nothing in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it: "The base consists of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long, eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may well have stood, as it now does, ever since the days of Solomon. The large broken sarcophagi scattered around it are assigned by tradition to Hiram's mother, wife, or family."

Dr. Morris, who visited the spot in 1868, gives a different admeasurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 ft. long, 8 ft. 8 in. broad, 4 ft. thick. Second tier, 14 ft. long, 8 ft. 8 in. broad, 2 ft. 10 in. thick. Third tier, 15 ft. 1 in. long, 9 ft. 11 in. broad, 2 ft. 11 in. thick. Fourth tier, 12 ft. 11 in. long, 7 ft. 8 in. broad, 6 ft. 5 in. thick. Fifth tier, 12 ft. 11 in. long, 7 ft. 8 in. broad, and 3 ft. 6 in. thick. He makes the height of the whole 19 ft. 8 in.

Travellers have been disposed to give more credit to the tradition which makes this monument the tomb of the king of Tyre than to most of the other legends which refer to ancient sepulchres in the Holy Land.

Tongue. In the early rituals of the last century, the tongue is called the key to the secrets of a Mason; and one of the toasts that was given in the Lodge was in these words: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence."

Tongue, Instructive. See *Instructive Tongue.*

Tongue of Good Report. Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the last century.

Topaz. In Hebrew, פִּטְדָה, *pitdah*. It was the second stone in the first row of the high priest's breastplate, and was referred to Simeon. The ancient topaz, says King, (*Antique Gems*, p. 56,) was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow, and the softest of all precious stones.

Torches. The ancients made use of torches both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian mysteries. They have been introduced into the high degrees, especially on the continent, principally as marks of honor in the reception of distinguished visitors, on which occasion they are technically called "stars." Du Cange mentions their use during the Middle Ages on funeral occasions.

Torgau, Constitutions of. Torgau is a fortified town on the Elbe, in the Prussian province of Saxony. It was there that Luther and his friends wrote the *Book of Torgau*, which was the foundation of the subsequent Augsburg Confession, and it was there that the Lutherans concluded a league with the Elector Frederick the Wise. The Stonemasons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1459 at Strasburg. But, finding it necessary to make some special regulations for their own internal government, they drew up, in 1462, Constitutions in 112 articles, which are known as the "Constitutions of Torgau." A duplicate of these Constitutions was deposited, in 1486, in the Stonemason's *hutte* at Rochlitz. An authenticated copy of this document was published by C. L. Stieglitz at Leipsic, in 1829, in a work entitled *Ueber die Kirche der heiligen Kunigunde zu Rochlitz und die Steinmetzhütte daselbst* An abstract of these Constitutions, with critical comparisons with other Constitutions, was published by Kloss in his *Die Freimaurerei in ihrer wahren Bedeutung.* The Constitutions of Torgau are important because, with those of Strasburg, they are the only authentic Constitutions of the German Stonemasons extant.

Torrubia, Joseph. A Franciscan monk, who in 1751 was the censor and reviser of the Inquisition in Spain. Torrubia, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained under an assumed name, and in the character of a secular priest, initiation into one of the Lodges, having first received from the Grand Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an exact list of the Lodges in Spain, and the names of their members, he caused hundreds of Masons to be arrested and punished, and succeeded in having the Order prohibited by a decree of King Ferdinand VI. Torrubia combined in his character the bigotry of the priest and the villany of the traitor.

Tournon, M. A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1757 he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the Institution. He was sentenced to imprisonment for one year, after which he was banished from Spain, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Order — he having solemnly abjured it, and promised never again to attend its assemblies. Llorente, in his *History of the Inquisition*, gives an account of Tournon's trial.

Tow, Cable. See *Cable Tow.*

Tower, Degree of the. (*Grade de la Tour.*) A name sometimes given to the second degree of the Royal Order of Scotland.

Tower of Babel. See *Babel.*

Town, Salem. The Rev. Salem Town, L.L.D., was born at Belchertown, in the State of Massachusetts, March 5, 1779. He received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and was for many years Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work, of two hundred and eighty-three pages, entitled *A System of Speculative Masonry.* This work is of course tinged with all the legendary ideas of the origin of the Institution which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Brother Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greencastle, Indiana, February 24, 1864, at the ripe age of eighty-nine years.

Townshend, Simeon. The putative author of a book entitled *Observations and Inquiries relating to the Brotherhood of the Free Masons,* which is said to have been printed at London in 1712. Boileau, Levèsque, Thory, Oliver, and Kloss, mention it by name. None of them, however, appear to have seen it. Kloss calls it a doubtful book. If such a work is in existence, it will be a valuable and much needed contribution to the condition of Masonry in the south of England just before the revival, and may tend to settle some mooted questions. Levèsque (*Aperçu*, p. 47,) says he has consulted it; but his manner of referring to it throws suspicion on the statement, and I doubt if he ever saw it.

Tracing-Board. The same as a *Floor-Cloth*, which see.

Trade Gilds. See *Gilds.*

Tradition. There are two kinds of traditions in Masonry: First, those which detail events, either historically, authentic in part, or in whole, or consisting altogether of arbitrary fiction, and intended simply to convey an allegorical or symbolic meaning; and secondly, of traditions which refer to customs and usages of the Fraternity, especially in matters of ritual observance.

The first class has already been discussed in this work in the article on *Legends*, to which the reader is referred. The second class is now to be considered.

The traditions which control and direct the usages of the Fraternity constitute its unwritten law, and are almost wholly applicable to its ritual, although they are sometimes of use in the interpretation of doubtful points in its written law. Between the written and the unwritten law, the latter is always paramount. This is evident from the definition of a tradition as it is given by the monk Vincent of Lerins: "Quod semper, quod ubique, quod ab omnibus traditum est;" *i. e.*, tradition is that which has been handed down at all times, in all places, and by all persons. The law which thus has antiquity, universality, and common consent for its support, must override all subsequent laws which are modern, local, and have only partial agreement.

It is then important that those traditions of Masonry which prescribe its ritual observances and its landmarks should be thoroughly understood, because it is only by attention to them that uniformity in the esoteric instruction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted commonwealth must be governed not by the written law alone, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however perspicuous it may be, can be diverted into various senses, unless the republic is maintained and preserved by its usages and traditions, which, although mute and as it were dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Masonry than it is in a commonwealth. No matter what changes may be made in its statutes and regulations of to-day and its recent customs, there is no danger of losing the identity of its modern with its ancient form

and spirit while its traditions are recognized and maintained.

Tramping Masons. Unworthy members of the Order, who, using their privileges for interested purposes, travelling from city to city and from Lodge to Lodge, that they may seek relief by tales of fictitious distress, have been called "tramping Masons." The true brother should ever obtain assistance; the tramper should be driven from the door of every Lodge or the house of every Mason where he seeks to intrude his imposture.

Transfer of Warrant. When a Lodge has, by the misconduct of its members, rendered itself unworthy of longer possessing a Warrant, the modern Constitution of the Grand Lodge of England prescribes that the Grand Master may, after the Grand Lodge shall have decided on that fact, transfer such Warrant to other brethren whom he may think deserving, with a new number at the bottom of the Lodges then on record. No such power has been granted to the Grand Masters of this country. They may, indeed, arrest a Warrant — that is, suspend the labors of a Lodge until the next meeting of the Grand Lodge — but the power of forfeiture and transferrence of Warrants is vested only in Grand Lodges.

Transient Brethren. Masons who do not reside in a particular place, but only temporarily visit it, are called "transient brethren." They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge until, after the proper precautions, they have been proved to be "true and trusty." This usage of hospitality has the authority of all the Old Constitutions, which are careful to inculcate it. Thus the Landsdowne MS. charges, "that every Mason receive or cherish Strange Fellows when they come over the countrey, and sett them on worke if they will worke, as the manner is, (that is to say) if the Mason have any moulde stone in his place, on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge."

Although Speculative Masons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been spiritualized in our symbolic system. Hence visitors are often invited to take a part in the labors of the Lodge, and receive their portion of the light and truth which constitute the symbolic pay of a Speculative Mason.

Transition Period. Findel calls that period in the history of Masonry, when it was gradually changing its character from that of an Operative to that of a Speculative society, "the Transition Period." It began in 1600, and terminated in 1717 by the establishment of the Grand Lodge of England in London, after which, says Findel, (*Hist.*, Lyon's trans., p. 131,) "modern Freemasonry was to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of symbolic builders, who, in the place of visible, perishable temples, are engaged in the erection of that one, invisible, eternal temple of the heart and mind."

Transmission, Charter of. A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Templars. It is the foundation deed of the "Order of the Temple." It is preserved in the treasury of the Order in Paris, and is written in Latin on a large folio sheet of parchment. The outward appearance of the document is of great antiquity, but it wants internal evidence of authenticity. It is therefore, by most authorities, considered a forgery. See *Temple, Order of the.*

Travel. In the symbolic language of Masonry, a Mason always travels from west to east in search of light — he travels from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible in any other sense. For its interpretation, see *Foreign Countries* and *Threshing-Floor.*

Travelling Freemasons. There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was perambulated by those associations of workmen, who passed from country to country and from city to city under the name of "Travelling Freemasons," for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. I therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these travelling architects.

Mr. George Godwin, in a lecture published in the *Builder*, (vol. ix., p. 463,) says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot in the general darkness of that period, the patch of verdure when all around is barren."

Clavel, in his *Histoire Pittoresque de la Franc-Maçonnerie*, has traced the organization of these associations to the "collegia artificum," or colleges of artisans, which were instituted at Rome, by Numa, in the year B. C. 714, and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-established corporations throughout all the succeeding years of the kingdom, the republic, and the empire. (See *Roman Colleges of Artificers.*)

These "sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in numbers, in respectability, and in power. But on the conversion of the whole empire, they, or others of a similar character, began again to flourish. The priests of the Christian Church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free gild or corporation in Lombardy. For when, after the decline and fall of the empire, the city of Rome was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the kingdom of Lombardy sprang into existence as the great centre of all energy in trade and industry, and of refinement in art and literature. It was there, and as a consequence of the great centre of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as gilds were first organized.

Among the arts practised by the Lombards, that of building held a pre-eminent rank. And Muratori tells us that the inhabitants of Como, one of the principal cities of Como, had become so superior as masons, that the appellation of Magistri Comacini, or Masters from Como, had become generic to all of the profession.

Mr. Hope, in his *Historical Essay on Architecture*, has treated this subject almost exhaustively. He says:

"We cannot then wonder that, at a period when artificers and artists of every class, from those of the most mechanical, to those of the most intellectual nature, formed themselves into exclusive corporations, architects — whose art may be said to offer the most exact medium between those of the most urgent necessity, and those of mere ornament, or, indeed, in its wide span to embrace both — should, above all others, have associated themselves into similar bodies, which, in conformity to the general style of such corporations, assumed that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship, were received as masters, and entitled to exercise the profession on their own account.

"In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety — seldom sought, nay, rather avoided, in their dwellings an elegance which might lessen their security; in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied, required not those numerous public edifices which we possess either for business or pleasure; thus, when neither domestic nor civic architecture of any sort demanded great ability or afforded great employment, churches and monasteries were the only buildings required to combine extent and elegance, and sacred architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these companies of Free and Accepted Masons a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices, of churches and monasteries, to design which architects existed not on the spot.

"Those Italian corporations of builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climes for that employment which they no longer found at home: and a certain number united and formed themselves into a single greater association, or fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skilful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work."

From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. The popes encouraged their designs, and more than one bull was dispatched, conferring on them privileges of the most extensive character. A monopoly was granted to them for the

erection of all religious edifices; they were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Mason, not belonging to their association, was permitted to compete with or oppose them in the pursuit of employment. And in one of the papal decrees on the subject of these artisans, the supreme pontiff declares that these regulations have been made "after the example of Hiram, king of Tyre, when he sent artisans to King Solomon for the purpose of building the Temple of Jerusalem."

After filling the continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they travelled to Scotland, and there have rendered their existence ever memorable by establishing, in the parish of Kilwinning, where they were erecting an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

Mr. Hope accounts for the introduction of non-working or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says:

"Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant; and that, at an era when travellers met on the road every obstruction, and no convenience, when no inns existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveller because they considered this, like killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe, by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compacts of mutual assistance, hospitality and good services, most valuable to men so circumstanced. They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but lest such as belonged not to their communities should benefit surreptitiously by these arrangements for its advantage, they framed signs of mutual recognition, as carefully concealed from the knowledge of the uninitiated, as the mysteries of their art themselves. Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations, and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply; and it may be asserted, that a new apostle of the Gospel no sooner arrived in the remotest corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back him, and to provide the inhabitants with the necessary places of worship or reception.

"Thus ushered in, by their interior arrangements assured of assistance and of safety on the road, and, by the bulls of the Pope and the support of his ministers abroad, of every species of immunity and preference at the place of their destination, bodies of Freemasons dispersed themselves in every direction, every day began to advance further, and to proceed from country to country, to the utmost verge of the faithful, in order to answer the increasing demand for them, or to seek more distant custom."

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a warden, who paid them wages, and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or master, called in their old documents "magister," presided, and directed the general labor.

The Abbé Grandidier, in a letter at the end of the Marquis Luchet's *Essai sur les Illuminés*, has quoted from the ancient register of the Masons at Strasburg the regulations of the association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight

of the original work, but the *Histoire Pittoresque* of Clavel supplies the most prominent details of all that Grandidier has preserved. The cathedral of Strasburg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Masons who, under his directions, were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a "hutte," a German word equivalent to our English term lodge. They employed the implements of masonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said, many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The fraternity of Strasburg became celebrated throughout Germany, their superiority was acknowledged by the kindred associations, and they in time received the appellation of the "haupt hutte," or Grand Lodge, and exercised supremacy over the *hutten* of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an act of union, declaring the chief of the Strasburg Cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany. This act of union was definitively adopted and promulgated at a meeting held soon afterwards at Strasburg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor.

They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized associations, gilds, or corporations of Operative Masons at an epoch not long after their departure from Lombardy. From that period, the fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and their labors were superintended by powerful noblemen and eminent prelates, who, for this purpose, were admitted as members of the fraternity. Many of the old Charges for the better government of their Lodges have been preserved, and are still to be found in our Books of Constitutions, every line of which indicates that they were originally drawn up for associations strictly and exclusively operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their constitution. The Pope, the supreme pontiff of the Church, was their patron and protector. They were supported and encouraged by bishops and abbots, and hence their chief employment appears to have been in the construction of religious edifices. Like their ancestors, who were engaged in the erection of the magnificent Temple of Jerusalem, they devoted themselves to labor for the "House of the Lord." Masonry was then, as it had been before, and has ever been since, intimately connected with religion.

They were originally all operatives. But the artisans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the fraternity with the Operative, now completely occupies it, to the entire exclusion of the latter.

But lastly, from the circumstance of their union and concert arose a uniformity of design in all the public buildings of that period — a uniformity so remarkable as to find its explanation only in the fact, that their construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject are well worthy of perusal. "The architects of all the sacred edifices of the Latin church, wherever such arose, — north, south, east, or west, — thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled

all those raised at the same period in every other place, however distant from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."

In conclusion, we may remark, that the world is indebted to this association for the introduction of the Gothic, or, as it has lately been denominated, the pointed style of architecture. This style — so different from the Greek or Roman orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator — has been universally acknowledged to be the invention of the Travelling Freemasons of the Middle Ages.

And it is to this association of Operative artists that, by gradual changes into a speculative system, we are to trace the Freemasons of the present day.

Travelling Warrants. Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached. See *Military Lodges.*

Travenol, Louis. A zealous and devoted French Mason of much ability, who wrote several Masonic works, which were published under the assumed name of Leonard Gabanon. The most valuable of his productions is one entitled, *Catechisme des Francs-Maçons, precedé d'un Abrégé de l'Histoire d'Adoram, etc.*, published at Paris in 1743.

Treasure, Incomparable. This was a phrase of mystical import with the alchemists and hermetic philosophers. Pernetty (*Dictionnaire Mytho-Hermétique*) thus defines it. "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, to enjoy them." The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the hermetic philosophers. They concealed the true object of their art under a symbolic language. "Believest thou, O fool," says Artephius, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the transmutation of metals, or the discovery of an elixir of life, but the acquisition of divine truth.

Many of the high degrees which were fabricated in the last century were founded on the hermetic philosophy; and they, too, borrowed from it the idea of an incomparable treasure. Thus in the ultimate degree of the Council of Emperors of the East and West, which degree became afterwards the Sublime Prince of the Royal Secret of the Scottish Rite, we find this very expression. In the old French rituals we meet with this sentence: "Let us now offer to the invincible Xerxes our sacred *incomparable treasure*, and we shall succeed victoriously." And out of the initial letters of the words of this sentence in the original French they fabricated the three most important words of the degree.

This "incomparable treasure" is to the Masons precisely what it was to the hermetic philosophers — Divine Truth. "As for the Treasure," says one of these books, (the *Lumen de Lumine*, cited by Hitchcock,) "it is not yet discovered, but it is very near."

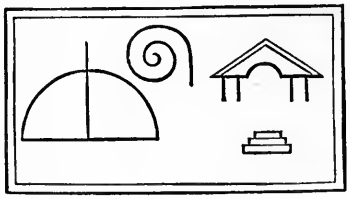
Treasurer. An officer, found in all Masonic bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is an elective officer. The Treasurer's jewel is a key, as a symbol that he controls the chest of the Lodge. His position in the Lodge is on the right of the Worshipful Master, in front.

Treasurer, Grand. See *Grand Treasurer.*

Treasurer, Hermetic. (*Trésorier hermétique.*) A degree in the manuscript collection of Peuvret. This collection contains eight other degrees with a similar title, namely: Illustrious Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number 7, Sublime Treasurer, Depositor of the Key of the Grand Work, and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

Trestle-Board. The trestle-board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Masons have confounded the *trestle-board* with the tracing-board; and Dr. Oliver (*Landm.*, i. 132,) has not avoided the error. The two things are entirely different. The trestle is a framework for a table — in Scotch, *trest;* the *trestle-board* is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The *tracing-board* is a

picture formerly drawn on the floor of the Lodge, whence it was called a floor-cloth or carpet. It contains a delineation of the symbols of the degree to which it belongs. The *trestle-board* is to be found only in the Entered Apprentice's degree. There is a *tracing-board* in every degree, from the first to the highest. And, lastly, the *trestle-board* is a symbol; the *tracing-board* is a piece of furniture or picture containing the representation of many symbols.



It is probable that the trestle-board, from its necessary use in Operative Masonry, was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the *Grand Mystery*, published in 1724. But Prichard, who wrote only six years afterwards, describes it, under the corrupted name of *trasel-board*, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1800, following Preston, fell into the error of calling it a *tracing-board*, and gives from the Prestonian lecture what he terms "a beautiful degree of comparison," in which the Bible is compared to a tracing-board. But the Bible is not a collection of symbols, which a tracing-board is, but a trestle-board that contains the plan for the construction of a spiritual temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, trestle-board.

Notwithstanding these changes in the name, trestle-board, trasel-board, tracing-board, and trestle-board again, the definition has continued from the earliest part of the last century to the present day the same. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as "a board for the master workman to draw his designs upon."

In Operative Masonry, the trestle-board is of vast importance. It was on such an implement that the genius of the ancient masters worked out those problems of architecture that have reflected an unfading lustre on their skill. The trestle-board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strasburg and Cologne; and as they advanced in stature, the trestle-board became the guardian spirit that directed their growth. Often have those old builders pondered by the midnight lamp upon their trestle-board, working out its designs with consummate taste and knowledge, — here springing an arch, and turning an angle there, until the embryo edifice stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true symbolism in Speculative Masonry?

To construct his earthly temple, the Operative Mason followed the architectural designs laid down on the *trestle-board*, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic ritual, the Speculative Mason is reminded that, as the Operative artist erects his temporal building in accordance with the rules and designs laid down on the trestle-board of the master workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe in those great books of nature and revelation which constitute the spiritual trestle-board of every Freemason.

The trestle-board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unfaltering integrity to the explanation which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament or Koran. Masonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be preserved and, in some rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being — no Divine Architect — he must necessarily be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

Triad. In all the ancient mythologies there were triads, which consisted of a mysterious union of three deities. Each triad

was generally explained as consisting of a creator, a preserver, and a destroyer. The principal heathen triads were as follows: the Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes, Uranus, and Kronos; the Zoroastric, Ormuzd, Mithras, and Ahriman; the Indian, Brahma, Vishnu, and Siva; the Cabiric, Axercos, Axiokersa, and Axiokersos; the Phœnician, Ashtaroth, Milcom, and Chemosh; the Tyrian, Belus, Venus, and Thammuz; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persephone, and Demeter; the Platonic, Tagathon, Nous, and Psyche; the Celtic, Hu, Ceridwen, and Creirwy; the Teutonic, Fenris, Midgard, and Hela; the Gothic, Woden, Friga, and Thor; and the Scandinavians, Odin, Vile, and Ve. Even the Mexicans had their triads, which were Vitzliputzli, Kaloc, and Tescalipuca.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Masonry of the triad of three governing officers, who are to be found in almost every degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Scribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain General in Templarism; and in most of the high degrees to a triad of three who preside under various names.

We must, perhaps, look for the origin of the triads in mythology, as we certainly must in Masonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destroyer.

Triad Society of China. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Masonry in China made a statement to this effect in 1855, in *Notes and Queries*, 1st Ser., vol. xii., p. 233.

Trials, Masonic. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford a means of escape for the guilty.

Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been already laid down by me in my *Text Book of Jurisprudence*, (pp. 558–564,) and I shall refer to them in the present article. They are as follows:

1. The preliminary step in every trial is the accusation or charge. The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that officer at the next regular communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason may avail himself of that information, and out of it frame an accusation, to be presented to the Lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Mason. I say an affiliated Mason; for it is generally held, and I believe correctly, that an unaffiliated Mason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial — care being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

3. The trial must commence at a regular communication, for reasons which have already been stated; but having commenced, it may be continued at special communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

4. The Lodge must be opened in the highest degree to which the accuser has attained, and the examinations of all wit-

nesses must take place in the presence of the accused and the accuser, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the third degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor, as such. That of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower degree than the accused, is to be taken by a committee and reported to the Lodge, or, if convenient, by the whole Lodge, when closed and sitting as a committee. But both the accused and the accuser have a right to be present on such occasions.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

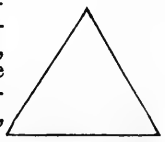
Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a brother of his good character, and render him subject to what may perhaps be an ignominious punishment. But on this subject the authorities differ.

10. If the verdict is guilty, the Master must then put the question as to the nature and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be *viva voce*, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such committees must conform, in all respects, to the general usage already detailed.

Triangle. There is no symbol more important in its signification, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The *equilateral triangle* appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.



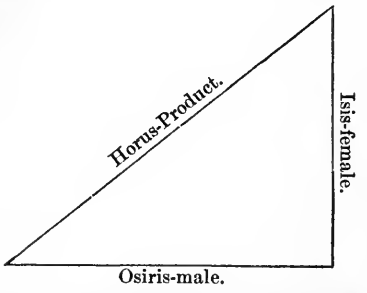
The equilateral triangle, says Bro. D. W. Nash, (*Freem. Mag.*, iv. 294,) "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one and indivisible, manifesting himself in an infinity of forms and attributes in this visible universe."

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the ineffable degrees the sacred delta, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three lesser lights have the same situation, and the square and compass form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The *right-angled triangle* is another form of this figure which is deserving of atten-

tion. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, or the product of the male and female principle.

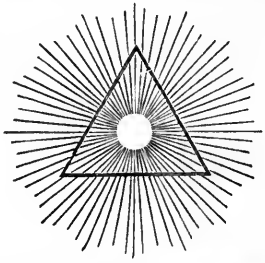


This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side — symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the third degree of Masonry, and will be there recognized as the forty-seventh problem of Euclid.

Triangle, Double. See *Seal of Solomon* and *Shield of David.*

Triangle of Pythagoras. See *Pentalpha.*

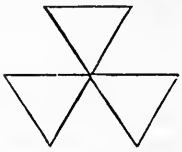
Triangle, Radiated. A triangle placed within and surrounded by a circle of rays. This circle is called, in Christian



art, "a glory." When this glory is distinct from the triangle, and surrounds it in the form of a circle, it is then an emblem of God's eternal glory. This is the usual form in religious uses. But when, as is most usual in the Masonic symbol, the rays emanate from the centre of the triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.

But the true Masonic idea of this glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a sea of glory, and from him as a common centre emanates to the universe of his creation.

Triangle, Triple. The *pentalpha*, or triangle of Pythagoras, is usually called also the triple triangle, because three triangles are formed by the intersection of its sides. But there is another variety of the triple triangle which is more properly entitled to the appellation, and which is made in the annexed form.



It will be familiar to the Knight Templar as the form of the jewel worn by the Prelate of his Order. Like every modification of the triangle, it is a symbol of the Deity; but as the degree of Knight Templar appertains exclusively to Christian Masonry, the triple triangle there alludes to the mystery of the Trinity. In the Scottish Rite degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry. In the twentieth degree of the Ancient and Accepted Scottish Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a triple triangle said to have been seen by Solomon when he consecrated the Temple. Indeed, throughout the ineffable and the philosophic degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry.

The Indian trimourti, or triple triangle

of the Hindus, is of a different form, consisting of three concentric triangles. In the centre is the sacred triliteral name, AUM. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one, Creation, Preservation, and Destruction; and the exterior one, Earth, Water, and Air.

Tribe of Judah, Lion of the. The connection of Solomon, as the chief of the tribe of Judah, with the lion, which was the achievement of the tribe, has caused this expression to be referred, in the third degree, to him who brought light and immortality to light. The old Christian interpretation of the Masonic symbols here prevails; and in Ancient Craft Masonry all allusions to the lion, as the *lion's paw*, the *lion's grip*, etc., refer to the doctrine of the resurrection taught by him who is known as "the lion of the tribe of Judah." The expression is borrowed from the Apocalypse, (v. 5:) "Behold, the Lion which is of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The lion was also a mediæval symbol of the resurrection, the idea being founded on a legend. The poets of that age were fond of referring to this legendary symbol in connection with the scriptural idea of the "tribe of Judah." Thus Adam de St. Victor, in his poem *De Resurrectione Domini*, says:

"Sic de Juda Leo fortis,
Fractis portis diræ mortis
Die surgit tertia,
Rugiente voce Patris."

i. e.,

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day
At the loud-sounding voice of the Father.

The lion was the symbol of strength and sovereignty, in the human-headed figures of the Nimrod gateway, and in other Babylonish remains. In Egypt, it was worshipped at the city of Leontopolis as typical of Dom, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their temples with gaping lions' mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Talmudists there was a tradition of the lion, which has been introduced into the higher degrees of Masonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the third degree, in connection with the "lion of the tribe of Judah," he becomes simply a symbol of the resurrection; thus restoring the symbology of the mediæval ages, which was founded on a legend that the lion's whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaun, in his *Bestiary*, written in the twelfth century, gives the legend, which has thus been translated by Mr. Wright from the original old Norman French:

"Know that the lioness, if she bring forth a dead cub, she holds her cub and the lion arrives; he goes about and cries, till it revives on the third day . . . . Know that the lioness signifies St. Mary, and the lion Christ, who gave himself to death for the people; three days he lay in the earth to gain our souls. . . . . By the cry of the lion they understand the power of God, by which Christ was restored to life and robbed hell."

The phrase, "lion of the tribe of Judah," therefore, when used in the Masonic ritual, referred in its original interpretation to Christ, him who "brought life and immortality to light."

Tribes of Israel. All the twelve tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and formed the nation of Israel; while the remaining two, the tribes of Judah and Benjamin, retained possession of the Temple and of Jerusalem under the name of the kingdom of Judah. To these two tribes alone, after the return from the captivity, was intrusted the building of the second Temple. Hence in the high degrees, which, of course, are connected for the most part with the Temple of Zerubbabel, or with events that occurred subsequent to the destruction of that of Solomon, the tribes of Judah and Benjamin only are referred to. But in the primary degrees, which are based on the first Temple, the Masonic references always are to the twelve tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve tribes. See *Twelve Original Points of Masonry*.

Tribunal. The modern statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offences, committed by any brethren of the Rite above the 18th degree, to be held in a court called a Tribunal of the Thirty-First degree, to be composed of not less nor more than nine members. An appeal lies from such a Tribunal of Inspectors Inquisitors to the Grand Consistory or the Supreme Council.

Tribunal, Supreme. 1. The seventy-first degree of the Rite of Mizraim. 2. The meeting of Inquisitors Inspectors of the thirty-first degree of the Ancient and Accepted Scottish Rite according to the modern ritual of the Mother Council.

Triliteral Name. The sacred name of God among the Hindus is so called because it consists of the three letters, A U M. See *Aum.*

Trinidad. Masonry was introduced into the island of Trinidad by the establishment of a Lodge called "Les Frères Unis," under a Charter from the Grand Lodge of Pennsylvania, in 1797. A Charter had been granted the year before by the Grand Orient of France, but never acted on, in consequence of the suspension of that body by the French Revolution. In 1804, the Grand Lodge of Pennsylvania, in its capitular capacity, granted a Charter for a Royal Arch Chapter, which continued to meet until 1813, when it obtained a new Warrant of Constitution from the Supreme Chapter of Scotland. In 1814, Templar Masonry was established by a Deuchar Warrant from the Grand Conclave of Scotland. In 1819, a Council of Royal and Select Masters was established. Trinidad has at present a Provincial Grand Lodge under the Grand Lodge of Scotland, and there are also several Lodges under the Grand Lodge of England.

Trinosophs. The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The word *Trinosophs* is derived from the Greek, and signifies *students of three sciences*, in allusion to the three primitive degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high degrees, however, they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his *Interpretative and Philosophic Course of Initiations.* The Lodge was composed of some of the most learned Masons of France, and played an important part in Masonic literature. No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the high degrees were conferred, but the Lodge confined itself to the three symbolic degrees, which it sought to preserve in the utmost purity.

Triple Alliance. An expression in the high degrees, which, having been translated from the French rituals, should have more properly been the triple covenant. It is represented by the triple triangle, and refers to the covenant of God with his people, that of King Solomon with Hiram of Tyre, and that which binds the fraternity of Masons.

Triple Tau. The tau cross, or cross of St. Anthony, is a cross in the form of a Greek T. The triple tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem,

placed in the centre of a triangle and circle—both emblems of the Deity—constitutes the jewel of the Royal Arch as practised in England, where it is so highly esteemed as to be called the "emblem of all emblems," and "the grand emblem of Royal Arch Masonry." It was adopted in the same form, as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Masons. It is also found in the capitular Masonry of Scotland. (See *Royal Arch Badge.*)

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H., *Templum Hierosolymæ;* others, that it is a symbol of the mystical union of the Father and Son, H signifying Jehovah, and T, or the cross, the Son. A writer in Moore's *Magazine* ingeniously supposes it to be a representation of three T squares, and that it alludes to the three jewels of the three ancient Grand Masters. It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter *shin*, ש, which was one of the Jewish abbreviations of the sacred name. Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say that "by its intersection it forms a given number of angles that may be taken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe." Amid so many speculations, I need not hesitate to offer one of my own. The Prophet Ezekiel speaks of the *tau* or tau cross as the mark distinguishing those who were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery.

Trivium. See *Quadrivium.*

Trowel. An implement of Operative Masonry, which has been adopted by speculative Masons as the peculiar working-

tool of the Master's degree. By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, wheresoever dispersed over the globe, into one companionship of Brotherly Love.

This implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the gauge and gavel to give them their proper shape, the Fellow Craft places them in their proper position by means of the plumb, level, and square; but the Master Mason alone, having examined their correctness and proved them true and trusty, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together.

The trowel has also been adopted as the jewel of the Select Master. But its uses in this degree are not symbolical. They are simply connected with the historical legend of the degree.

Trowel and Sword. When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judea, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian satraps, who were envious of his favor with the king, and from the heathen inhabitants of Samaria, who were unwilling to see the city again assume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his seditious designs to restore the independent kinddom of Judea. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked them. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says (*Antiq.*, B. XI., ch. vi., §8,) that he gave orders that the builders should keep their ranks, and have their armor on while they were building; and, accordingly, the mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Masons have in the high degrees referred them to the time of Zerubbabel. Hence in the fifteenth degree of the Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the trowel and the sword adopted as a symbol. The old ritual of that degree says that Zerubbabel, being informed of the hostile intentions of the false brethren from Samaria, "ordered that all the workmen should be armed with the trowel in one hand and the sword in the other, that while they worked with the one they might be enabled to defend themselves with the other, and ever repulse the enemy if they should dare to present themselves."

In reference to this idea, but not with chronological accuracy, the trowel and sword have been placed crosswise as symbols on the tracing-board of the English Royal Arch.

Oliver correctly interprets the symbol of the trowel and sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

Trowel, Society of the. Vasari, in his *Lives of the Painters and Sculptors* (life of G. F. Rustici), says that about the year 1512 there was established at Florence an association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the "Società della Cucchiara," or the *Society of the Trowel.* Vasari adds that its symbols were the trowel, the hammer, the square, and the level, and had for its patron St. Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Scottish Rite. Lenning, too, says that this society was the first appearance of Freemasonry in Florence. It is to be regretted that such misstatements of Masonic history should be encouraged by writers of learning and distinction. The perusal of the account of the formation of this society, as given by Vasari, shows that it had not the slightest connection with Freemasonry. It was simply a festive association, or dinner-club of Florentine artists; and it derived its title from the accidental circumstance that certain painters and sculptors, dining together in a garden, found not far from their table a mass of mortar, in which a trowel was sticking. Some rough jokes passed thereupon, in the casting of the mortar on each other, and the calling for the trowel to scrape it off. Whereupon they resolved to form an association to dine together annually, and, in memorial of the ludicrous event that had led to their establishment, they called themselves the Society of the Trowel.

True Masons. See *Academy of True Masons.*

Trust in God. Every candidate on his initiation is required to declare that

his trust is in God. And so he who denies the existence of a Supreme Being is debarred the privilege of initiation, for atheism is a disqualification for Masonry. This pious principle has distinguished the Fraternity from the earliest period; and it is a happy coincidence, that the company of Operative Freemasons instituted in 1477 should have adopted, as their motto, the truly Masonic sentiment, "The Lord is all our Trust."

Truth. The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the WORD. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search is continued. It is not always found, and a substitute must sometimes be provided. Yet whatever be the labors he may perform, whatever the ceremonies through which he may pass, whatever the symbols in which he may be instructed, whatever the reward he may obtain, the true end of all is the attainment of truth. This idea of truth is not the same as that expressed in the lecture of the first degree, where Brotherly Love, Relief, and Truth are there said to be the "three great tenets of a Mason's profession." In that connection, truth, which is called a "divine attribute, the foundation of every virtue," is synonymous with sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the WORD, is that which is properly expressed to a knowledge of God.

Tschoudy, Louis Theodore. Michaud spells the name *Tschudi*, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as Tschoudy, which form, therefore, I adopt as the most usual, if not the most correct, spelling.

The Baron de Tschoudy was born at Metz, in 1720. He was descended from a family originally of the Swiss canton of Glaris, but which had been established in France since the commencement of the sixteenth century. He was a counsellor of State and member of the Parliament of Metz; but the most important events of his life are those which connect him with the Masonic institution, of which he was a zealous and learned investigator. He was one of the most active apostles of the school of Ramsay, and adopted his theory of the Templar origin of Masonry. Having obtained permission from the king to travel, he went to Italy, in 1752, under the assumed name of the Chevalier de Lussy. There he excited the anger of the papal court by the publication at the Hague, in the same year, of a book entitled, *Etrenne au Pape, ou les Francs-Maçons Vengés; i. e.*, "A New Year's Gift for the Pope, or the Free Masons Avenged." This was a caustic commentary on the bull of Benedict XIV. excommunicating the Freemasons. It was followed, in the same year, by another work entitled, *Le Vatican Vengé; i. e.*, "The Vatican Avenged;" an ironical apology, intended as a sequence to the former book. These two works subjected him to such persecution by the Church that he was soon compelled to seek safety in flight.

He next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouwalon, who made him his private secretary. He was also appointed the secretary of the Academy of Moscow, and governor of the pages at the court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastile. But the intercession of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Metz, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

In 1762, the Council of Knights of the East was established at Paris. Ragon says (*Orthod. Maçon.*, p. 137,) that "its ritual was corrected by the Baron de Tschoudy, the author of the *Blazing Star*." But this is an error. Tschoudy was then at Metz, and his work and system of the *Blazing Star* did not appear until four years afterwards. It is at a later date that Tschoudy became connected with the Council.

In 1766 he published, in connection with Bardon-Duhamel, his most important work, entitled, *L'Etoile Flamboyante, ou la Societé des Francs-Maçons considerée sous tous les Aspects; i. e.*, "The Blazing Star, or the Society of Freemasons considered under every point of view."

In the same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had seceded from the Council of Emperors of the East and West. Tschoudy availed himself of the ignorance and of the boldness of Pirlet to put his plan of reform into execution by the creation of new degrees.

In Tschoudy's system, however, as developed in the *L'Etoile Flamboyante*, he does not show himself to be the advocate of the high degrees, which, he says, are "an occasion of expense to their dupes, and an abundant and lucrative resource for those who make a profitable traffic of their pretended instructions." He recognizes the three symbolic degrees because their gradations are necessary in the Lodge, which he viewed as a school; and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning. All the high degrees he calls "Masonic reveries," excepting two, which he regards as containing the secrect, the object, and the essence of Masonry, namely, the Scottish Knight of St. Andrew and the Knight of Palestine. The former of these degrees was composed by Tschoudy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780, under the title of *Écossais de Saint André, contenant le développement total de l'art royal de la Franche-Maçonnerie.* Subsequently, on the organization of the Ancient and Accepted Scottish Rite, the degree was adopted as the twenty-ninth of its series, and is considered as one of the most important and philosophic of the Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his *Orthodoxie Maçonnique*, attributes to Tschoudy the fabrication of the Rite of Adonhiramite Masonry, and the authorship of the *Recueil Précieux*, which contains the description of the Rite. But the first edition of the *Recueil*, with the acknowledged authorship of Guillaume de St. Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschoudy had gone to his eternal rest.

Tschoudy also indulged in light literature, and several romances are attributed to him, the only one of which now known, entitled *Thérèse Philosophe*, does not add to his reputation.

Chemins Despontès (*Encyc. Maçon.*, i. 143,) says: "The Baron Tschoudy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents." Such appears to have been the general opinion of those who were his contemporaries or his immediate successors. He died at Paris, May 28, 1769.

Tuapholl. A term used by the Druids to designate an unhallowed circumambulation around the sacred cairn, or altar; the movement being against the sun, that is, from west to east by the north, the cairn being on the left hand of the circumambulator.

Tubal Cain. Of Tubal Cain, the sacred writings, as well as the Masonic legends, give us but scanty information. All that we hear of him in the book of Genesis is that he was the son of Lamech and Zillah, and was "an instructor of every artificer in brass and iron." The Hebrew original does not justify the common version, for לטש, *lotesh*, does not mean "an instructor," but "a sharpener,"—one who whets or sharpens instruments. Hence Dr. Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorized version has, however, almost indelibly impressed the character of Tubal Cain as the father of artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Masonry.

The first Masonic reference to Tubal Cain is found in the "Legend of the Craft," where he is called "the founder of smith-craft." I cite this part of the legend from the Dowland MS. simply because of its more modern orthography; but the story is substantially the same in all the old manuscript Constitutions. In that Manuscript we find the following account of Tubal Cain:

"Before Noah's flood, there was a man called Lamech, as it is written in the Bible, in the fourth chapter of Genesis; and this Lamech had two wives, the one named Ada and the other named Zilla; by his first wife, Ada, he got two sons, the one Jubel, and the other Jubal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son, Jabel, founded the science of geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jubal founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded smith-craft, of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire; and the other was of brass, for that would not drown in water."

Similar to this is an old Rabbinical tradition, which asserts that Jubal, who was the inventor of writing as well as of music,

having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired which catastrophe would first occur; but Adam refusing to inform him, he inscribed the system of music which he had invented upon two pillars of stone and brick. A more modern Masonic tradition ascribes the construction of these pillars to Enoch.

To this account of Tubal Cain must be added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metallurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sanconiatho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew *chores ur*, a worker in fire, that is, a smith. Sanconiatho was a Phœnician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Drummond suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this work has been preserved, which, translated into Greek by Philo Byblius, was inserted by Eusebius in his *Præparatio Evangelica*, and has thus been handed down to the present day. That portion of the history by Sanconiatho, which refers to Tubal Cain, is contained in the following words:

"A long time after the generation of Hypsoaranios, the inventors of hunting and fishing, Agreas and Alieas, were born; after whom the people were called hunters and fishers, and from whom sprang two brothers, who discovered iron, and the manner of working it. One of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He was the same with Hephaistos, and invented fishing-hooks, bait for taking fish, cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshipped as a god after his death, and was called Diamichios. It is said that these brothers were the first who contrived partition walls of brick."

Hephaistos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sanconiatho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century to derive Vulcan from Tubal Cain by a process not very devious, and therefore familiar to etymologists. By the omission in Tubal Cain of the initial T, which is the Phœnician article, and its valueless vowel, we get *Balcan*, which, by the interchangeable nature of B and V, is easily transformed to *Vulcan*.

"That Tubal Cain," says Bishop Stillingfleet, (*Orig. Sac.*, p. 292,) "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, Jubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."

Vossius, in his treatise *De Idolatria*, (lib. i., cap. 36,) makes this derivation of Vulcan from Tubal Cain. But Bryant, in his *Analysis of Ancient Mythology*, (vol. i., p. 139,) denies the etymology, and says that among the Egyptians and Babylonians, Vulcan was equivalent to Orus or Osiris, symbols of the sun. He traces the name to the words *Baal Cahen*, Holy Bel, or sacred Lord. Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the uses of fire, may well, in the corruptions of idolatry, have typified the solar orb, the source of all heat. It might seem that Tubal is an attribute compounded of the definite particle T and the word Baal, signifying Lord. Tubal Cain would then signify "the Lord Cain." Again, *dhu* or *du*, in Arabic, signifies Lord; and we trace the same signification of this affix, in its various interchangeable forms of *Du*, *Tu*, and *Di*, in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanscrit *ulka*, a firebrand, from which we get also the Latin *fulgur* and *fulmen*, names of the lightning.

From the mention made of Tubal Cain in the "Legend of the Craft," the word was long ago adopted as significant in the primary degrees, and various attempts have been made to give it an interpretation.

Hutchinson, in an article in his *Spirit of Masonry* devoted to the consideration of the third degree, has the following reference to the word:

"The Mason advancing to this state of Masonry, pronounces his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which

he aspires, in the Greek distich, Τυμβονχοεω, (*tumbonchoeo,*) Struo tumulum: 'I prepare my sepulchre; I make my grave in the pollutions of the earth; I am under the shadow of death.' This distich has been vulgarly corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself."

But however ingenious this interpretation of Hutchinson may be, it is generally admitted that it is incorrect.

The modern English Masons, and through them the French, have derived Tubal Cain from the Hebrew *tebel*, earth, and *kanah*, to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning *worldly possessions*.

In the Hemming lectures, now the authorized English system, we find the answer to the question, "What does Tubal Cain denote?" is "Worldly possessions." And Delaunay, in his *Thuilleur*, (p. 17,) denies the reference to the proto-smith, and says: "If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is fortunate, I think, that the true meaning of the words will authorize no such interpretation. The fact is, that even if Tubal Cain were derived from *tebel* and *kanah*, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as "worldly possessions." Such an interpretation of it in the French and English systems is, therefore, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic ritual is derived from the "Legend of the Craft," by which the name was made familiar to the Operative and then to the Speculative Masons; and it refers not symbolically, but historically to his scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Mason's labor is to acquire *truth*, and not *worldly possessions*. The English and French interpretation has fortunately never been introduced into this country.

Tune, Freemasons'. The air of the song written by Matthew Birkhead, and first published in the Book of Constitutions of 1723, with the title of "the Entered Prentice's Song," is familiarly and distinctively known as "the Freemasons' Tune." Mr. William Chappell, in a work entitled *Popular Music of the Olden Time*, gives the following interesting account of it.

"This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings.

"The air was introduced in *The Village Opera, The Chambermaid, The Lottery, The Grub-Street Opera*, and *The Lover his own Rival.* It is contained in the third volume of *The Dancing Master*, and of Walsh's *New Country Dancing Master.* Words and music are included in Watt's *Musical Miscellany*, iii. 72, and in *British Melody*, or *The Musical Magazine*, fol., 1739. They were also printed on broadsides.

"In the *Gentlemen's Magazine*, for October, 1731, the first stanza is printed as 'A Health, by Mr. Birkhead.' It seems to be there quoted from 'The Constitutions of the Freemasons,' by the Rev. James Anderson, A.M., one of the Worshipful Masters.

"There are several versions of the tune. One in *Pills to Purge Melancholy*, ii. 230, (1719,) has a second part; but that being almost a repetition of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.

"In *A Complete Collection of Old and New English and Scotch Songs*, ii. 172, (1735,) the name is given as 'Ye Commoners and Peers;' but Leveridge composed another tune to these words.

"In *The Musical Mason, or Freemasons' Pocket Companion*, being a collection of songs used in all Lodges, to which are added the 'Freemasons' March and Ode,' (8vo, 1791,) this is entitled 'The Entered Apprentice's Song.'

"Many stanzas have been added from time to time, and others have been altered."

Turban. The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sash or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the turban, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet Haggai.

Turcopolier. The third dignity in the Order of Knights Hospitallers of St. John, or Knights of Malta. It took its name from the Turcopoles, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of Turcopolier was held by the Conventual Bailiff, or head of the language of England. He had the command of the cavalry of the Order.

Turkey. A writer in the *Freemasons' Quarterly Review* (1844, p. 21,) says that there was a Masonic meeting in Constantinople, at which some Turks were initiated, but that the government prohibited the

future meetings. This must have been an irregular Lodge, for organized Masonry was not introduced into Turkey until 1838, when the first Lodges were erected by the Grand Lodge of England. They were, however, soon discontinued, in consequence of the opposition of the Mohammedan hierarchy. A more tolerant spirit, however, now exists, and there is a Provincial Grand Lodge of England, having under its jurisdiction four Lodges at Constantinople and four at Smyrna. There are also four Lodges at Constantinople, under the Grand Orient of France; four at Smyrna and one at Constantinople, under the Grand Orient of Italy; one at Constantinople, under the Grand Lodge of Ireland; and one at Constantinople, under the Grand Lodge of Scotland. There are also three Royal Arch Chapters, — two of them at Smyrna and Constantinople, chartered by the Supreme Chapter of Scotland, and one at Constantinople, chartered by the Grand Chapter of England. There are also two Rose Croix Chapters, — one, from the Supreme Council of England, in Constantinople; and the other, from the Grand Orient of Italy, in Smyrna. In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to suppose, erroneously, that Freemasonry existed long before the date of its actual introduction. Thus, the Begtaschi form a secret society in Turkey, numbering many thousands of Mussulmans in its ranks, and none but a true Moslem can be admitted to the brotherhood. It is a religious Order, and was founded in the year 1328 by the Hadji Begtasch, a famous dervish, from whom it derives its name. The Begtaschi have certain signs and passwords by which they are enabled to recognize the "true brethren," and by which they are protected from vagabond impostors. A writer in *Notes and Queries* says, in allusion to this society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish quarter of Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood, and others he did not." It is, however, probable in this instance, considering the date, that the Turk was really a Mason, and possessed some higher degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have also secret modes of recognition.

Turquoise. Oliver says (*Landm.*, ii. 521,) that the first stone in the third row of the high priest's breastplate "was a ligure, hyacinth, or turquoise." The stone was a ligure; but Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature.

Tuscan Order. The simplest of the five orders of architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornament. It is one of the two modern orders, not being found in any ancient example. Hence it is of no value in Masonic symbolism.

Twelve. Twelve being composed of the mystical numbers $7 + 5$ or of 3×4, the triad multiplied by the quarternion, was a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Pagans respected this number, for there were in their mythology twelve superior and twelve inferior gods.

Twelve Illustrious Knights. The eleventh degree of the Ancient and Accepted Scottish Rite; more correctly *Sublime Knight Elected*, which see.

Twelve Lettered Name. The Jews had among their divine names, besides the Tetragrammaton, a two lettered name, which was *Jah*, a twelve lettered and a forty-two lettered name. None of these, however, were so sacred and unutterable as the Tetragrammaton. Maimonides says of the twelve lettered name, that it was formerly used instead of Adonai, as being more emphatic, in place of the Tetragrammaton, whenever they came to that sacred name in reading. It was not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton ceasing to be used at all, the twelve lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the priests. What was the twelve lettered name is uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechai says it was formed by a triple combination and permutation of the four letters of the Tetragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two lettered name,

composed, says Bechai, of the first forty-two letters of the book of Genesis. Another and a better explanation has been propounded by Franck, that it is formed out of the names of the ten Sephiroth, which with the ו, vau, or *and*, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (*More Nev.*, I. lxii.,) says that, as they could not possibly constitute one word, they must have been composed of several words, and he adds:

"There is no doubt that these words conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object; and to make the object more intelligible, several words are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by these names, and not the simple pronunciation of the meaningless letters."

Twelve Original Points of Masonry. The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage:

"There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

Hence, it will be seen that our ancient Brethren deemed these "Twelve Original Points of Masonry," as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English ritual, and were never introduced into this country, where the "Four Perfect Points" constitute an inadequate substitute, there can be no impropriety in presenting a brief explanation of them, for which I shall be indebted to the industry of Oliver, who has treated of them at great length in the eleventh lecture of his *Historical Landmarks*.

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into twelve parts, in allusion to the twelve tribes of Israel, to each of which one of the points was referred, in the following manner:

1. The *opening of the Lodge* was symbolized by the tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The *preparation* of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion.

3. The *report* of the Senior Deacon referred to the tribe of Levi, because, in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for defence.

4. The *entrance* of the candidate into the Lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. The *prayer* was symbolized by the tribe of Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The *circumambulation* referred to the tribe of Issachar, because, as a thriftless and indolent tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. *Advancing* to the altar was symbolized by the tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.

8. The *obligation* referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that tribe.

9. The *intrusting* of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge, as Asher was said to be the inheritor of fatness and royal dainties.

10. The *investiture* of the lambskin, by which the candidate is declared free, referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, "O Naphtali, satisfied with

favor, and full with the blessing of the Lord, possess thou the West and the South."

11. The *ceremony of the north-east corner of the Lodge* referred to Joseph, because, as this ceremony reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were descendants of the grandsons only of Jacob.

12. The *closing of the Lodge* was symbolized by the tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve original points of Freemasonry of the ancient English lectures. They were never introduced into this country, and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to the religious reference of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

Twenty-Four Inch Gauge. A rule two feet long, which is divided by marks into twenty-four parts, each one inch in length. The Operative Mason uses it to take the necessary dimensions of the stone that he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Masonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty-four hours of the day, he may devote eight hours to the service of God and a worthy distressed brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the symbolic language of Masonry, therefore, the twenty-four inch gauge is a symbol of time well employed.

Twenty-One. A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine name, *Eheyeh*, thus:

$$\begin{matrix} א & ה & י & ה \\ 5 + & 10 + & 5 + & 1 = 21. \end{matrix}$$

It is little valued in Masonry, but is deemed of great importance in the Kabbala and in Alchemy; in the latter, because it refers to the twenty-one days of distillation necessary for the conversion of the grosser metals into silver.

Twenty-Seven. Although the number twenty-seven is found in the degree of Select Master and in some of the other high degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: $3 \times 3 \times 3 = 27$.

Twenty-Six. This is considered by the Kabbalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus:

$$\begin{matrix} י & ה & ו & ה \\ 5 + & 6 + & 5 + & 10 = 26. \end{matrix}$$

Two Lettered Name. The title given by the Talmudists to the name of God, יה, or *Jah*, which see.

Tyler. *Tyle* and *Tyler* are the old and now obsolete spelling of *Tile* and *Tiler*, which see.

Type. In the science of symbology it is the picture or model of something of which it is considered as a symbol. Hence the word type and symbol are in this sense synonymous. Thus the tabernacle was a type of the Temple, as the Temple is a type of the Lodge.

Typhon. The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

Tyre. An ancient city of Phœnicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse between the two cities and their respective monarchs was, therefore, easily cultivated. The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skilful body of architects known as the Dionysiac fraternity.

The city of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Lebanon. The Sidonians were, therefore, naturally woodcutters, and were engaged in felling the trees, which were afterwards sent on floats by sea from Tyre to Joppa, and thence carried by land to Jerusalem, to be employed in the Temple building.

Dr. Morris, who visited Tyre in 1868, de-

scribes it (*Freemasonry in the Holy Land*, p. 91,) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath a *débris* of many centuries. It consists, to use the language of a writer he has cited, of "prostrate and broken columns, dilapidated temples, and mounds of buried fragments."

Tyre, Quarries of. It is an error of Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the quarries of Tyre. If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice. See *Quarries*.

Tyrian Freemasons. Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionysiac Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, king of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his *History of Freemasonry*, or by Dr. Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Masonry. But as it is wanting in the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

U.

U.·. D.·. Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution. They signify *Under Dispensation*.

Uden, Conrad Friederich. A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a Professor in Ordinary of the University of Dorpat; afterwards an Aulic Counsellor and Secretary of the Medical College of St. Petersburg. He was from 1783 to 1785 the editor of the *Archiv für Freimaurerei und Rosenkreuzer*, published during those years at Berlin. This work contains much interesting information concerning Rosicrucianism. He also edited, in 1785 and 1786, at Altona, the *Ephemerideu der gesammten Freimaurerei auf das Logenjahr* 1785 *und* 1786.

Unaffiliated Mason. A Mason who is not a member of any Lodge. As this class of Masons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges.

It is evident that, anterior to the present system of Lodge organization, which dates about the end of the last century, there could have been no unaffiliated Masons. And, accordingly, the first reference that we find to the duty of Lodge membership is in the Charges, published in 1723, in Anderson's Constitutions, where it is said, after describing a Lodge, that "every Brother ought to belong to one;" and that "in ancient times, no Mason or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." In this last clause, Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell MS., it is said, (I modernize the language,) "that every Master that is a Mason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he have a reasonable excuse."

But the "Assembly" was rather in the nature of a Grand Lodge, and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Mason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established; and as the revenues of the Lodges, and through them of the Grand Lodge, were to be derived

from the contributions of the members, it was found expedient to require every Mason to affiliate with a Lodge, and hence the rule adopted in the Charge already cited. Yet, in Europe, non-affiliation, although deemed to some extent a Masonic offence, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any association.

The modern Constitution of England, however, prescribes that "a brother who is not a subscribing member to some Lodge, shall not be permitted to visit any one Lodge in the town or place where he resides more than once during his secession from the Craft." He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterwards he is excluded, in order to discountenance those brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the subject, nor is any penalty prescribed for unaffiliation by any of the Grand Lodges of the continent of Europe.

In this country a different view has been taken of the subject, and its Grand Lodges have, with great unanimity, denounced unaffiliated Masons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different jurisdictions. I know, however, of no Grand Lodge in the United States that has not concurred in the opinion that the neglect or refusal of a Mason to affiliate with a Lodge is a Masonic offence, to be visited by some penalty and a deprivation of some rights.

The following principles may be laid down as constituting the law in this country on the subject of unaffiliated Masons:

1. An unaffiliated Mason is still bound by all those Masonic duties and obligations which refer to the Order in general, but not by those which relate to Lodge organization.

2. He possesses, reciprocally, all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.

3. He has a right to assistance when in imminent peril, if he asks for that assistance in the conventional way.

4. He has no right to pecuniary aid from a Lodge.

5. He has no right to visit Lodges, or to walk in Masonic processions.

6. He has no right to Masonic burial.

7. He still remains subject to the government of the Order, and may be tried and punished for any offence by the Lodge within whose geographical jurisdiction he resides.

8. And, lastly, as non-affiliation is a violation of Masonic law, he may, if he refuses to abandon that condition, be tried and punished for it, even by expulsion, if deemed necessary or expedient, by any Grand Lodge within whose jurisdiction he lives.

Unanimous Consent. In the beginning of the last century, when Masonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly operative to a purely speculative system, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution. A safeguard was therefore to be sought in the care with which Masons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that "no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the *unanimous consent* of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master." And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: "Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge." But a few years after, the Order being now on a firm footing, this prudent fear of "spoiling harmony," or "dispersing the Lodge," seems to have been lost sight of, and the brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent. Hence Anderson says in his second edition: "But it was found inconvenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance." This rule still prevails in England; and its modern Constitution still permits the admission of a Mason where there are not more than three ballots against him, though

many of the Lodges still demand unanimity.

In the United States, where Masonry is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in every jurisdiction of the United States, I think, without an exception, unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, "the black ball is the bulwark of Masonry," has become a proverb.

Unfavorable Report. Should the committee of investigation on the character of a petitioner for initiation make an unfavorable report, the general usage is (although some Grand Lodges have decided otherwise) to consider the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage is founded on the principles of common sense; for, as by the ancient Constitutions one black ball is sufficient to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after such a report, as it is to be taken for granted that the brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

Uniformity of Work. An identity of forms in opening and closing, and in conferring the degrees, constitutes what is technically called uniformity of work. The expression has no reference, in its restricted sense, to the working of the same degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and more especially in the same jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Mason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of the same Institution. So anxious are the dogmatic authorities in Masonry to preserve this uniformity, that in the charge to an Entered Apprentice he is instructed never to "suffer an infringement of our rites, or a deviation from established usages and customs." In the act of union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a committee should be appointed to visit the several Lodges, and promulgate and enjoin one system, "that perfect reconciliation, unity of obligation, law, working, language, and dress, might be happily restored to the English Craft." A few years ago, a writer in C. W. Moore's *Magazine*, proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result.

It is a fact, that uniformity of work in Masonry, however much it may be desired, can never be attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to augment, the parts of any system which is not prescribed within certain limits by a written rule. The Rabbins discovered this when the Oral Law was becoming perverted, and losing its authority as well as its identity by the interpretations that were given to it in the schools of the Scribes and Prophets. And hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Masonry we find the esoteric ritual continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions — few in Preston, but greatly enlarged by Webb and Cross — have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the subject of a written ritual was seriously discussed in England. But the remedy would be worse than the disease. It is to the oral character of its ritual that Masonry is indebted for its permanence and success as an organization. A written, which would soon become a printed, ritual would divest Symbolic Masonry of its attractions as a secret association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the

books containing them would be consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquary, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no workers.

It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential as many have deemed it. Oliver, for instance, seems to confound in some of his writings the ceremonies of a degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its written laws, and unless by a wilful perversion, as in France, where the Grand Mastership has been abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the science and philosophy of Masonry are built, can produce no other effect than a temporary inconvenience. The errors of an ignorant Master will be corrected by his better instructed successor. The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life, and of the universal brotherhood of man, taught in its symbolic method, will forever shine out pre-eminent above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

Union, Grand Masters'. Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Bro. Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1868, the Grand Masters' Union — *Grossmiestertag*, literally, the diet of Grand Masters — assembled at the city of Berlin, the Grand Masters of seven German Grand Lodges being present. The meetings of this body, which are annual, are entirely unofficial; it claims no legislative powers, and meets only for consultation and advisement on matters connected with the ritual, the history, and the philosophy of Masonry.

Union Master's Degree. An honorary degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Masons, and consisted only of the investiture of the recipient with certain new modes of recognition.

Union of German Masons. (*Verein deutscher Maurer.*) An association of Freemasons of Germany organized at Potsdam, May 19, 1861. The society meets annually at different places. Its professed object is the cultivation of Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection.

Union of Scientific Freemasons. (*Bund scientifischer Freimaurer.*) An association founded, November 28, 1802, by Fessler, Fischer, Mossdorf, and other learned Masons of Germany. According to their act of union, all the members pledged themselves to investigate the history of Freemasonry, from its origin down to the present time, in all its different parts, with all its systems and retrogressions, in the most complete manner, and then to communicate what they knew to trustworthy brethren.

In the assemblies of the members, there were no rituals, nor ceremonies, nor any especial vestments requisite, nor, indeed, any outward distinctions whatever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding themselves by any special oath. Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority whatever.

Any upright, scientifically-cultivated Master Mason, a sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order.

Each circle of scientific Masons was provided with a number of copies of the deed of union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole; the Chief Archives and the centre of the Confederation were at first to be in Berlin.

But the association, thus inaugurated with the most lofty pretensions and the most sanguine expectations, did not well succeed. "Brethren," says Findel, (*Hist.*, Lyon's Trans., p. 501,) "whose co-operation had been reckoned upon, did not join; the active working of others was crippled by all sorts of scruples and hindrances, and

Fessler's purchase of Kleinwall drew off his attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the association and the brethren of the Lodge at Altenburg. Distrust was excited in every man's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust."

Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Masons. The Union gradually sunk out of sight, and finally ceased to exist.

Union of the Twenty-Two. See *German Union of Two and Twenty.*

United Grand Lodge of England. The present Grand Lodge of England assumed that title in the year 1813, because it was then formed by the union of the Grand Lodge of the *Ancients*, called the "Grand Lodge of Free and Accepted Masons of England according to the Old Institutions," and the Grand Lodge of *Moderns*, called the "Grand Lodge of Free and Accepted Masons under the Constitution of England." The body thus formed, by which an end was put to the dissensions of the Craft which had existed in England for more than three-quarters of a century, adopted the title, by which it has ever since been known, of the "United Grand Lodge of Ancient Freemasons of England."

United States of America. The history of the introduction of Freemasonry into the United States of America is discussed in this work under the titles of the different States into which the Union is divided, and to which therefore the reader is referred.

It may, however, be necessary to say, in a general view of the subject, that the first notice we have of Freemasonry in the United States is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Cox was appointed Provincial Grand Master for New Jersey. I have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that province, although it is probable that he did. In the year 1733, the "St. John's Grand Lodge" was opened in Boston, in consequence of a Charter granted, on the application of several brethren residing in that city, by Lord Viscount Montacute, Grand Master of England. From that time Masonry was rapidly disseminated throughout the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these bodies being treated under their respective titles, the remainder of this article may more properly be devoted to the character of the Masonic organization in the United States.

The Rite practised in this country is most correctly called the American Rite. This title, however, has been adopted within only a comparatively recent period. It is still very usual with Masonic writers to call the Rite practised in this country the York Rite. The expression, however, is wholly incorrect. The Masonry of the United States, though founded, like that practised in every other country, upon the three symbolic degrees which alone constitute the true York Rite, has, by its modifications and its adoption of high degrees, so changed the Rite as to give it an entirely different form from that which properly constitutes the pure York Rite. (See *American Rite.*)

In each State of the Union, and in most of the Territories, there is a Grand Lodge which exercises jurisdiction over the symbolic degrees. The jurisdiction of the Grand Lodge, however, is exercised to a certain extent over what are called the higher bodies, namely, the Chapters, Councils, and Commanderies. For by the American construction of Masonic law, a Mason expelled by the Grand Lodge forfeits his membership in all of these bodies to which he may be attached. Hence a Knight Templar, or a Royal Arch Mason, becomes *ipso facto* suspended or expelled by his suspension or expulsion by a symbolic Lodge, the appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence of even the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree of expulsion his relation with the body over which he presides may be dissevered.

Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is a General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses "no power of discipline, admonition, censure, or instruction over the Grand Chapters." In Territories where there are no Grand Chapters, the General Grand Chapter constitutes subordinate Chapters, and over these it exercises plenary jurisdiction.

The next highest branch of the Order is Cryptic Masonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two degrees, Royal and Select Master, to which is sometimes added the Super Excellent, which, however, is considered only as an honorary degree. These degrees are conferred in

Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and in any State where no such body exists, the Councils are established by Charters emanating from any one of them. There is no General Grand Council. Efforts have been repeatedly made to establish one, but the proposition has not met with a favorable response from the majority of Grand Councils.

Templarism is governed by a Supreme body, whose style is the Grand Encampment of the United States, and this body, which meets triennially, possesses sovereign power over the whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. In most of the States there are Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the superintending control of the Grand Encampment. Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.

The Ancient and Accepted Scottish Rite is very popular in the United States. There are two Supreme Councils, — one for the Southern Jurisdiction, which is the Mother Council of the world. Its nominal Grand East is at Charleston, South Carolina; but its Secretariat has been removed to Washington city since the year 1870. The other Council is for the Northern Jurisdiction. Its Grand East is at Boston, Massachusetts; but its Secretariat is at New York city. The Northern Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, and Wisconsin. The Southern Supreme Council exercises jurisdiction over all the other States and Territories of the United States.

United Supreme Council. A body of the Ancient and Accepted Scottish Rite was formed February 13, 1832, in the city of New York, by the union of the so-called Supreme Council of the United States and the Supreme Council of South America, which assumed the title of the "United Supreme Council for the Western Hemisphere." This body, irregular in its formation and illegal in its origin, was never recognized by either of the regular Supreme Councils of the United States, and is now extinct.

Unity of God. In the popular mythology of the ancients there were many gods. It was to correct this false opinion, and to teach a purer theogony, that the initiations were invented. And so, as Warburton says, "the famous secret of the mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is equally distant from the blindness of atheism and the folly of polytheism.

Universality of Masonry. The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

Universal Language. See *Language, Universal.*

Universal Harmony, Order of. See *Mesmeric Masonry.*

Universi Terrarum, etc. Documents emanating from any of the bodies of the Ancient and Accepted Scottish Rite commence with the following epigraph: "Universi Terrarum Orbis Architectonis per Gloriam Ingentis," *i. e.*, "By the Glory of the Grand Architect of the Universe." This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

Unknown Philosopher. One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled *Le Philosophe Inconnu*, or The Unknown Philosopher, whence the appellation was often given by his disciples to the author. A degree of his Rite also received the same name.

Unknown Superiors. When the Baron Von Hund established his system or Rite of Strict Observance, he declared that the Order was directed by certain Masons

of superior rank, whose names as well as their designs were to be kept secret from all the brethren of the lower degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of "Superiores Incogniti," or Unknown Superiors. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Masonry of that day, asserted that S. I., the initials of Superiores Incogniti, meant really Societas Jesu, *i. e.*, the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was a myth.

Untempered Mortar. In the lecture used in the United States in the early part of the present century, and in some parts of the country almost as recently as the middle of the century, the apprentices at the Temple were said to wear their aprons in the peculiar manner characteristic of that class that they might preserve their garments from being defiled by "untempered mortar." This is mortar which has not been properly mixed for use, and it thus became a symbol of passions and appetites not duly restrained. Hence the Speculative Apprentice was made to wear his apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the "untempered mortar of unruly passions."

Unutterable Name. The Tetragrammaton, or Divine Name, which is more commonly called the Ineffable Name. The two words are precisely synonymous.

Unworthy Members. That there are men in our Order whose lives and characters reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity, is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us, but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing, they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received. And, indeed, hard and unjust would it be to censure the Masonic institution, because, partaking of the infirmity and weakness of human wisdom and human means, it has been unable to give strength and perfection to all who come within its pale. The denial of a Peter, the doubtings of a Thomas, or even the betrayal of a Judas, could cast no reproach on that holy band of Apostles of which each formed a constituent part.

"Is Freemasonry answerable," says Dr. Oliver, (*Landm.*, i., p. 148,) "for the misdeeds of an individual Brother? By no means. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue." Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation. God alone can change the heart. Masonry furnishes precepts and obligations of duty which, if obeyed, must make its members wiser, better, happier men; but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull, and deaf to our lessons; for, in so doing, you condemn the holy religion which you profess. Masonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws; and while this continues to be its character, it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the fittest to form the truly good man. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining the impetuosity of their passions, these last too often become dominant, and the Institution is forgotten.

Upper Chambers. The practice of holding Masonic Lodges in the upper rooms of houses is so universal that, in all my experience, I have no knowledge of a single instance in which a Lodge has been holden in a room on the first floor of a building. The most apparent reason for this is, that security from being overseen or overheard may be thus obtained, and hence Dr. Oliver says, in his *Book of the Lodge*, (p. 44,) that "a Masonic hall should be isolated, and, if possible, surrounded with lofty walls. . . . . As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained with convenience to the brethren, the Lodge should be formed in an upper story." This, as a practical reason, will be perhaps suf-

ficient to Masons in general. But to those who are more curious, it may be well to say, that for this custom there is also a mystical reason of great antiquity.

Gregory, in his *Notes and Observations on some Passages of Scripture*, (1671, p. 17,) says: "The upper rooms in Scripture were places in that part of the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Solomon's Temple." This room received, in the Hebrew language, the appellation of Alijah, which has been translated by the Greek *huperoon*, and improperly by the Latin *cœnaculum*. The Hebrew and the Greek both have the signification of an upper room, while the Latin appellative would give the idea of a dining-room or place for eating, thus taking away the sacred character of the apartment. The Alijah was really a secret chamber or recess in the upper part of the house, devoted to religious uses. Hence the wise men or Rabbins of Israel are called by the Talmudists beni Alijah, or "the sons of the upper or secret room." And so, in Psalm civ. 2, 3, the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters, where, in the original, the word here translated "chambers" is the plural of Alijah, and should more properly be rendered "his secret chambers:" an allusion, as Dr. Clarke thinks, to the holy of holies of the tabernacle. Again, in 2 Chronicles ix. 3, 4, it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built — his provisions, servants, and cup-bearers, "and his *ascent* by which he went up into the house of the Lord — there was no more spirit in her." The word which our translators have rendered "his ascent," is again this word Alijah, and the passage should be rendered "his secret chamber," or "upper room;" the one by which, through a private way, he was enabled to pass into the Temple.

On the advent of Christianity, this Jewish custom of worshipping privately in an upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practice, the word Alijah being, as I have already remarked, translated by the Greek *huperoon*, which has a similar meaning. Thus in Acts i. 13, we find the apostles praying in an upper room; and again, in the twentieth chapter, the disciples are represented as having met at Ephesus in an upper room, where Peter preached to them. But it is unnecessary to multiply instances of this usage. The evidence is complete that the Jews, and after them the primitive Christians, performed their devotions in upper rooms. And the care with which Alijah, *huperoon*, or *upper chamber*, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.

Hence we may trace the practice of holding Lodges in upper rooms to this ancient custom; and that, again, has perhaps some connection with the sacred character always given by the ancients to "high places," so that it is said, in the Masonic lectures, that our ancient brethren met on high hills and low vales. The reason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or *other secret place*. And this reason is more definitely stated in the modern lectures, which say that they so met "to observe the approach of cowans and eavesdroppers, and to guard against surprise." Yet it is not improbable that the ancient symbolism of the sanctity of a high place was referred to as well as that more practical idea of secrecy and safety.

Upright Posture. The upright posture of the Apprentice in the north-east corner, as a symbol of upright conduct, was introduced into the ritual by Preston, who taught in his lectures that the candidate then represented "a just and upright man and Mason." The same symbolism is referred to by Hutchinson, who says that "as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world." Indeed, the application of the corner-stone, or the square stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the north-east, was familiar to the ancients; for Plato says that he who valiantly sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture.

Uriel. Hebrew, אוריאל, meaning the *fire of God*. An archangel, mentioned only in 2 Esdras. Michael Glycas, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic degrees of Masonry, the name, as representing the angel of fire, becomes a significant word.

Urim and Thummim. The Hebrew words אורים, *Aurim*, and תמים, *Thumim*, have been variously translated by commentators. The Septuagint translates them, "manifestation and truth;" the Vulgate, "doctrine and truth;" Aquila, "lights and perfections;" Kalisch, "per-

fect brilliancy;" but the most generally received interpretation is, "light and truth." What the Urim and Thummim were has also been a subject of as much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command, (Exod. xxviii. 30,) "and thou shalt put in the breastplate of judgment the Urim and the Thummim,"—as if they were already familiar to the people,—we know only of them from the scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the high priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment. Some writers have supposed that the augury consisted in a more splendid appearance of certain letters of the names of the tribes inscribed upon the stones of the breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the breastplate. A variety of other conjectures have been hazarded, but as Godwyn (*Moses and Aaron*, iv. 8,) observes, "he spoke best, who ingeniously confessed that he knew not what Urim and Thummim was."

The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the ark, the brazen serpent, and many other of the symbols of his theocracy, from the usages so familiar to him of the Egyptian priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion, and giving to them a purer signification.

In reference to the Urim and Thummim, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks, to which was suspended a small figure of *Themè*, the Egyptian goddess of *Justice* and *Truth*. "Some of these breastplates," says Gliddon, (*Anc. Egypt.*, p. 32,) "are extant in European museums; others are to be seen on the monuments as containing the figures of two deities—*Ra*, the sun, and *Themè*. These represent *Ra*, or the sun, in a double capacity, *physical* and *intellectual* light; and *Themè* in a double capacity, *justice* and *truth*."

Neither in Ancient Craft nor in Royal Arch Masonry have the Urim and Thummim been introduced; although Oliver discusses them, in his *Landmarks*, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all the Masonic symbols. But the fact that after the construction of the Temple of Solomon we hear no more of the consultation by the priests of the Urim and Thummim, which seem to have given way to the audible interpretation of the divine will by the prophets, would necessarily disconnect them with Masonry as a symbol, to be accepted even by those who place the foundation of the Order at the Solomonic era.

Yet they have been introduced as a symbol into some of the continental high degrees. Thus, in the last degree of the Order of Brothers of Asia, the presiding officer wears the Urim and Thummim suspended from a golden chain as the jewel of his office.

Reghellini (*Esprit du dogme*, p. 60,) thus gives the continental interpretation of the symbol.

"The folly of Solomon is commemorated in the instructions and ceremonies of a high degree, where the Acolyte is reminded that Solomon, becoming arrogant, was for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to idols, and thereby lost the communication which he had previously had through the Urim and Thummim.

"These two words are found in a degree of the *Maître écossais*. The Venerables of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."

It is, I think, undeniable that Urim and Thummim have no legitimate existence as a Masonic symbol, and that they can only be considered such by a forced and modern interpretation.

Uriot, Joseph. The author of a work entitled *Le veritable Portrait d'un Franc-Maçon*, which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloss, as the earliest public exposition of the true principles of Masonry which appeared in Germany. Many editions of it were published. M. Uriot also published at Stongard, in 1769, a work entitled *Lettres sur la Franche Maçonnerie;* which was, however, only an enlargement of the *Portrait*.

Urn. Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incremation, which was the usual mode of disposing of it. He who would desire to be learned upon this subject should read Sir Thomas Browne's

celebrated work entitled *Hydriotaphiæ, or Urn Burial*, where everything necessary to be known on this topic may be found. In Masonry, the cinerary urn has been introduced as a modern symbol, but always as having reference to the burial of the Temple Builder. In the comparatively recent symbol of the Monument, fabricated by Cross for the degree of Master in the American Rite, the urn is introduced as if to remind the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the high degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters J. M. B. within a wreath of acacia, and placed on the top of an obelisk.

Uruguay. Freemasonry was introduced into the Republic of Uruguay by the Grand Orient of France, which, in 1827, chartered a Lodge called "the Children of the New World." Up to 1856, other Lodges were established by the Grand Bodies of France and Brazil. In that year authority was obtained from the Supreme Council and Grand Orient of Brazil, Valley of Lavradio, to establish a governing Masonic body, and the Supreme Council and Grand Orient of Uruguay was regularly constituted at Montevideo, in the Ancient and Accepted Scottish Rite.

Utah. Freemasonry was introduced into the Territory, October 7, 1867, by the Grand Lodge of Montana, which chartered Wasatch Lodge, No. 8. Mount Moriah Lodge, No. 70, was chartered October 21, 1868, by the Grand Lodge of Kansas, and Argenta Lodge, No. 21, by the Grand Lodge of Colorado, September 26, 1871. All of these Lodges are situated in Salt Lake City. In January 16–20, 1872, the representatives of the three Lodges met at Salt Lake City and organized the Grand Lodge of Utah, O. F. Strickland being elected Grand Master.

V.

Vacancies in Office. Every Masonic officer is elected and installed to hold his office for the time for which he has been elected, and until his successor shall be installed. This is in the nature of a contract between the officer and the Lodge, Chapter, or other body which has elected him, and to its terms he signifies his assent in the most solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract. Vacancies in office, therefore, can only occur by death. Even a removal from the jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return. For the reasons why neither resignation nor removal can vacate an office, see *Succession to the Chair*.

Vale or Valley. The vale or valley was introduced at an early period into the symbolism of Masonry. A catechism of the beginning of the last century says that "the Lodge stands upon holy ground, or the highest hill or lowest vale, or in the vale of Jehoshaphat, or any other secret place." And Browne, who in the beginning of the present century gave a correct version of the Prestonian lectures, says that "our ancient brethren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some such secret place."

Hutchinson (*Sp. of Mas.*, p. 58,) has dilated on this subject, but, as I think, with a mistaken view of the true import of the symbol. He says: "We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord." And he adds: "The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places."

It is true that worship in high places was an ancient idolatrous usage. But there is no evidence that the superstition extended to valleys. Hutchinson's subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys. The particular reference to the valley of Jehoshaphat would seem in that case to carry an allusion to the peculiar sanctity of that spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Masons did not derive their idea, that the Lodge was situ-

ated in a valley, from any idolatrous practice of the ancients.

Valley, in Masonry, is a symbol of secrecy. And although I am not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a singular coincidence that the Hebrew word for valley, *gnemeth*, signifies also "deep," or, as Bate (*Critica Hebræa*) defines it, "whatever lies remote from sight, as counsels and designs which are deep or close." This very word is used in Job xii. 22, where it is said that God "discovereth *deep things* out of da kness, and bringeth out to light the shadow of death."

The Lodge, therefore, is said to be placed in a valley because, the valley being the symbol of secrecy, it is intended to indicate the secrecy in which the acts of the Lodge should be concealed. And this interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale "or any secret place." It is supported also by the present lecture in this country, the ideas of which at least Webb derived from Preston. It is there taught that our ancient brethren met on the highest hills and lowest vales, *the better to observe the approach of cowans and eavesdroppers, and to guard against surprise.*

Valley. In the capitular degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the "Valley of Paris," instead of the "Orient of Paris." The word, says the *Dictionnaire Maçonnique*, is often incorrectly employed to designate the south and north sides of the Lodge, where the expression should be "the column of the south" and "the column of the north." Thus, a Warden will address the *brethren of his valley*, instead of the *brethren of his column.* The valley includes the whole Lodge or Chapter; the columns are its divisions.

Vassal, Pierre Gerard. A French physician and Masonic writer, who was born at Manosques, in France, October 14, 1769. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose of pursuing his ecclesiastical studies. At the commencement of the revolution he left the school and joined the army, where, however, he remained only eighteen months. He then applied himself to the study of medicine, and pursued the practice of the profession during the rest of his life, acquiring a large reputation as a physician. He was elected a member of several medical societies, to whose transactions he contributed several valuable essays. He is said to have introduced to the profession the use of the digitalis purpurea as a remedial agent, especially in diseases of the heart. He was initiated into Masonry about the year 1811, and thenceforth took an active part in the Institution. He presided in the Lodge, Chapter, and Areopagus of the Sept Ecossais réunis with great zeal and devotion; was in 1819 elected Secretary General of the Grand Orient, and in 1827 President of the College of Rites. He attained the thirty-third degree of the Ancient and Accepted Rite, and was a warm advocate of Scottish Masonry. But his zeal was tempered by his judgment, and he did not hesitate to denounce the errors that had crept into the system, an impartiality of criticism which greatly surprised Ragon. His principal Masonic works are *Essai historique sur l'institution du Rit Ecossais, etc.*, Paris, 1827, and a valuable historical contribution to Masonry entitled *Cours complet de la Maçonnerie, ou Histoire générale de l'Initiation depuis son Origine jusqu'à sou institution en France*, Paris, 1832. In private life, Vassal was distinguished for his kind heart and benevolent disposition. The Lodge of Sept Ecossais réunis presented him a medal in 1830 as a recognition of his active labors in Masonry. He died May 4, 1840, at Paris.

Vault of Steel. (*Voute d'acier.*) The French Masons so call the *Arch of Steel*, which see.

Vault, Secret. As a symbol, the Secret Vault does not present itself in the primary degrees of Masonry. It is found only in the high degrees, such as the Royal Arch of all the Rites, where it plays an important part. Dr. Oliver, in his *Historical Landmarks*, (vol. ii., p. 434,) gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault.

"The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the prince, prophet, and priest of the Jews, the stone was adopted as the chief corner-stone of the re-edified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pair of

pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The secret vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody."

To support this legend, there is no historical evidence and no authority except that of the Talmudic writers. It is clearly a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so intimately and so extensively connected with the symbolism of the Lost and the Recovered Word, that if we reject the theory of the Sacret Vault, we must abandon all of that symbolism, and with it the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography, to remove from any tacit and, as it were, conventional assent to the theory, features of absurdity or impossibility.

Considered simply as a historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robison, and other writers who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited and, in some instances, carefully examined.

After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected on the site of the "House of the Lord" a temple of Venus, which in its turn was destroyed, and the place subsequently became a depository of all manner of filth. But the Caliph Omar, after his conquest of Jerusalem, sought out the ancient site, and, having caused it to be cleansed of its impurities, he directed a mosque to be erected on the rock which rises in the centre of the mountain. Fifty years afterward the Sultan Abd-el-Meluk displaced the edifice of Omar, and erected that splendid building which remains to this day, and is still incorrectly called by Christians the mosque of Omar, but known to Mussulmans as El-kubbet-es-Sukrah, or the Dome of the Rock. This is supposed to occupy the exact site of the original Solomonic Temple, and is viewed with equal reverence by Jews and Mohammedans, the former of whom, says Mr. Prime, (*Tent Life in the Holy Land*, p. 183,) "have a faith that the ark is within its bosom now."

Bartlett, (*Walks about Jerusalem*, p. 170,) in describing a vault beneath this mosque of Omar, says: "Beneath the dome, at the south-east angle of the Temple wall, conspicuous from all points, is a small subterraneous place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above."

Dr. Barclay (*City of the Great King*) describes, in many places of his interesting topography of Jerusalem, the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

Conformable with this historical account is the Talmudical legend, in which the Jewish Rabbins state that, in preparing the foundations of the Temple, the workmen discovered a subterranean vault sustained by seven arches, rising from as many pairs of pillars. This vault escaped notice at the destruction of Jerusalem, in consequence of its being filled with rubbish. The legend adds that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the ark of the covenant in this vault, where it was found by some of the workmen of Zerubbabel at the building of the second Temple.

In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead,—as *to die* and *to be initiated* were synonymous terms,—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation. "Happy is the man," says the Greek poet Pindar, "who descends beneath the hollow earth having beheld these mysterics, for

he knows the end as well as the divine origin of life;" and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below after having beheld these sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil."

The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descend into the *secret vault* of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history.

Vedas. The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred canon of the Hindus, being to them what the Bible is to the Christians, or the Koran to the Mohammedans. The word Veda denotes in Sanscrit, the language in which these books are written, wisdom or knowledge, and comes from the verb *Veda*, which, like the Greek Οἶδα, *Foida*, signifies "I know." The German *weiss* and the English *wit* came from the same root. There are four collections, each of which is called a Veda, namely, the Rig-Veda, the Yazur-Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but commentaries on it, as the Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts: the *Mantras* or hymns, which are all metrical, and the *Brahmanes*, which are in prose, and consist of ritualistic directions concerning the employment of the hymns, and the method of sacrifice. The other Vedas consist also of hymns and prayers; but they are borrowed, for the most part, from the Rig-Veda.

The Vedas, then, are the Hindu canon of Scripture — his book of the law; and to the Hindu Mason they are his trestle-board, just as the Bible is to the Christian Mason.

The religion of the Vedas is apparently an adoration of the visible powers of nature, such as the sun, the sky, the dawn, and the fire, and, in general, the eternal powers of light. The supreme divinity was the sky, called *Varuna*, whence the Greeks got their *Ouranas;* and next was the Sun, called sometimes *Savitar*, the progenitor, and sometimes *Mitra*, the loving one, whence the Persian *Mithras*. Side by side with these was *Agni*, fire, whence the Latin *ignis*, who was the divinity coming most directly in approximation with man on earth, and soaring upwards as the flame to the heavenly gods. But in this nature-worship the Vedas frequently betray an inward spirit groping after the infinite and the eternal, and an anxious search for the divine name, which was to be reverenced just as the Hebrew aspired after the unutterable Tetragrammaton. Bunsen (*God in History*, b. iii., ch. 7,) calls this "the desire — the yearning after the nameless Deity, who nowhere manifests himself in the Indian pantheon of the Vedas — the voice of humanity groping after God." One of the most sublime of the Veda hymns (*Rig-Veda, b. x. hymn* 121) ends each strophe with the solemn question: "Who is the god to whom we shall offer our sacrifice?" This is the question which every religion asks; the search after the All-Father is the labor of all men who are seeking divine truth and light. The Semitic, like the Aryan poet in the same longing spirit for the knowledge of God, exclaims, "Oh that I knew where I might find him, that I might come even to his seat." It is the great object of all Masonic labor, which thus shows its true religious character and design.

The Vedas have not exercised any direct influence on the symbolism of Freemasonry. But, as the oldest Aryan faith, they became infused into the subsequent religious systems of the race, and through the Zend-Avesta of the Zoroastrians, the mysteries of Mithras, the doctrines of the Neo-platonists, and the school of Pythagoras, mixed with the Semitic doctrines of the Bible and the Talmud, they have cropped out in the mysticism of the Gnostics and the secret societies of the Middle Ages, and have shown some of their spirit in the religious philosophy and the symbolism of Speculative Masonry. To the Masonic scholar, the study of the Vedic hymns is therefore interesting, and not altogether fruitless in its results. The writings of Bunsen, of Muir, of Cox, and especially of Max Müller, will furnish ample materials for the study.

Vehm-gericht. See *Westphalia, Secret Tribunal of.*

Veils, Grand Masters of the. Three officers in a Royal Arch Chapter of the American Rite, whose duty it is to protect and defend the Veils of the Tabernacle, for which purpose they are presented with

a sword. The jewel of their office is a sword within a triangle, and they bear each a banner, which is respectively blue, purple, and scarlet. The title of "Grand Master" appears to be a misnomer. It would have been better to have styled them "Masters" or "Guardians." In the English system, the three Sojourners act in this capacity, which is an absurd violation of all the facts of history, and completely changes the symbolism.

Veils, Symbolism of the. Neither the construction nor the symbolism of the veils in the Royal Arch tabernacle is derived from that of the Sinaitic. In the Sinaitic tabernacle there were no veils of separation between the different parts, except the one white one that hung before the most holy place. The decorations of the tabernacle were curtains, like modern tapestry, interwoven with many colors; no curtain being wholly of one color, and not running across the apartment, but covering its sides and roof. The exterior form of the Royal Arch tabernacle was taken from that of Moses, but the interior decoration from a passage of Josephus not properly understood.

Josephus has been greatly used by the fabricators of high degrees of Masonry, not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (iii. 14), it is said that Solomon "made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." This description evidently alludes to the single veil, which, like that of the Sinaitic tabernacle, was placed before the entrance of the holy of holies. It by no means resembles the four separate and equidistant veils of the Masonic tabernacle.

But Josephus had said (*Antiq.*, l. viii., c. iii., § 3), that the king "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which were to be drawn before these doors." To this description—which is a very inaccurate one, which refers, too, to the interior of the first Temple, and not to the supposed tabernacle subsequently erected near its ruins, and which, besides, has no biblical authority for its support—we must trace the ideas, even as to the order of the veils, which the inventors of the Masonic tabernacle adopted in their construction of it. That tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the symbolic degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects; first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.

As a whole, the four veils, constituting four divisions of the tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine name. But Masonically, this Divine name is itself but a symbol of Truth, the object, as has been often said, of all a Mason's search and labor. The passage through the veils is, therefore, a symbol of the trials and difficulties that are encountered and must be overcome in the search for and the acquisition of Truth.

This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Mason. Yet the two symbolisms are really connected, for the virtues symbolized are those which should distinguish every one engaged in the Divine search.

The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils and to the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.

Blue is a symbol of universal friendship and benevolence. It is the appropriate color of the symbolic degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol among the ancients of resurrection to life, because the serpent, by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the Word.

Purple is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate degrees, which must be passed through in the prosecution of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loss and the recovery of the Word; the Word itself being but a symbol of Divine truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last degree.

Scarlet is a symbol of fervency and zeal,

and is appropriated to the Royal Arch degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into wine bears the same symbolic reference to a change for the better — from a lower to a higher state — from the elemental water in which there is no life to the blood which is the life itself — from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.

White is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of divine truth. "Blessed," says the Great Teacher, "are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.

And so we now see that the Symbolism of the Veils, however viewed, whether collectively or separately, represent the laborious, but at last successful, search for divine truth.

Venerable. The title of a Worshipful Master in a French Lodge.

Venerable Grand Master of all Symbolic Lodges. The twentieth degree of the Ancient and Accepted Scottish Rite. See *Grand Master of all Symbolic Lodges.* The *Dictionnaire Maçonnique* says that this degree was formerly conferred on those brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient. Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary evidence of the fact. An examination of an old MS. French ritual of the degree, when it formed part of the Rite of Perfection, which is in my possession, shows nothing in the catechism that renders this theory of its origin improbable.

Venerable, Perfect. (*Venerable Parfait.*) A degree in the collection of Viany.

Venezuela. Freemasonry first penetrated into Venezuela in the beginning of the present century, when a Lodge was instituted by the Grand Orient of Spain. Several other Lodges were subsequently established by the same authority. In 1825, Cerneau, the head of the irregular Supreme Council at New York, established in Caracas a Grand Lodge and Supreme Council of the Scottish Rite. In 1827, the Liberator, Simon Bolivar, having by his decree prohibited all secret societies, the Masonic Lodges, with the exception of the one at Porto Cabello, suspended their labors. In 1830, Venezuela having become independent by the division of the Colombian Republic, several brethren obtained from some of the dignitaries of the extinct Grand Lodge, in their capacity as Sovereign Inspectors General of the thirty-third degree, a temporary Dispensation to hold a Lodge for one year, in the expectation that they would, in the course of that time, be enabled to obtain a Charter from some foreign Grand Lodge. But their efforts, in consequence of irregularities, were unsuccessful, and the Lodge was suspended. For eight years, Freemasonry in Venezuela was in a dormant condition. But in 1838 the Masonic spirit was revived, the Lodge just referred to renewed its labors, the old Lodges were resuscitated, and the National Grand Lodge of Venezuela was constituted, whether regularly or not, it is impossible at this time, with the insufficient light before us, to determine. It was, however, recognized by several foreign bodies. The Grand Lodge thus established, issued Charters to all the old Lodges, and erected new ones. In conjunction with the Inspectors General, it established a supreme legislative body, under the name of the Grand Orient, and also constituted a Grand Lodge, which continued to exist, with only a few changes, made in 1852, until the present Grand Lodge and Supreme Council were established, January 12, 1865. There are at present in Venezuela a Grand Lodge, which, in 1870, had thirty-two Lodges under its obedience, and a Supreme Council of the Scottish Rite.

Vengeance. A word used in the high degrees. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. "In the degree of Kadosh," says Barruel, (*Memoires,* ii. 310,) "the assassin of Adoniram becomes the king, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are the successors of the Templars."

No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word *nekam* is used in Masonry in precisely the same sense in which it is em-

ployed by the prophet Jeremiah (l. 15) when he speaks of *nikemat Jehovah*, "the vengeance of the Lord," — the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

Verger. An officer in a Council of Knights of the Holy Sepulchre, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

Vermont. Freemasonry was introduced into the State of Vermont in 1781, in which year the Grand Lodge of Massachusetts granted a Charter for the establishment of a Lodge at Cornish. This town having soon afterwards been claimed by New Hampshire, the Lodge removed to Windsor, on the opposite side of the river. In 1785, the Grand Lodge of Massachusetts chartered another Lodge at the town of Manchester. A Grand Lodge was organized October 19, 1794, at Rutland. I have been unable to find any record of the number of Lodges that were engaged in that organization, nor is there any evidence that there were at that time in existence in Vermont any other than the two which had been chartered by the Grand Lodge of Massachusetts.

In no State of the Union did the anti-Masonic party, as a political power, exercise so much influence as it did in Vermont. The Grand Lodge was, under the pressure of persecution, compelled to suspend its labors in 1833. All the Lodges under its jurisdiction surrendered their Charters, and Masonry for fifteen years had no active existence in that State. The Grand Lodge, however, did not dissolve, but continued its legal life by regular, although private, communications of the officers, and by adjournments, until the year 1846, when it resumed vigor, Bro. Nathan B. Haswell, who was the Grand Master at the time of the suspension, having taken the chair at the resumed communication in January, 1846. The regularity of this resumption, although at first denied by the Grand Lodge of New York, was generally admitted by all the Grand Lodges of the United States, with a welcome to which the devotion and steady perseverance of the Masons of Vermont had justly entitled them.

The Grand Chapter was organized December 20, 1804, Jonathan Wells being elected first Grand High Priest. It shared the destinies of the Grand Lodge during the period of persecution, but was reorganized July 18, 1849, under a commission from Joseph K. Stapleton, Deputy General Grand High Priest of the United States.

The Grand Council of Royal and Select Masters was organized August 19, 1854, by a Convention of four Councils held at Vergennes, and Nathan B. Haswell was elected Grand Master.

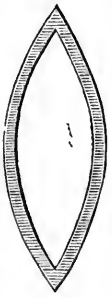
The Grand Encampment (now the Grand Commandery) was originally organized in 1825. It subsequently became dormant. In 1850, the Grand Encampment was revived; but it appearing that the revival was attended by irregularities, and in violation of the Grand Constitution of the Grand Encampment of the United States, the members dissolved the body, and the Deputy Grand Master, William H. Ellis, having, in December, 1850, issued a commission to three subordinate Encampments to organize a Grand Encampment, that body was formed January 14, 1852.

Vernhes, J. F. A French littérateur and Masonic writer, who was in 1821 the Venerable of the Lodge la Parfaite Humanité at Montpellier. He wrote an *Essai sur l'Histoire de la Franche-Maçonnerie, depuis son établissement jusq'à nos jours*, Paris, 1813; and *Le Parfait Maçon ou Repertoire complet de la Maçonnerie Symbolique*. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of *Apologie des Maçons*. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Mizraim, and published in 1822, at Paris, a defence of it and an examination of the various Rites then practised in France.

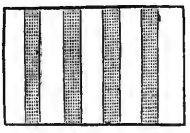
Vertot d'Aubœuf, René-Aubert de. The Abbé Vertot was born at the Chateau de Bennelot, in Normandy, in 1665. In 1715 the Grand Master of the Knights of Malta appointed him the historiographer of that Order, and provided him with the Commandery of Santenay. Vertot discharged the duties of his office by writing his well-known work entitled *History of the Knights Hospitallers of St. John of Jerusalem, afterwards Knights of Rhodes, and now Knights of Malta*, which was published at Paris, in 1726, in four volumes. It has since passed through a great number of editions, and been translated into many languages. Of this work, to which the Abbé principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings. Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world

is, that it needs exactitude in many of its details, and is too much influenced by the personal prejudices of the author. The Abbé Vertot died in 1735.

Vesica Piscis. The fish was among primitive Christians a symbol of Jesus. (See *Fish.*) The *vesica piscis*, signifying literally the air-bladder of a fish, but, as some suppose, being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbeys, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one now used.



Vexillum Belli. A war-flag. In classical Latin, *Vexillum* meant a flag consisting of a piece of cloth fixed on a frame or cross-tree, as contradistinguished from a *signum*, or standard, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the pretended relics of the Order of the Temple is one called "le drapeau de guerre, eu laine blanche, à quatre raies noires;" *i. e.*, the standard of war, of white linen, with four black rays; and in the statutes of the Order, the Vexillum Belli is described as being "albo nigroque palatum," or pales of white and black, which is the same thing couched in the technical language of heraldry. This is incorrect. The only war-flag of the ancient Knights Templars was the Beauseant. Addison, on the title-page of his *Temple Church*, gives what he calls "the war-banner of the Order of the Temple," and which is, as in the margin, the Beauseant, bearing in the centre the blood-red Templar cross. Some of the Masonic Templars, those of Scotland, for example, have both a Beaucenifer or Beauseant bearer, and a bearer of the Vexillum Belli. The difference would appear to be that the Beauseant is the plain white and black flag, and the Vexillum Belli is the same flag charged with the red cross.



Viany, Auguste de. A Masonic writer of Tuscany, and one of the founders there of the Philosophic Scottish Rite. He was the author of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript degrees and cahiers or rituals, several of which have been referred to in this work.

Vielle-Bru, Rite of. In 1748, the year after the creation of the Chapter of Arras by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuarts, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the aides-de-camp of the Prince. It was called the Rite of Vielle-Bru, or Faithful Scottish Masons. It consisted of nine degrees, divided into three chapters as follows: *First Chapter*, 1, 2, 3. The symbolic degrees; 4. Secret Master. *Second Chapter*, 5, 6, 7, 8. Four *élu* degrees, based on the Templar system. *Third Chapter*, 9. Scientific Masonry. The head of the Rite was a Council of Menatzchim. In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Charter which it claimed to have from Prince Charles Edward was not proved to be authentic. It continued to exist in the south of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

Villars, Abbé Montfauçon de. He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in 1675. The Abbé Villars is celebrated as the author of *The Count de Gabalis, or Conversations on the Secret Sciences*, published in 2 vols., at Paris, in 1670. In this work the author's design was, under the form of a romance, to unveil some of the Kabbalistic mysteries of Rosicrucianism. It has passed through many editions, and has been translated into English as well as into other languages.

Vincere aut Mori. French, *Vaincre ou Mourir*, to conquer or to die. The motto of the degree of Perfect Elect Mason, the first of the *élus* according to the Clermont or Templar system of Masonry.

Vinton, David. A distinguished lecturer on Masonry, and teacher of the ritual in the first quarter of the present century. His field of labors was principally confined to the Southern States, and he taught his system for some time with great success in North and South Carolina. There were, however, stains upon his char-

acter, and he was eventually expelled by, I think, the Grand Lodge of the former State. He died at Shakertown, Kentucky, in July, 1833. Vinton published at Dedham, Massachusetts, in 1816, a volume, containing Selections of Masonic, Sentimental, and Humorous songs, under the title of *The Masonic Minstrel.* Of this rather trifling work no less than twelve thousand copies were sold by subscription. To Vinton's poetic genius we are indebted for that beautiful dirge commencing, "Solemn strikes the funeral chime," which has now become in almost all the Lodges of the United States a part of the ritualistic ceremonies of the third degree, and has been sung over the graves of thousands of departed brethren. This contribution should preserve the memory of Vinton among the Craft, and in some measure atone for his faults, whatever they may have been.

Violet. This is not a Masonic color, except in some of the high degrees of the Scottish Rite, where it is a symbol of mourning, and thus becomes one of the decorations of a Sorrow Lodge. Portal (*Coleurs Symboliques*, p. 236,) says that this color was adopted for mourning by persons of high rank. And Campini (*Vetera Monumenta*) states that violet was the mark of grief, especially among kings and cardinals. In Christian art, the Saviour is clothed in a purple robe during his passion; and it is the color appropriated, says Court de Gebelin, (*Monde prim.*, viii. 201,) to martyrs, because, like their divine Master, they undergo the punishment of the passion. Prevost (*Hist. des Voyages*, vi. 152,) says that in China violet is the color of mourning. Among that people blue is appropriated to the dead and red to the living, because with them red represents the vital heat, and blue, immortality; and hence, says Portal, violet, which is made by an equal admixture of blue and red, is a symbol of the resurrection to eternal life. Such an idea is peculiarly appropriate to the use of violet in the high degrees of Masonry as a symbol of mourning. It would be equally appropriate in the primary degrees, for everywhere in Masonry we are taught to mourn not as those who have no hope. Our grief for the dead is that of those who believe in the immortal life. The red symbol of life is tinged with the blue of immortality, and thus we would wear the violet as our mourning to declare our trust in the resurrection.

Virginia. There is much obscurity about the early history of Freemasonry in this State. The first chartered Lodge appears to have been the "St. John's Lodge" at Norfolk, which received its Warrant in 1741 from the Grand Lodge of Scotland. December 22, 1758, the "Royal Exchange Lodge" at Norfolk was chartered by the Athol or Ancient York Lodge. But between 1741 and 1758 the Lodge of Fredericksburg had sprung into existence, for its records show that General Washington was there initiated November 4, 1752. This Lodge was chartered by the Grand Lodge of Massachusetts on July 21, 1758, but had been acting under Dispensation for several years before. In 1777 there were ten Lodges in Virginia, namely, two at Norfolk and one at each of the following places: Port Royal, Fredericksburg, Hampton, Williamsburg, Gloucester, Cabin Point, Petersburg, and Yorktown. On the 6th of May in that year, deputies from five of these Lodges met in convention at Williamsburg, "for the purpose of choosing a Grand Master for Virginia." So says the record as contained in Dove's *Text-Book.* The convention, however, adjourned to June 23, after stating its reasons for the election of such an officer. On that day it met, but again adjourned. Finally, it met on October 13, 1778. The record calls it "a Convention of the Craft;" but it assumed the form of a Lodge, and the Master and Wardens of Williamsburg Lodge presided. Only four Lodges were represented, namely, Williamsburg, Blandford, Botetourt, and Cabin Point. The modern forms of Masonic conventions are not found in the proceedings of this convention. Nothing is said of the formation of a Grand Lodge, but the following resolution was adopted:

"It is the opinion of this Convention, that it is agreeable to the Constitutions of Masonry that all the regular chartered Lodges within this State should be subject to the Grand Master of the said State."

Accordingly, John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected, and on the same day he was installed, by the Master of Williamsburg Lodge, as "Grand Master of Free and Accepted Masons of the State of Virginia." All this was done, if we may trust the record, in Williamsburg Lodge, the Master thereof presiding, who afterwards closed the Lodge without any reference to the organization of a Grand Lodge. We may, however, imply that such a body was then formed, for Dove—without, however, giving any account of the proceedings in the interval, when there might or might not have been quarterly or annual communications—says that a Grand Lodge was held in the city of Richmond, October 4, 1784, when Grand Master Blair having resigned the chair, James Mercer was elected Grand Master. Dove dates the organization of the Grand Lodge at October 13, 1778.

Royal Arch Masonry was introduced

into Virginia, it is said, by Joseph Myers, who was acting under his authority as a Deputy Inspector of the Scottish Rite. The Grand Chapter was organized at Norfolk, May 1, 1808. It has never recognized the authority of the General Grand Chapter.

The Cryptic degrees are conferred in Virginia in the Chapters preparatory to the Royal Arch. There are therefore no Councils of Royal and Select Masters in the State.

The register, or roll published in the *Proceedings of the Grand Encampment of the United States* for 1871, (p. 27,) states that the Grand Commandery of Virginia was organized, November 27, 1823. But from a report of the committee of the Grand Encampment, made September 17, 1847, we learn the following facts. In 1824 there existed three subordinate Encampments in Virginia, which about the year 1826 formed a Grand Encampment, that was represented that year in the General Grand Encampment. It is supposed that this body ceased to exist soon after its organization, and a Charter was granted, by the General Grand Encampment, for an Encampment to meet at Wheeling. On December 11, 1845, delegates from various Encampments in Virginia met at Richmond and organized a new Grand Encampment which they declared to be independent of the General Grand Encampment. At the session of the latter body in 1847, it declared this new Grand Encampment to be "irregular and unauthorized," and it refused to recognize it or its subordinates. Wheeling Encampment, however, was acknowledged to be a lawful body, as it had not given its adhesion to the irregular Grand Encampment. In January, 1851, the Grand Encampment of Virginia receded from its position of independence, and was recognized by the General Grand Encampment as one of its constituents. It so remained until 1861, when the Grand Commandery (the title which had been adopted in 1859) seceded from the Grand Encampment in consequence of the civil war. It, however, returned to its allegiance in 1865, and has ever since remained a regular portion of the Templar Order of the United States.

Virgin, Weeping. See *Weeping Virgin.*

Visible Masonry. In a circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, *Visible* and *Invisible Masonry.* Did we not know something of the Masonic contentions then existing in France between the Lodges and the supreme authority, we should hardly comprehend the meaning intended to be conveyed by these words. By "Invisible Masonry" they denoted that body of intelligent and virtuous Masons who, irrespective of any connection with dogmatic authorities, constituted "a Mysterious and Invisible Society of the True Sons of Light," who, scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Grand Architect and the good of their fellow-men. By "Visible Masonry" they meant the congregation of Masons into Lodges, which were often affected by the contagious vices of the age in which they lived. The former is perfect; the latter continually needs purification. The words were originally invented to effect a particular purpose, and to bring the recusant Lodges of France into their obedience. But they might be advantageously preserved, in the technical language of Masonry, for a more general and permanent object. Invisible Masonry would then indicate the abstract spirit of Masonry as it has always existed, while Visible Masonry would refer to the concrete form which it assumes in Lodge and Chapter organizations, and in different Rites and systems. The latter would be like the material church, or church militant; the former like the spiritual church, or church triumphant. Such terms might be found convenient to Masonic scholars and writers.

Visitation, Grand. The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a *Grand Visitation.* There is no allusion to anything of the kind in the Old Constitutions, because there was no organization of the Order before the eighteenth century that made such an inspection necessary. But immediately after the revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1721, it is declared that "the Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens *pro tempore.*"

In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge in his jurisdiction, for the purpose of inspecting its condition, the Master and

officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.

Grand Visitations are among the oldest usages of Freemasonry since the revival period. In this country they are not now so frequently practised, in consequence of the extensive territory over which the Lodges are scattered, and the difficulty of collecting at one point all the Grand Officers, many of whom generally reside at great distances apart. Still, where it can be done, the practice of Grand Visitations should never be neglected.

The power of visitation for inspection is confined to the Grand and Deputy Grand Master. The Grand Wardens possess no such prerogative. The Master must always tender the gavel and the chair to the Grand or Deputy Grand Master when either of them informally visits a Lodge; for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

Visiting Brethren. Every brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. He must be clothed, that is to say, furnished with an apron, and, if the Lodge uses them, (as every Lodge should,) with gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extended to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him.

This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the Old Constitutions. Thus, in the Stone MS., it is directed "that every Mason receive and cherish strange fellowes when they come over the countrie, and sett them on worke, if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge." A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors.

At all Lodge banquets it is of obligation that a toast shall be drunk "to the visiting brethren." To neglect this would be a great breach of decorum.

Visit, Right of. Every affiliated Mason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this is called, in Masonic law, "the right of visit." It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic institution as one universal family, and is the exponent of that well-known maxim that "in every clime a Mason may find a home, and in every land a brother." It has been so long and so universally admitted, that I have not hesitated to rank it among the landmarks of the Order.

The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Mason, because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be lost, or forfeited on special occasions, by various circumstances; but any Master who shall refuse admission to a Mason in good standing, who knocks at the door of his Lodge, is expected to furnish some good and satisfactory reason for his thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, I presume, be justified in refusing admission. But without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Mason in his travels throughout the world. See this subject discussed in its fullest extent in the author's *Text Book of Masonic Jurisprudence*, pp. 203–216.

Vivat. "Vivat! vivat! vivat!" is the acclamation which accompanies the honors in the French Rite. Bazot (*Manuel*, p. 165,) says it is "the cry of joy of Freemasons of the French Rite." *Vivat* is a Latin word, and signifies, literally, "May he live;" but it has been domiciliated in French, and Boiste (*Dictionnaire Universel*) defines it as "a cry of applause which expresses the wish for the preservation of any one." The French Masons say, "He was received with the triple vivat," to denote that "He was received with the highest honors of the Lodge."

Vogel, Paul Joachim Sigismund. A distinguished Masonic writer of Germany, who was born in 1753. He was at one time co-rector of the Sebastian School at Altdorf, and afterwards First Professor of Theology and Ecclesiastical Counsellor at Erlangen. In 1785 he published at Nuremberg, in three volumes, his *Briefe, die Freimaurerei betreffend;* or, "Letters concerning Freemasonry." The first volume treats of the Knights Templars; the second, of the Ancient Mysteries; and

the third, of Freemasonry. This was, says Kloss, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was, that the Speculative Freemasons were derived from the Operative or Stonemasons of the Middle Ages. The abundant documentary evidence that more recent researches have produced were then wanting, and the views of Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Grandidier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several *Discourses on the Design, Character, and Origin of Freemasonry*, which were published in one volume, at Berlin, in 1791.

Voigt, Friederich. A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the high degrees of the Rite of Strict Observance, where his Order name was *Eques à Falcone*, or Knight of the Falcon. In 1788 he attacked Starck's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the *Acta Historico-Ecclesiastica* of Weimar. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was "to cite and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Kabbalistic character of the Rite made a deep impression on the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

Voting. Voting in Lodges *viva voce*, or by "aye" and "nay," is a modern innovation in this country. During the Grand Mastership of the Earl of Loudon, on April 6, 1736, the Grand Lodge of England, on the motion of Deputy Grand Master Ward, adopted "a new regulation of ten rules for explaining what concerned the decency of assemblies and communications." The tenth of these rules is in the following words:

"The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted on such occasions."

The usual mode of putting the question is for the presiding officer to say: "So many as are in favor will signify the same by the usual sign of the Order," and then, when those votes have been counted, to say: "So many as are of a contrary opinion will signify the same by the same sign." The votes are now counted by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result.

The same method of voting should be observed in all Masonic bodies.

Voting, Right of. Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1721. But the numerical strength of the Order, which was then in the first degree, having now passed over to the third, the modern rule is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant. Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period — generally twelve months — have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of candidates, because the sixth regulation of 1721 distinctly requires that each member present on such occasion shall give his consent before the candidate can be admitted. And if a member were deprived by any by-law of the Lodge, in consequence of non-payment of his dues, of the right of expressing his consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member can be excused from voting. He must assume the responsibility of casting his vote, lest it should afterwards be said that the candidate was not admitted by unanimous consent.

Vouching. It is a rule in Masonry, that a Lodge may dispense with the examination of a visitor, if any brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Mason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for

him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from "*strict trial, due examination, or lawful information.*" These are the three requisites which the ritual has laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. *Strict Trial.* By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a brother. Nothing is to be taken for granted — categorical answers must be returned to all that it is deemed important to be asked; no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The "strict trial" refers to the matter which is sought to be obtained by inquiry; and while there are some things which may safely be passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

2. *Due examination.* If "strict trial" refers to the *matter*, "due examination" alludes to the *mode* of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler's OB. of course never being omitted. Then the good old rule of "commencing at the beginning" should be pursued. Let every thing go on in regular course; nor is it to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. *Lawful information.* This authority for vouching is dependent on what has been already described. For no Mason can lawfully give information of another's qualifications unless he has himself actually tested him. But it is not every Mason who is competent to give "lawful information." Ignorant or unskilful brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Mason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the first or second degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Masonry *it is better that*

ninety and nine true men should be turned away from the door of a Lodge, than that one cowan should be admitted.

Voyages. The French Masons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the degrees. In the French Rite, the voyages in the symbolic degrees are three in the first, five in the second, and seven in the third. Their symbolic designs are thus briefly explained by Ragon (*Cours des Init.*, pp. 90, 132,) and Lenoir, (*La Franche-Maçonnerie*, p. 263:) The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol of the life of man. Those of the Fellow Craft are emblematic of labor in search of knowledge. Those of the Master Mason are symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Masonry, although under a different name, lead to the same symbolic results.

W.

W.·. An abbreviation of *Worshipful*, of *West*, of *Warden*, and of *Wisdom*.

Waechter, Eberhard, Baron Von. Lord of the Chamber to the king of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic name of *Eques à ceraso*, and had been appointed Chancellor of the German Priories of the 7th Province. When the spiritual schism of the Order made its vast pretensions to a secret authority derived from unknown superiors, whose names they refused to divulge, Von Wächter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Wächter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation. A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Masonry to enrich himself; others that he had learned and was practising magic; and others again that he had secretly attached himself to the Jesuits. Von Wächter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. Yet Mossdorf says that he discharged his mission with great delicacy and judgment. Thory, quoting the *Beytrag zur neuesten Geschicte*, (p. 150,) says that in 1782 he proposed to give a new organization to the Templar system of Masonry, on the ruins, perhaps, of both branches of the Strict Observance, and declared that he possessed the true secrets of the Order. His proposition for a reform was not accepted by the German Masons, because they suspected that he was an agent of the Jesuits. Kloss (*Bibliog.*, No. 622[b]) gives the title of a work published by him in 1822 as *Worte der Wahrheit an die Menschen, meine Brüder*. He died May 25, 1825, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.

Wages of a Master Mason, Symbolic. See *Foreign Countries*.

Wages of Operative Masons. In all the Old Constitutions praise is given to St. Alban because he raised the wages of the Masons. Thus the Edinburgh-Kilwinning MS. says: "St. Albans loved Masons well, and cherished them much, and made their pay right good, standing by as the realme did, for he gave them iis. a week, and 3*d.* to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it." We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made. In Grosse and Astle's *Antiquarian Repertory* (iii., p. 58,) will be found an extract from the Roles of Parliament, which contains a petition, in the year 1443, to Parliament to regulate the price of labor. In it are the following items: "And y^{t} from the Fest of Ester unto Mighelmasse ye wages of eny free Mason or maister carpenter exceed not by the day iiiid., with mete and drynk, and withoute mete and drink vd., ob.

"A Maister Tyler or Sclatter, rough ma-

son and meen carpenter, and other artificers concernyng beldyng, by the day iiid., with mete and drynk, and withoute mete and drynke, iiid., ob.

"And from the Fest of Mighelmasse unto Ester, a free Mason and a maister carpenter by the day iiid., with mete and drynk, withoute mete and drink, iiid., ob.

"Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid., ob, with mete and drynk, withoute mete and drynk iiiid., and every other werkeman and laborer by the day id., ob, with mete and drynk, and withoute mete and drink iiid., and who that lasse deserveth, to take lasse."

Wages of the Workmen at the Temple. Neither the Scriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that "Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple." We learn, as one instance of this liberality, from the 2d Book of Chronicles, that Solomon paid annually to the Tyrian Masons, the servants of Hiram, "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." The *bath* was a measure equal to seven and a half gallons wine measure; and the *cor* or *chomer*, which we translate by the indefinite word *measure*, contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first, and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages. The Harodim, or chiefs of the workmen, must have been better paid than the Ish Sabal, or mere laborers.

The legend-makers of Masonry have not been idle in their invention of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the imaginations of the inventors. They form, however, a part of the legendary history of Masonry, and are interesting for their ingenuity, and sometimes even for their absurdity.

There was an old tradition among the English Masons, that the men were paid in their Lodges by shekels, — a silver coin of about the value of fifty cents, — and that the amount was regulated by the square of the number of the degree that the workman had attained. Thus, the Entered Apprentice received one shekel per day; the Fellow Craft, who had advanced to the second degree, received the square of 2, or $2 \times 2 = 4$ shekels; and the Mark Man, or third degree, received the square of 3, or $3 \times 3 = 9$ shekels; whilst the ninth degree, or Super Excellent Mason, received the square of 9, or $9 \times 9 = 81$ shekels.

According to this tradition the pay-roll would be as follows:

	Shekel.		
An Entered Apprentice received	1	=	$00 50
A Fellow Craft	" 4	=	2 00
A Mark Man	" 9	=	4 50
A Mark Master	" 16	=	8 00
A Master Mason	" 25	=	12 50
An Architect	" 36	=	18 00
A Grand Architect	" 49	=	24 50
An Excellent Mason	" 64	=	32 00
A Super Excellent Mason	" 81	=	40 50

But this calculation seems to have been only a fanciful speculation of some of our ancient brethren.

Other traditions give a classification of the workmen as to their classes and the number of men in each class. From this classification, we may estimate the daily expenditure at the Temple, in the article of wages, at the following amount:

		Shekels.	Dollars.
30,000	Entered Apprentices received	30,000 =	15,000
110,600	Fellow Crafts "	442,400 =	221,000
2,000	Mark Men "	18,000 =	9,000
1,000	Mark Masters "	16,000 =	8,000
3,564	Master Masons "	89,100 =	44,550
24	Architects "	864 =	432
12	Grand Architects "	588 =	294
72	Excellent Masons "	4,600 =	2,394
9	Super Excellent Masons "	729 =	364

Prideaux says that King David had laid up for the building of the Temple immense quantities of gold, silver, copper, iron, and other materials, to the amount of £800,000,000, or in round numbers about four thousand million dollars. Now the daily pay estimated in the preceding roll, which is $276,944, would amount in one year, deducting Sabbaths, to $86,406,528, or, in the seven years occupied in building the Tem-

ple, to $604,845,686. A large amount would therefore still remain out of the four thousand millions for other expenses. So that comparing the estimate of the tradition with that of Prideaux, if the latter be true, (which is, however, denied by many commentators,) the former is not incredible. But after all, it is merely a legend founded on a speculation.

These traditions are not now familiarly known, and would perhaps be soon forgotten, were it not that they have been preserved by some of our writers simply as antiquarian relics of the speculations of our brethren of former days.

The traditions in reference to the pay of the Fellow Crafts have been preserved in the ritual of the Mark Master's degree.

According to these traditions, there were two divisions of the Fellow Crafts. The first, or higher class, worked in the quarries, in finishing the stones, or, as we say in our lectures, "in hewing, squaring, and numbering" them; and, that each one might be enabled to designate his own work, he was in possession of a mark which he placed upon the stones prepared by him. Hence, this class of Fellow Crafts were called Mark Masters, and received their pay from the Senior Grand Warden, whom some suppose to have been Adoniram, the brother-in-law of Hiram Abif, and the first of the Provosts and Judges. These Fellow Crafts received their pay in money, at the rate of a half-shekel of silver per day, equal to about twenty-five cents. They were paid weekly, at the sixth hour of the sixth day of the week, that is to say on Friday, at noon. And this hour appears to have been chosen because, as we are taught in the third degree, at noon, or high twelve, the Craft were always called from labor to refreshment, and hence the payment of their wages at that hour would not interfere with or retard the progress of the work.

But there was another, and it is probable a larger, class of Fellow Crafts, younger and more inexperienced men, whose skill and knowledge were not such as to entitle them to advancement to the grade of Mark Masters. These workmen were not, therefore, in possession of a mark. They proved their right to reward by another token, and received their wages in the middle chamber of the Temple, and were paid in corn, wine, and oil, agreeably to the stipulation of King Solomon with Hiram of Tyre.

Of course, it would be a waste of words to attempt to defend the authenticity of these legends. Based on the theory that Freemasonry, as now organized, was existing at the building of the Temple of King Solomon, they pass away with that assumption. There is no countenance of history about them. Parts of them are symbolical, and, as such, of use. Greater portions are merely fanciful speculations, indulged in only to exhibit ingenuity and to test credulity. Dr. Oliver, who is never reluctant to accept a plausible legend, says of the tradition of the wages, that "indeed the probability is that the tradition has been fabricated in a subsequent age without the existence of any document to attest its authenticity."

Wales. Anderson says, in his second edition, that Grand Master Inchiquin granted a Deputation, May 10, 1727, to Hugh Warburton, Esq., to be Provincial Grand Master of North Wales, and another, June 24 in the same year, to Sir Edward Mansel, to be Provincial Grand Master of South Wales; and it is at this period that we may date the introduction of Freemasonry into the principality, for ten years afterwards the same writer says that Lodges were in existence. Wales forms a part of the Masonic obedience of the Grand Lodge of England, and the Fraternity there are directly governed by three Provincial Grand Lodges.

Wands. Oliver, under this title in his *Dictionary*, refers to the three sceptres which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a mitre, refer to the regal, the prophetical, and the sacerdotal offices. In his *Landmarks* he calls them *sceptres*. But *rod* or *wand* is the better word, because, while the *sceptre* is restricted to the insignia of kings, the *rod* or *wand* was and still is used as an indiscriminate mark of authority for all offices.

Wardens. In every Symbolic Lodge, three are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite. The titles of the officers may be different in different languages, but their functions, as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens *erste* and *zweite Aufseher;* the French, *premier* and *second Surveillant;* the Spanish, *primer* and *segundo Vigilante;* and the Italians, *primo* and *secondo Sorvegliante.*

In different Rites, the positions of these officers vary. In the York and American Rites, the Senior Warden sits in the West and the Junior in the South. In the French

and Scottish Rites, both Wardens are in the West, the Senior in the North-west and the Junior in the South-west; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers, or when they were first introduced into Masonry, is unknown. The Lodges of Scotland, during the Operative *régime*, were governed by a Deacon and one Warden. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the funds. In other words, he acted as a treasurer. This is evident from the minutes of the Edinburgh Lodge, recently published by Bro. Lyon. But the head of the Craft in Scotland at the same time was called the Warden General. This regulation, however, does not appear to have been universal even in Scotland, for in the "Mark Book" of the Aberdeen Lodge, under date of December 27, 1670, which was published by Bro. W. J. Hughan in the *Voice of Masonry*, (Feb., 1872,) we find there a Master and Warden recognized as the presiding officers of the Lodge in the following statute: "And lykwayse we all protest, by the oath we have made at our entrie, to own the Warden of our Lodge as the next man in power to the Maister, and in the Maister's absence he is full Maister."

Some of the English manuscript Constitutions recognize the offices of Master and Wardens. Thus the Harleian MS., No. 1942, whose date is supposed to be about 1670, contains the "new articles" said to have been agreed on at a General Assembly held in 1663, in which is the following passage: "That for the future the sayd Society, Company and Fraternity of Free Masons shal bee regulated and governed by one Master & Assembly & Wardens, as ye said Company shall think fit to chose, at every yearely General Assembly."

As the word "Warden" does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but the duties of Masons. This, of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English gilds as early as the fourteenth century. In the Charters granted by Edward III., in 1354, it is permitted that these companies shall yearly elect for their government "a certain number of Wardens." To a list of the companies of the date of 1377 is affixed what is called the "Oath of the Wardens of Crafts," of which this is the commencement: "Ye shall swere that ye shall wele and treuly oversee the Craft of ——— whereof ye be chosen Wardeyns for the year." It thus appears that the Wardens were at first the presiding officers of the gilds. At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James I., between 1603 and 1625, the gilds were generally governed by a Master and Wardens. An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion "the Master and Wardens shall appear in state." It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was introduced into the regulations of the Order in the seventeenth century, the "new article" of 1663 being a statutory confirmation of a custom which had just begun to prevail.

Senior Warden. He is the second officer in a Symbolic Lodge, and governs the Craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some brother, not the Junior Warden, to occupy his place in the west. His jewel is a level, a symbol of the equality which exists among the Craft while at labor in the Lodge. His seat is in the west, and he represents the column of Strength. He has placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon's Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refreshment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described. See *Junior Warden.*

There is also an officer in a Commandery of Knights Templars, the fifth in rank, who is styled "Senior Warden." He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

Wardens, Grand. See *Grand Wardens.*

Warder. The literal meaning of Warder is one who keeps watch and ward. In the Middle Ages, the Warder was stationed at the gate or on the battlements

of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warder in a Commandery of Knights Templars bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. His jewel is a trumpet and crossed swords engraved on a square plate.

Warlike Instrument. In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution. The use, for this purpose, of a "warlike instrument" in the first degree of Masonry, is intended to produce the same effect. A sword has always been employed for that purpose; and the substitute of the point of the compasses, taken from the altar at the time, is an absurd sacrifice of symbolism to the convenience of the Senior Deacon. The compasses are peculiar to the third degree. In the earliest rituals of the last century it is said that the entrance is "upon the point of a sword, or spear, or some warlike instrument." Krause, (*Kunsturk.*, ii. 142,) in commenting on this expression, has completely misinterpreted its signification. He supposes that the sword was intended as a sign of jurisdiction now assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betrayal of a trust confided wound or prick the conscience of him who betrays it.

War, Masonry in. The question how Masons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political course of a Mason in his individual and private capacity there is no doubt. The Charges declare that he must be "a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation." But so anxious is the Order to be unembarrassed by all political influences, that treason, however discountenanced by the Craft, is not held as a crime which is amenable to Masonic punishment. For the same charge affirms that "if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."

The Mason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, and divest the contest of many of its horrors. The Mason fights, of course, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his brother.

On the occasion, many years ago, of a Masonic banquet given immediately after the close of the Mexican war to Gen. Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Mason remarked that, although he had devoted much of his attention to the nature and character of the Masonic institution, and had repeatedly held the highest offices in the gift of his brethren, he had never really known what Masonry was until he had seen its workings on the field of battle.

But as a collective and organized body—in its Lodges and its Grand Lodges—it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the inculcation of human contention.

Bro. C. W. Moore, in his *Biography of Thomas Smith Webb*, the great American ritualist, mentions a circumstance which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, I think, inconsiderately has given his hearty commendation.

The United States was at that time engaged in a war with England. The people of Providence having commenced the erection of fortifications, the Grand Lodge volunteered its services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram. I doubt the propriety of the act. While (to repeat what has been just said) every individual member of the Grand Lodge, as a Mason, was bound by his obligation to be "true to his government," and to defend it from the attacks of its enemies, it was, I think, unseemly, and

contrary to the peaceful spirit of the Institution, for any organized body of Masons, organized as such, to engage in a warlike enterprise. But the patriotism, if not the prudence of the Grand Lodge, cannot be denied.

Since writing this paragraph, I have met in Bro. Murray Lyon's *History of the Lodge of Edinburgh* (p. 83) with a record of the Grand Lodge of Scotland, a century ago, which sustains the view that I have taken. In 1777, recruits were being enlisted in Scotland for the British army, which was to fight the Americans in the war of the Revolution, which had just begun. Many of the Scotch Lodges offered, through the newspapers, bounties to all who should enlist. But on February 2, 1778, the Grand Lodge passed a resolution, which was published on the 12th, through the Grand Secretary, in the following circular:

"At a quarterly meeting of the Grand Lodge of Scotland, held here the second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the brethren may take as individuals in aiding these levies, out of zeal to serve their private friends or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be brethren as Masons, whether they be at peace or at war with each other as subjects of contending countries. The Grand Lodge therefore strongly enjoins that the practice may be forthwith discontinued. By order of the Grand Lodge of Scotland. W. Mason, Gr. Sec."

Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood.

Warrant of Constitution. The document which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic body, and which ends usually with the formula, "for which this shall be your sufficient warrant."

The practice of granting Warrants for the constitution of Lodges, dates only from the period of the revival of Masonry in 1717. Previous to that period "a sufficient number of brethren," says Preston, (p. 182,) "met together within a certain district with the consent of the sheriff, or other chief magistrate of the place, were empowered to make Masons, and practise the rites of Masonry without a Warrant of Constitution." But in 1717 a regulation was adopted "that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or constitutional." And consequently, ever since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority. The word Warrant is appropriately used, because in its legal acceptation it means a document giving authority to perform some specified act.

In England, the Warrant of Constitution emanates from the Grand Master; in the United States, from the Grand Lodge. Here the Grand Master grants only a Dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; in the latter case, the Warrant will then be issued. The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office; it continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that body, or it may be temporarily arrested or suspended by an edict of the Grand Master. This will, however, never be done, unless the Lodge has violated the ancient landmarks, or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the Lodge revert to the Grand Lodge.

Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present. If it be mislaid or destroyed, it must be recovered, or another obtained;

and until that is done, the communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases.

Washing Hands. See *Lustration.*

Washington, Congress of. A Congress of American Masons was convoked at the city of Washington, in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

Washington, George. The name of Washington claims a place in Masonic biography, not because of any services he has done to the Institution either as a worker or a writer, but because the fact of his connection with the Craft is a source of pride to every American Mason, at least, who can thus call the "Father of his country" a brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Masonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

Washington was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus:

"Nov. 4th, 1752. This evening Mr. George Washington was initiated as an Entered Apprentice;" and the receipt of the entrance fee, amounting to £2 3*s.*, is acknowledged.

On the 3d of March in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on the 4th of the succeeding August, the record of the transactions of the evening states that "Mr. George Washington," and others whose names are mentioned, have been raised to the sublime degree of Master Mason.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Mason during the old French War, in a military Lodge attached to the 46th Regiment. The Bible on which he is said to have been obligated is still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are or were, not long since, extant, and furnish the evidence that Washington was there, and received some Masonic degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Bro. Hayden, in his work on *Washington and his Masonic Compeers*, (p. 31,) suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and reobligated. Neither of these attempts to solve the difficulty appears to have any plausibility.

Bro. C. W. Moore, of Massachusetts, in the *Freemasons' Monthly Magazine*, (vol. xi., p. 261,) suggests that, as it was then the custom to confer the Mark degree as a side degree in Masters' Lodges, and as it has been proved that Washington was in possession of that degree, he may have received it in Lodge No. 227, attached to the 46th Regiment. This certainly presents a more satisfactory explanation than either of those offered by Bro. Hayden.

The connection of Washington with the British military Lodge will serve as some confirmation of the tradition that he was attentive to Masonic duties during the five years from 1753 to 1758, when he was engaged in military service.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. A few years ago, Captain Hugh Maloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquée, the chief himself presiding at the ceremony. Bro. Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the communications of the brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Mason had become familiar to the Craft.

In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that commonwealth. Dove has given in his *Text-Book* the complete records of the Con-

vention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington.

Soon after the beginning of the Revolution, a disposition was manifested among American Masons to dissever their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly-erected States the Provincial Grand Lodges assumed an independent character. The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a convention of delegates from the military Lodges in the army was holden at Morristown, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment of "one Grand Lodge in America," and the election of a Grand Master. This address was sent to the Grand Lodges of Massachusetts, Pennsylvania, and Virginia; and although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the brethren who had framed it.

While these proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of Masonry that "a Grand Master of Masons throughout the United States" should be nominated; whereupon, with equal unanimity, Gen. Washington was elected to the office. It was then ordered that the minutes of the election be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master, declined to come to any determination on the question, and so the subject was dropped.

This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merzdorf's *Medals of the Fraternity of Freemasons*, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the obverse is a likeness of Washington, with the device, "Washington, President, 1797." On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia. G. W., G. G. M." French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Lenning and Thory, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, have discovered and corrected the mistake.

We next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29 in that year the Lodge adopted the following resolution:

"The Lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Senior Warden; John Allison, Junior Warden."

It was also ordered that a committee should wait on Gen. Washington, "and inquire of him whether it will be agreeable to him to be named in the Charter." What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted, if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master. The appointing clause is in the following words:

"Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqs., together with all such other brethren as may be admitted to associate with them, to be a 'first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22.'" In 1805, the Lodge, which is still in existence, was permitted by the Grand Lodge to change its name to that of "Washington Alexandria," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them,

we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death, and eleven after his appointment as Master, made the following statement:

"The information received from our brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art."

There is also a very strong presumption that Washington accepted and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had been issued, he was elected, or we should rather say re-elected, Master. The record of the Lodge, under the date of December 20, 1788, is as follows:

"His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Dr. Frederick Spanbergen, Senior Deacon; George Richards, Junior Deacon." The subordinate officers had undergone a change: McCrea, who had been named in the petition as Deputy Master, an officer not recognized in this country was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Bigelow.

But incidents like these are not all that are left to us to exhibit the attachment of Washington to Masonry. On repeated occasions he has announced, in his letters and addresses to various Masonic bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not avail himself to evince his esteem for the Institution.

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft."

Five years before this letter was written, he had, in a communication to the same body, expressed his opinion of the Masonic institution as one whose liberal principles are founded on the immutable laws of "truth and justice," and whose "grand object is to promote the happiness of the human race."

In answer to an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize with pleasure my relation to the brethren of your Society," and "I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic institution as "an association whose principles lead to purity of morals, and are beneficial of action."

In writing to the officers and members of St. David's Lodge at Newport, (R. I.,) in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

And lastly, for I will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland, he has made this explicit declaration of his opinion of the Institution:

"So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Masons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of America, was not only a brother of the Craft, but was ever ready to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, in the language of Clinton, "Washington would not have encouraged an Institution hostile to morality,

religion, good order, and the public welfare."

Washington Territory. Freemasonry in an organized form was introduced into Washington Territory by the Grand Lodge of Oregon, which established four Lodges there previous to the year 1858. These Lodges were Olympia, No. 5; Steilacoom, No. 8; Grand Mound, No. 21, and Washington, No. 22. On December 6–9, 1858, delegates from these four Lodges met in convention at the city of Olympia, and organized the Grand Lodge of Free and Accepted Masons of the Territory of Washington. T. F. McElroy was elected Grand Master, and T. M. Reed, Grand Secretary.

The high degrees of the American Rite have not yet been established in Washington Territory; but in 1872 the Ancient and Accepted Scottish Rite was introduced by Bro. Edwin A. Sherman, the agent of the Supreme Council of the Southern Jurisdiction, and several bodies of that Rite were organized.

Watchwords. Used in the thirty-second degree of the Ancient and Accepted Scottish Rite because that degree has a military form, but not found in other degrees of Masonry.

Water-fall. Used in the Fellow Craft's degree as a symbol of plenty, for which the word *water-ford* is sometimes improperly substituted. See *Shibboleth*.

Wayfaring Man. A word used in the legend of the third degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the wayfaring man, and his interview with the Fellow Crafts, was probably introduced into the American system by Webb, or found by him in the older rituals practised in this country. It is not in the old English rituals of the last century, nor is the circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression is becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city," (Judges xix. 17,)—and in Masonry, both of which still retain many words long since disused elsewhere.

Weary Sojourners. Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple.

It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch degree.

Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth, the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

Webb-Preston Work. The title given by Dr. Robert Morris to a system of lectures which he proposed to introduce, in 1859, into the Lodges of the United States, and in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb were an abridgement, and a very material modification of those of Preston. In 1863, and for a few years afterwards, the question of the introduction of the "Webb-Preston work" was a subject of warm, and sometimes of intemperate, discussion in several of the western jurisdictions. It has now, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the present century, been practised in this country. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

Webb, Thomas Smith. No name in Masonry is more familiar to the American Mason than that of Webb, who was really the inventor and founder of the system of work which, under the appropriate name of the American Rite (although often improperly called the York Rite), is

universally practised in the United States. The most exhaustive biography of him that has been written is that of Bro. Cornelius Moore, in his *Leaflets of Masonic Biography*, and from that, with a few additions from other sources, the present sketch is derived.

Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.

He selected as a profession either that of a printer or a bookbinder; his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792 (for the precise date is unknown) was initiated in Freemasonry in Rising Sun Lodge in that town.

While residing at Keene he married Miss Martha Hopkins, and shortly afterwards removed to Albany, New York, where he opened a book-store. When and where he received the high degrees has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his *Freemasons' Monitor; or, Illustrations of Masonry.* It purports to be "by a Royal Arch Mason, K. T., K. M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three degrees. But he states that he has differently arranged Preston's distributions of the sections, because they were "not agreeable to the mode of working in America." This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.

About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of wall-paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by St John's Lodge of Providence to wait upon and inform him that this Lodge (for his great exertions in the cause of Masonry) wish him to become a member of the same." He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Masons of Rhode Island.

But it is necessary now to recur to preceding events. In 1797, on October 24, a convention of committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention Webb was chosen as the chairman. Previously to this time the Royal Arch degrees had been conferred in Masters' Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the disseverance of the degree from that jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular addressed by the convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and re-elected in 1799, at which time the body assumed the title of the General Grand Chapter. In 1806 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.

During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the manufacture of wall paper, and in 1817 removed his machinery to the West, Moore thinks, with the intention of making his residence there.

In 1816 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.

In August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where,

on the 8th of November, it was reinterred by the Grand Lodge of Rhode Island.

Webb's influence over the Masons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his *Monitor*, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the degrees, and especially to the second one of the third degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as it was taught by Hutchinson in England and by his contemporaries in this country, Harris and Town, he was what Carson properly calls him, "the ablest Masonic ritualist of his day — the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established. The American Rite would have been more perfect as a system had its founder entertained profounder views of the philosophy and symbolism of Masonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

Wedekind, Georg Christian Gottlieb, Baron von. A German physician and Professor of Medicine at Metz, and a medical writer of reputation. He was born at Göttingen, January 8, 1761. As a Mason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfort. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg *Journal of Freemasonry*. He died in 1831.

Weeping Virgin. The weeping virgin with dishevelled hair, in the monument of the third degree, used in the American Rite, is interpreted as a symbol of grief for the unfinished state of the Temple. Jeremy Cross, who is said to have fabricated the monumental symbol, was not, we are satisfied, acquainted with hermetic science. Yet a woman thus portrayed, standing near a tomb, was a very appropriate symbol for the third degree, whose dogma is the resurrection. In hermetic science, according to Nicolas Flammel, (*Hieroglyphica*, cap. xxxii.,) a woman having her hair dishevelled and standing near a tomb is a symbol of the soul.

Weishaupt, Adam. He is celebrated in the history of Masonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of *Spartacus*. He was born February 6, 1748, at Ingoldstadt, and was educated by the Jesuits, towards whom, however, he afterwards exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became extraordinary professor of law, and in 1775 professor of natural and canon law, at the University of Ingoldstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offence to the clergy. Weishaupt, whose views were cosmopolitan, and who knew and condemned the bigotry and superstitions of the priests, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. They assembled in a private apartment, and there he discussed with them philosophic subjects, and sought to imbue them with a liberal spirit. This was the beginning of the Order of the Illuminati, or the Enlightened — a name which he bestowed upon his disciples as a token of their advance in intelligence and moral progress.

At first, it was totally unconnected with Masonry, of which Order Weishaupt was not at that time a member. It was not until 1777 that he was initiated in the Lodge Theodore of Good Counsel, at Munich. Thenceforward Weishaupt sought to incorporate his system into that of Masonry, so that the latter might become subservient to his views, and with the assistance of the Baron Knigge, who brought his active energies and genius to the aid of the cause, he succeeded in completing his system of Illuminism. But the clergy, and especially the Jesuits, who, although their Order had been abolished by the government, still secretly possessed great power, redoubled their efforts to destroy their opponent, and they at length succeeded. In 1784, all secret associations were prohibited by a royal decree, and in the following year Weishaupt was deprived of his professorship and banished from the country. He repaired to Gotha, where he was kindly received by Duke Ernest, who made him a counsellor and gave him a pension. There he remained until he died in 1811.

During his residence at Gotha he wrote and published many works, some on philosophical subjects and several in explanation and defence of Illuminism. Among the latter were *A Picture of the Illuminati*,

1786; *A complete History of the Persecutions of the Illuminati in Bavaria*, 1786. Of this work only one volume was published; the second, though promised, never appeared. *An Apology for the Illuminati*, 1786; *An Improved System of the Illuminati*, 1787, and many others.

No man has ever been more abused and villified than Weishaupt by the adversaries of Freemasonry. In such partisan writers as Barruel and Robison we might expect to find libels against a Masonic reformer. But it is passing strange that Dr. Oliver should have permitted such a passage as the following to sully his pages. (*Landmarks*, ii. 26.)

"Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world and, as he termed it, to preserve his honor."

To charges like these, founded only in the bitterness of his persecutors, Weishaupt has made the following reply:

"The tenor of my life has been the opposite of everything that is vile; and no man can lay any such thing to my charge."

Indeed, his long continuance in an important religious professorship at Ingoldstadt, the warm affections of his pupils, and the patronage and protection, during the closing years of his life, of the virtuous and amiable Duke of Gotha, would seem to give some assurance that Weishaupt could not have been the monster that he has been painted by his adversaries.

Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hoped by it to effect much good: that it was diverted from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluctant to condemn in his writings.

His ambition was, I think, a virtuous one; that it failed was his, and perhaps the world's, misfortune. "My general plan," he says, "is good, though in the detail there may be faults. I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have come into my head. But I would have executed much better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature, and a proper education, which first suggested to me the plan of Illuminism."

What he really wished Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate for initiation. They are as follows:

"Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing itself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate."

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably a man of genius, and a profound thinker; and that he was all the more worthy of admiration because, while subjected to the influences of a bigoted Catholic education, he had formed his mind by his own meditations, and the reading of good books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselfish desire to do something great, and that would be worthy of mankind, and in the accomplishment of this he was deterred by no opposition and discouraged by no embarrassments.

The truth is, I think, that Weishaupt has been misunderstood by Masonic and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributable to ecclesiastical persecution, and to the faults and follies of his disciples. The master works to elevate human nature; the scholars, to degrade. Weishaupt's place in history should be among the unsuccessful reformers, and not among the profligate adventurers.

Welcome. In the ritual, it is said to be the duty of the Senior Deacon "to welcome and clothe all visiting brethren." That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves, and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied. He is to conduct the visitor to a seat, and thus carry out the spirit of the old Charges, which

especially inculcate hospitality to strange brethren.

Well Formed, True, and Trusty. A formula used by the Grand Master at the laying of a corner-stone. Having applied the square, level, and plumb to its different surfaces and angles, he declares it to be "well formed, true, and trusty." Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentice should sustain when, in the course of his initiation, he assumes the place of a typical corner-stone in the Lodge.

Wesley, Samuel. At one time the most distinguished organist of England, and called by Mendelssohn "the father of English organ-playing." He was initiated as a Masòn December 17, 1788, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of Sussex, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was the composer of many songs, glees, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1766, at Bristol, England, and died October 11, 1837. He was well entitled to the epithet of the "Great Musician of Masonry."

West. Although the west, as one of the four cardinal points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun's setting and opposed to the east, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance. The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered towards the west were obliged to return to the east in search of the knowledge of their ancestors, is not confined to Masonry. Creuzer (*Symbolik*) speaks of an ancient and highly-instructed body of priests in the East, from whom all knowledge, under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West. And in the "Legend of the Craft," contained in the old Masonic Constitutions, there is always a reference to the emigration of the Masons from Egypt eastward to the "land of behest," or Jerusalem. Hence, in the modern symbolism of Speculative Masonry, it is said that the Mason during his advancement is *travelling from the West to the East in search of light.*

Westphalia, Secret Tribunals of. The Vehmgerichte, or Fehmgerichte, were secret criminal courts of Westphalia in the Middle Ages. The origin of this institution, like that of Masonry, has been involved in uncertainty. The true meaning of the name even is doubtful. *Vaem* is said by Dreyer to signify *holy* in the old Northern languages; and, if this be true, a Fehmgericht would mean a holy court. But it has also been suggested that the word comes from the Latin *fama*, or rumor, and that a Fehmgericht was so called because it proceeded to the trial of persons whose only accuser was common rumor, the maxim of the German law, "no accuser, no judge," being in such a case departed from. They were also called Tribunals of Westphalia, because their jurisdiction and existence were confined to that country.

The Mediæval Westphalia was situated within the limits of the country bounded on the west by the Rhine, on the east by the Weser, on the north by Friesland, and on the south by Westerwald. Render (*Tour through Germany*, p. 186,) says that the tribunals were only to be found in the duchies of Gueldres, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the landgravate of Hesse, in the counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Rechlinghausen, Rietzberg, Sayn, Waldeck, and Steinfort, in some baronies, as Gehmen, Neustadt, and Rheda, and in the free imperial city of Dortmund; but these were all included within the limits of Mediæval Westphalia.

It has been supposed that the first secret tribunals were established by the Emperor Charlemagne on the conquest of Saxony. In 803 the Saxons obtained among other privileges that of retaining their national laws, and administering them under imperial judges who had been created Counts of the Empire. Their courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious offence, such as apostasy, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunals of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne. Paul Wigand, the German jurist and historian,

who wrote a history of their tribunals, (*Fehmgericht Westfälens*, Hamburg, 1826,) contends for the truth of these traditions; and Sir Francis Palgrave, in his *Rise and Progress of the English Commonwealth*, says, unhesitatingly, that "the Vehmic tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country." The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that these tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist.

The author of the article on the Secret Societies of the Middle Ages, published in the *Library of Entertaining Knowledge*, who has written somewhat exhaustively on this subject, says that the first writers who have mentioned these tribunals are Henry of Hervorden in the fourteenth, and Æneas Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (*Recherches Historiques sur les Croisades et les Templiers*, p. 132,) cites a diploma of Count Engelbert de la Mark, of the date of 1267, in which there is an evident allusion to some of their usages. Render says that they are first generally known in the year 1220. But their absolute historical existence is confined to the fourteenth and fifteenth centuries.

The secret Westphalian tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular courts of the country, and in this respect may be compared to the modern "vigilance committees" sometimes instituted in this country for the protection of the well-disposed citizens in newly-settled territories from the annoyance of lawless men. But the German tribunals differed from the American committees in this, that they were recognized by the emperors, and that their decisions and executions partook of a judicial character.

The Vehmic tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.

At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant, who was a member of the tribunal.

Next to the Emperor came the free counts. Free counties were certain districts comprehending several parishes, where the judges and counsellors of the secret ban exercised jurisdiction in conformity with the statutes. The free count, who was called *Stuhlherr*, or tribunal lord, presided over this free county and the tribunal held within it. He had also the prerogative of erecting other tribunals within his territorial limits, and if he did not preside in person, he appointed a *Freigraf*, or free judge, to supply his place. No one could be invested with the dignity of a free judge unless he were a Westphalian by birth, born in lawful wedlock of honest parents; of good repute, charged with no crime, and well qualified to preside over the county. They derived their name of free judges from the fact that the tribunals exercised their jurisdiction over only free men, serfs being left to the control of their own lords.

Next in rank to the free judges were the *Schöppen*, as assessors or counsellors. They formed the main body of the association, and were nominated by the free judge, with the consent of the stuhlherr, and vouched for by two members of the tribunal. A schöppe was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht, and not a member of any monastic or ecclesiastical order. There were two classes of these assessors or schöppen: a lower class or grade called the *Ignorant*, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the *Knowing*, who were subjected to a form of initiation.

The ceremonies of initiation of a free judge were very solemn and symbolic. The candidate appeared bareheaded before the tribunal, and answered certain questions respecting his qualifications. Then, kneeling, with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath: "I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehms from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law; and will bring before this free tribunal, under which I am sitting, all that belongs to the secret jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment, whatever is committed within the jurisdiction of the Fehm, that it may be judged, or, with the consent of the accuser,

be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this tribunal and jurisdiction with all my five senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice. Moreover, that I will ever advance and honor this free tribunal more than any other free tribunals; and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel."

He further swore in an additional oath that he would, to the best of his ability, enlarge the holy empire, and would undertake nothing with unrighteous hand against the land and people of the *Stuhlherr*, or Lord of the Tribunal. His name was then inserted in the Book of Gold.

The secrets of the tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be enabled to discover his fellow-members. The sign is described to have been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them. This was also accompanied by the words *Stock Stein, Gras Grein*, the meaning of which phrase is unknown.

The duties of the initiated were to act as assessors or judges at the meetings of the courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentences of the tribunals upon criminals, as well as to trace out and denounce all evil-doers. The punishment of an initiate who had betrayed any of the secrets of the society was severe. His tongue was torn out by the roots, and he was then hung on a tree seven feet higher than any other felon.

The ceremonies practised when a Fehm court was held were very symbolic in their character. Before the free count stood a table, on which were placed a naked sword and a cord of withe. The sword, which was cross-handled, is explained in their ritual as signifying the cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, punish in proportion to guilt, and cover no right with a wrong. Their hands also were uncovered, to show that they would do nothing covertly and underhand; and they wore cloaks, to signify their warm love for justice, for as the cloak covers all the other garments and the body, so should their love cover justice. Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were under the peace of the empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass an unjust judgment.

Writers of romance have clothed these tribunals with additional mystery. But the stories that they were held at night, and in subterranean places, have no foundation save in the imagination of those who have invented them. They were held, like other German courts, at break of day and in the open air, generally beneath a tree in the forest, or elsewhere. The public tribunals were, of course, open to all. It was the secret ones only that were held in private. But the time and place were made known to the accused in the notification left at his residence, or, if that were unknown, as in the case of a vagabond, at a place where four roads met, being affixed to the ground or to a tree, and the knowledge might be easily communicated by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Arensburg, but always at some place in Westphalia. It consisted of the tribunal lords and free counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm courts were reviewed, and hence these latter made a return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted. The Chapter-General acted also as a court of appeals. In fact, the relation of a Chapter-General to the Fehm courts was precisely the same as that of a Grand Lodge of Masons to its subordinates. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions. But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Masonry as well as in the Westphalian tribunals, and all the other secret societies of the Middle Ages.

The crimes of which the Fehmgericht claimed a jurisdiction were, according to the statutes passed at Arensburg in 1490, of two kinds: those cognizant by the secret tribunal, and those cognizant by the public tribunal. The crimes cognizant by the secret tribunal were, violations of the secrets of Charlemagne and of the Fehmgericht, heresy, apostasy, perjury, and witchcraft or magic. Those cognizant by the public tribunal were, sacrilege, theft,

rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalogue were included; and indeed there was no positive restriction of the jurisdiction of the tribunals, which generally were governed in their proceedings by what they deemed expedient for the public peace and safety.

In the early history of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided instead of checking oppression, a change which finally led to its decay.

When any one was accused, he was summoned to appear before the tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defence. An initiate could purge himself by a simple oath of denial, but any other person was required to adduce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the court proceeded to declare him outlawed, and a free judge was delegated to put him to death wherever found. Where three free judges found any one *flagrante delicto*, or in the very act of committing a crime, or having just perpetrated it, they were authorized to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death. His case must then be brought for trial before a tribunal.

The sentence of the court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the Fehmgericht met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and from a tree. The fact that a dead body was thus found in the forest, was an intimation to those who found it that the person had died by the judgment of the secret tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and vices of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong, the virtuous from the aggression of the vicious. It was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over one hundred thousand, and men of rank and influence sought with avidity admission into its circle.

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfaltering justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by the introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the tribunals. They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any edict of law, but by the progressive spirit of the people.

West Virginia. Originally, all the Lodges in the western part of Virginia were under the jurisdiction of the Grand Lodge of that State. But the new State of West Virginia having been formed in 1863, nine Lodges sent delegates to a convention held at Fairmount, April 12, 1865, which, after some discussion, adjourned to meet again on May 10th of the same year, when the Grand Lodge of West Virginia was organized, and W. J. Bates elected Grand Master.

The Grand Chapter of Royal Arch Masons of West Virginia was organized, November 16, 1871, by a convention of five Chapters. The Grand Chapter of Virginia, under which these Chapters held their Warrants, had previously given its consent to the organization.

White. White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence.

In the religious observances of the Hebrews, white was the color of one of the

curtains of the tabernacle, where, according to Josephus, it was a symbol of the element of earth; and it was employed in the construction of the ephod of the high priest, of his girdle, and of the breastplate. The word לבן, *laban*, which in the Hebrew language signifies "to make white," also denotes "to purify;" and there are to be found throughout the Scriptures many allusions to the color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once innocent condition of Zion, says, "her Nazarites were purer than snow, they were whiter than milk." "Many," says Daniel, "shall be purified and made white." In Revelation, a *white stone* was the reward promised by the Spirit to those who overcame; and again, "he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophets always imagined the Deity clothed in white, because, says Portal, (*Des Couleurs Symboliques*, p. 35,) "white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the hair of his head like pure wool." Here, says Dr. Henry, (*Comm. in loco,*) the whiteness of the garment "noted the splendor and purity of God in all the administrations of his justice."

Among the Gentile nations, the same reverence was paid to this color. The Egyptians decorated the head of their deity, Osiris, with a white tiara. In the school of Pythagoras, the sacred hymns were chanted in white robes. The Druids clothed their initiates who had arrived at the ultimate degree, or that of perfection, in white vestments. In all the mysteries of other nations of antiquity, the same custom was observed. White was, in general, the garment of the Gentile as well as of the Hebrew priests in the performance of their sacred rites. As the divine power was supposed to be represented on earth by the priesthood, in all nations the sovereign pontiff was clad in white. Aaron was directed to enter the sanctuary only in white garments; in Persia, the Magi wore white robes, because, as they said, they alone were pleasing to the Deity; and the white tunic of Ormuzd is still the characteristic garment of the modern Parsees.

White, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the manes or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (*Iliad* xviii. 353,) refers to the same custom when he makes the attendants cover the dead body of Patroclus, *pharei leukō*, with a white pall; and Pausanias tells us that the Messenians practised the same customs, clothing their dead in white, and placing crowns upon their heads, indicating by this double symbolism the triumph of the soul over the empire of death.

The Hebrews had the same usage. St. Matthew (xxvii. 59,) tells us that Joseph of Arimathea wrapped the dead body of our Lord "in a clean linen cloth." Adopting this as a suggestion, Christian artists have, in their paintings of the Saviour after his resurrection, depicted him in a white robe. And it is with this idea that in the Apocalypse white vestments are said to be the symbols of the regeneration of souls, and the reward of the elect. It is this consecration of white to the dead that caused it to be adopted as the color of mourning among the nations of antiquity. As the victor in the games was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. "The friends of the deceased wore," says Plutarch, "his livery, in commemoration of his triumph." The modern mourning in black is less philosophic and less symbolic than this ancient one in white.

In Speculative Masonry, white is the symbol of purity. This symbolism commences at the earliest point of initiation, when the white apron is presented to the candidate as a symbol of purity of life and rectitude of conduct. Wherever in any of the subsequent initiations this color appears, it is always to be interpreted as symbolizing the same idea. In the thirty-third degree of the Ancient and Accepted Scottish Rite, the Sovereign Inspector is invested with a white scarf as inculcating that virtuous deportment above the tongue of all reproach which should distinguish the possessors of that degree, the highest in the Rite.

This symbolism of purity was most probably derived by the Masons from that of the primitive church, where a white garment was placed on the catechumen who was about to be baptized, as a token that he had put off the lusts of the flesh, and, being cleansed from his former sins, had obliged himself to maintain an unspotted life. The ancient symbolism of regeneration which appertained to the ancient idea of the color white has not been adopted in Masonry; and yet it would be highly appropriate in an Institution one of whose chief dogmas is the resurrection.

White Ball. In Freemasonry, equivalent to a favorable or affirmative vote. The custom of using white and black balls seems to have been derived from the Romans, who in the earlier days of the republic used white and black balls in their judicial trials, which were cast into an urn, the former acquitting and with the latter condemning the accused.

White Cross Knights. A title sometimes applied to the Knights Hospitallers of St. John, from the color of their cross. Porter (*Hist. Knts. of Malta*, i. 166,) says: "Villiers hastily assembled a troop of *White Cross Knights*, and, issuing from the city by a side gate, made a circuit so as, if possible, to fall upon the flank of the foe unperceived."

White Mantle, Order of the. The Teutonic Knights were so denominated in allusion to the color of their cloaks, on which they bore a black cross.

White Masonry. (*Maçonnerie blanche.*) A title given by French writers to Female Masonry, or the Masonry of Adoption,

White Stone. A symbol in the Mark degree referring to the passage in the Apocalypse (ii. 17): "To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." In this passage it is supposed that the Evangelist alluded to the stones or tesseræ which, among the ancients and the early Christians, were used as tokens of alliance and friendship. Hence in the Mark degree, the white stone and the new name inscribed upon it is a symbol of the covenant made between the possessors of the degree, which will in all future time, and under every circumstance of danger or distress, secure the kind and fraternal assistance of all upon whom the same token has been bestowed. In the symbolism of the degree the candidate represents that white stone upon whom the new name as a Mark Master is to be inscribed. See *Mark* and *Tessera Hospitalis.*

White, William Henry. Distinguished for his services to the Craft of England, whom he served as Grand Secretary for the long period of forty-seven years. He was the son of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1799, he was initiated in Emulation Lodge, No. 12, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father. This office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Secretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1857, after a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said: "I know of no one, and I believe there never was any one who has done more, who has rendered more valuable services to Masonry than our worthy Brother White." In view of the great names in Masonic literature and labor which preceded him, the eulogium will be deemed exaggerated; but the devotion of the Grand Secretary to the Order, and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1866.

Widow's Son. In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the First Book of Kings, (vii. 14,) to have been "a widow's son of the tribe of Naphtali." The Adonhiramite Masons have a tradition which Chapron gives (*Necessaire Maçonn.*, p. 101,) in the following words: "The Masons call themselves the widow's sons, because, after the death of our respectable Master, the Masons took care of his mother, whose childen they called themselves, because Adonhiram had always considered them as his brethren. But the French Masons subsequently changed the myth and called themselves 'Sons of the Widow,' and for this reason. 'As the wife of Hiram remained a widow after her husband was murdered, the Masons, who regard themselves as the descendants of Hiram, call themselves *Sons of the Widow.*'" But this myth is a pure invention, and is without the scriptural foundation of the York myth, which makes Hiram himself the widow's son. But in French Masonry the term "Son of the Widow" is synonymous with "Mason."

The adherents of the exiled house of Stuart, when seeking to organize a system of political Masonry by which they hoped to secure the restoration of the family to the throne of England, transferred to

Charles II. the tradition of Hiram Abif betrayed by his followers, and called him "the Widow's Son," because he was the son of Henrietta Maria, the widow of Charles I. For the same reason they subsequently applied the phrase to his brother, James II.

Wife and Daughter, Mason's. See *Mason's Wife and Daughter.*

Wilhelmsbad, Congress of. At Wilhelmsbad, near the city of Hanau in Hesse-Cassel, was held the most important Masonic Congress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observance, and was opened July 16, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Masons of Germany were engaged. Neither the Grand Lodge of Germany, nor that of Sweden, was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter: but there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge. It is not therefore surprising that the most heterogenous opinions were expressed. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of rites and high degrees with which French and German pretenders or enthusiasts had been for years past overwhelming it. Important topics were proposed, such as the true origin of Speculative Masonry, whether it was merely conventional and the result of modern thought, or whether it was the offspring of a more ancient order, and, if so, what was that order; whether there were any Superiors General then existing, and who these Unknown Superiors were, etc. These and kindred questions were thoroughly discussed, but not defined, and the Congress was eventually closed without coming to any other positive determination than that Freemasonry was not essentially connected with Templarism, and that, contrary to the doctrine of the Rite of Strict Observance, the Freemasons were not the successors of the Knights Templars. The real effect of the Congress of Wilhelmsbad was the abolition of that Rite, which soon after drooped and died.

Will. In some of the continental Rites, and in certain high degrees, it is a custom to require the recipiendary to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. The object seems to be to add solemnity to the ceremony, and to impress the candidate with the thought of death. But I am inclined to think that it is a custom which would be "more honored in the breach than the observance." It is not practised in the York and American Rites.

Wilson Manuscript. In the marginal notes to the *Manifesto of the Lodge of Antiquity*, published in 1778, there is reference to an "O. MS. in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire, written in the reign of King Henry VIII." It seems, from the context, to have been cited as authority for the existence of a General Assembly of the Craft at the city of York. But no part of the MS. has ever been printed or transcribed, and it is now apparently lost.

Winding Stairs. In the First Book of Kings (vi. 8) it is said: "The door for the middle chamber was in the right side of the house; and they went up with windings stairs into the middle chamber, and out of the middle into the third." From this passage the Masons of the last century adopted the symbol of the winding stairs, and introduced it into the Fellow Craft's degree, where it has ever since remained, in the York and American Rites. In one of the high degrees of the Scottish Rite the winding stairs are called *cochleus*, which is a corruption of *cochlis*, a spiral staircase. The Hebrew word is *lulim*, from the obsolete root *lul*, to roll or wind. The whole story of the winding stairs in the second degree of Masonry is a mere myth, without any other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend. See *Middle Chamber* and *Winding Stairs, Legend of the.*

Winding Stairs, Legend of the. I formerly so fully investigated the true meaning of the legend of the winding stairs, as taught in the degree of Fellow Craft, that I can now find nothing to add to what I have already said in my work on *The Symbolism of Freemasonry*, published in 1869. I might, in writing a new article, change the language, but I could furnish no new idea. I shall not, therefore, hesitate to transfer much of what I have said on this subject in that work to the present article. It is an enlargement and development of the meagre explanations given in the ordinary lecture of Webb.

In an investigation of the symbolism of the winding stairs, we shall be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great design which an ascent upon them was intended to accomplish.

The steps of this winding staircase com-

menced, we are informed, at the porch of the Temple; that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here, then, the symbolism of the winding stairs begins.

The Apprentice, having entered within the porch of the temple, has begun his Masonic life. But the first degree in Masonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Masonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding degrees.

As a Fellow Craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his Masonic labor — here he must enter upon those glorious though difficult researches the end of which is to be the possession of divine truth. The winding stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks — and the coincidence is at least curious — that the ancient temples were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the right foot at the bottom, the worshipper would find the same foot foremost when he entered the temple, which was considered as a fortunate omen. But the fact is, that the symbolism of numbers was borrowed by the Masons from Pythagoras, in whose system of philosophy it plays an important part, and in which odd numbers were considered as more perfect than even ones. Hence, throughout the Masonic system we find a predominance of odd numbers; and while three, five, seven, nine, fifteen, and twenty-seven, are all-important symbols, we seldom find a reference to two, four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.

As to the particular number of the stairs, this has varied at different periods. Tracing-boards of the last century have been found, in which only *five* steps are delineated, and others in which they amount to *seven*. The Prestonian lectures, used in England in the beginning of this century, gave the whole number as thirty-eight, dividing them into series of one, three, five, seven, nine, and eleven. The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Hemming lectures, adopted at the union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In this country the number was still further reduced to *fifteen*, divided into three series of *three, five*, and *seven*. I shall adopt this American division in explaining the symbolism; although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the second degree of Masonry, represents a man starting forth on the journey of life, with the great task before him of self-improvement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and difficulty, through rudimentary instruction, to the full fruition of wisdom. This is therefore beautifully symbolized by the winding stairs, at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed "that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of divine truth. And hence a distinguished writer has said that "these steps, like all the Masonic sym-

bols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention.

At the first pause which he makes he is instructed in the peculiar organization of the order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who govern, and the names of the degrees which constitute the Institution, can give him no knowledge which he has not before possessed. We must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition. Masonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition of mankind.

All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of divine instinct, of the sacred from the profane. Then came the invention of architecture as a means of providing convenient dwellings and necessary shelter from the inclemencies and vicissitudes of the seasons, with all the mechanical arts connected with it; and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar characteristics of Speculative Masonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state. Hence we at once see the fituess of the symbolism which commences the aspirant's upward progress in the cultivation of knowledge and the search after truth, by recalling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects. In the allusions to the officers of a Lodge, and the degrees of Masonry as explanatory of the organization of our own society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which, therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the operative institutiou of Masonry, but also as the type of all the other useful arts. In his second pause, in the ascent of the winding stairs, the aspirant is therefore reminded of the necessity of cultivating practical knowledge.

So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be, "Excelsior." Still must he go onward and forward. The stair is still before him; its summit is not yet reached, and still further treasures of wisdom are to be sought for, or the reward will not be gained, nor the *middle chamber*, the abiding-place of truth, be reached.

In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained. Symbols, we know, are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of doctrines as by the seven liberal arts and sciences. But Masonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterwards, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the *trivium* and the *quadrivium*. The *trivium* included grammar, rhetoric, and logic; the *quadrivium* comprehended arithmetic, geometry, music, and astronomy.

"These seven heads," says Enfield, "were

supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the *trivium* having furnished him with the key to all language, and that of the *quadrivium* having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the *trivium*, and very few studied the *quadrivium*, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent. The candidate, having reached this point, is now supposed to have accomplished the task upon which he had entered — he has reached the last step, and is now ready to receive the full fruition of human learning.

So far, then, we are able to comprehend the true symbolism of the winding stairs. They represent the progress of an inquiring mind, with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of divine truth, which, it must be remembered, is always symbolized in Masonry by the WORD.

Here let me again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the winding stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Masons from the school of Pythagoras. It will be impossible, however, to develop this doctrine, in its entire extent, in the present article, for the numeral symbolism of Masonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact that the total number of the steps, amounting in all to *fifteen* in the American system, is a significant symbol. For *fifteen* was a sacred number among the Orientals, because the letters of the holy name JAH, יה, were, in their numerical value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the winding stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the winding stairs. Now, what are the wages of a Speculative Mason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Mason is ever to be in search of truth, but is never to find it. This divine truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a *substitute;* and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having beheld these mysteries: he knows the end, he knows the origin of life."

The middle chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that truth will consist in a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Mason; in this consist the wages of a Fellow Craft; he is directed to the truth, but must travel farther and ascend still higher to attain it.

It is, then, as a symbol, and a symbol only, that we must study this beautiful legend of the winding stairs. If we attempt to adopt it as a historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as a historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial representation of an ascent by a winding staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the middle chamber of life, — in the full fruition of

manhood;—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's truth; to believe this, is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

Wind, Mason's. Among the Masonic tests of the last century was the question, "How blows a Mason's wind?" and the answer was, "Due east and west." Browne gives the question and answer more *in extenso*, and assigns the explanation as follows:

"How blows the wind in Masonry?

"Favorable due east and west.

"To what purpose?

"To call men to, at, and from their labor.

"What does it further allude to?

"To those miraculous winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his host when he attempted to follow them."

Krause very correctly thinks that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such as philosophy and religion, came from the East. In the German ritual of *The Three Sts. John's Degrees of the Mother Lodge of the Three Globes*, the idea is expressed a little differently. The catechism is as follows:

"Whence comes the wind?

"From the east towards the west, and from the south towards the north, and from the north towards the south, the east, and the west.

"What weather brings it?

"Variable, hail and storm, and calm and pleasant weather."

The explanation given is, that these changing winds symbolize the changing progress of man's life in his pursuit of knowledge—now clear and full of hope, now dark with storms. Bode's hypothesis that these variable winds of Masonry were intended to refer to the changes of the condition of the Roman church under English monarchs, from Henry VIII. to James II., and thus to connect the symbolism with the Stuart Masonry, is wholly untenable, as the symbol is not found in any of the high degrees. It is not recognized in the French, and is obsolete in the York Rite.

Window. A piece of furniture in the Mark degree. It is a mere symbol, having no foundation in truth, as there was no such appendage to the Temple. It is simply intended to represent the place where the workman received his wages, symbolic of the reward earned by labor.

Wine. One of the elements of Masonic consecration, and, as a symbol of the inward refreshment of a good conscience, is intended, under the name of the "wine of refreshment," to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

Wings of the Cherubim, Extended. The candidate in the degree of Royal Master of the American Rite is said to be received "beneath the extended wings of the cherubim." The expression is derived from the passage in the First Book of Kings (vi. 27), which describes the setting of "the cherubim within the inner house." Practically, there is an anachronism in the reference to the cherubim in this degree. In the older and purer ritual, the ceremonies are supposed to take place in the council-chamber or private apartment of King Solomon, where, of course, there were no cherubim. And even in some more modern rituals, where a part of the ceremony referred to in the tradition is said to have occurred in the holy of holies, that part of the Temple was at that time unfinished, and the cherubim had not yet been placed there. But symbolically the reference to the cherubim in this degree, which represents a searcher for truth, is not objectionable. For although there is a great diversity of opinion as to their exact signification, yet there is a very general agreement that, under some one manifestation or another, they allude to and symbolize the protecting and overshadowing power of the Deity. When, therefore, the initiate is received *beneath the extended wings of the cherubim*, we are taught by this symbolism how appropriate it is, that he who comes to ask and to seek Truth, symbolized by the True Word, should begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone truth can be obtained.

Wisconsin. In January, 1843, Freemasonry was introduced into Wisconsin by the establishment of Mineral Point Lodge at Mineral Point, Melody Lodge at Platteville, and Milwaukee Lodge at Milwaukee, all under the authority of the Grand Lodge of Missouri. December 18, 1843, delegates from these three Lodges assembled in convention at Madison, and organized the Grand Lodge of Wisconsin, Rev. B. T. Kavanaugh, the Master of Melody Lodge, being elected Grand Master.

The Grand Chapter was established Feb-

ruary 13, 1850, and Dwight F. Lawton elected Grand High Priest.

The Grand Council of Royal and Select Masters was organized in 1857, and James Collins elected Grand Master.

The Grand Commandery was organized October 20, 1859, and Henry L. Palmer elected Grand Commander.

Wisdom. In Ancient Craft Masonry, wisdom is symbolized by the east, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolical founder of the Order. In Masonic architecture the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of wisdom.

King Solomon has been adopted in Speculative Masonry as the type or representative of wisdom, in accordance with the character which has been given to him in the First Book of Kings (iv. 30–32): "Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about."

In all the Oriental philosophies a conspicuous place has been given to wisdom. In the book called the *Wisdom of Solomon*, (vii. 7, 8,) but supposed to be the production of a Hellenistic Jew, it is said: "I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her." And farther on in the same book, (vii. 25–27,) she is described as "the breath of the power of God, and a pure influence [emanation] flowing from the glory of the Almighty, ... the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness."

The Kabbalists made *Chochma*, חכמה, or Wisdom, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth, *Binah*, בינה, or Intelligence, female. These two Sephiroth, with *Keter*, כתר, or the Crown, formed the first triad, and their union produced the *Intellectual World*.

The Gnostics also had their doctrine of Wisdom, whom they called *Achamoth*. They said she was feminine; styled her Mother, and said that she produced all things through the Father.

The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. "Jehovah," says Solomon, (*Proverbs* iii. 19,) "by wisdom hath founded the earth." Hence wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and impregnating the elements of the chaotic world. In short, the world is but the outward manifestation of the spirit of wisdom.

This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Basilideans, the Manicheans, and the Gnostics. From them it easily passed over to the high degrees of Masonry, which were founded on the Templar theory. Hence, in the great decoration of the thirty-third degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters S.A.P.I.E.N.T.I.A., or Wisdom.

It is not difficult now to see how this word *Wisdom* came to take so prominent a part in the symbolism of Ancient Masonry, and how it was expressly appropriated to King Solomon. As wisdom, in the philosophy of the East, was the creative energy, — the architect, so to speak, of the world, as the emanation of the Supreme Architect, — so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or temple what wisdom was to the great world of the creation. Hence wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the east of the Lodge, because thence emanate all light, and knowledge, and truth.

Withdrawal of Petition. It is a law of Masonry that a petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The rule is founded on prudential reasons. The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Masonry, (the only thing to be considered,) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by rival dealers, and to be purchased, after repeated trials, from the most accommodating seller.

Witnesses. See *Trials*.

Woellner, Johann Christoph Von. A distinguished Prussian statesman, and equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observ-

ance, to whose advancement he lent all the influence of his political position. He was born at Dobritz, May 19, 1732. He studied theology in the orthodox church, and in 1750 was appointed a preacher near Berlin, and afterwards a Canon at Halberstadt. In 1786, King William III., of Prussia, appointed him privy counsellor of finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Wöllner was a Provincial Grand Master, his Order name being *Eques à cubo*. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Mason in Germany labored more assiduously in the cause of the Order and in active defence of the Rite of Strict Observance, and hence he had many enemies as well as friends. On the demise of King William he was dismissed from his political appointments, and retired to his estate at Grossriez, where he died September 11, 1800.

Wolf. In the Egyptian mysteries, the candidate represented a wolf and wore a wolf's skin, because Osiris once assumed the form of that animal in his contests with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between *luke*, light, and *lukos*, a wolf. In French, wolf is *louve*, and hence the word *louveteau*, signifying the son of a Mason. See *Lewis No.* 3.

Wolfenbüttel, Congress of. A city of Lower Saxony, in the principality of Wolfenbüttel, and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organization of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Masons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

Woman. The law which excludes women from initiation into Masonry is not contained in the precise words in any of the Old Constitutions, although it is continually implied, as when it is said in the Landsdowne MS., (year 1560,) that the Apprentice must be "of limbs whole, as a man ought to be," and that he must be "no bondman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word "woman" is for the first time introduced, and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true *men*, ... no bondmen, no *women*," etc.

Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Masonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were employed, so in the former the rule still holds, of excluding all who are not in the possession of these prerequisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because, on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Masonry.

Wood-cutters, Order of. See *Fendeurs*.

Woog, Carl Christian. Born at Dresden in 1713, and died at Leipsic, April 24, 1771. Mossdorf says that he was, in 1740, a resident of London, and that there he was initiated into Ancient Craft Masonry, and also into the Scottish degree of Knight of St. Andrew. In 1749, he published a Latin work entitled, *Presbyterorum et Diaconorum Achaiæ de Martyrio Sancti Andreæ Apostoli, Epistola Encyclica*, in which he refers to the Freemasons (p. 32) in the following language: "Unicum adhuc addo, esse inter cæmentarios, seu lapicidas liberos, (qui Franco muratoriorum *Franc-Maçons* nomine communiter insigniuntur quique rotunda quadratis miscere dicuntur,) quosdam qui S. Andreæ memoriam summa veneratione recolant. Ad minimum, si scriptis, quæ detecta eorum mysteria et arcana recensent, fides non est deneganda, certum erit, eos quotunnis diem quoque Andreas, ut Sancti Johannis diem solent, festum agere atque ceremoniosum celebrare, esseque inter eos sectam aliquam, quæ per crucem, quam in pectore gerant, in qua Sanctus Andreas funibus alligatus hæreat, à reliquis se destinguunt;" *i. e.*, "I add only this, that among the Freemasons (commonly

called *Franc-Maçons*, who are said to mingle circles with squares,) there are certain ones who cherish the memory of St. Andrew with singular veneration. At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of St. Andrew as well as that of St. John; and that there is a sect among them which distinguish themselves from the others by wearing on their breast the cross on which St. Andrew was fastened by cords." Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that *by him their mysteries shall remain buried in profound silence*—"per me vero maneant eorum mysteria alto silentio sepulta." It is apparently from these passages that Mossdorf draws his conclusion that Woog was a Freemason, and had received the Scottish degree of Knight of St. Andrew. They at least prove that he was an early friend of the Institution, and that he must have known something of Ramsay's degree, which was about that time introduced into England.

Word. When emphatically used, the expression, "the Word," is in Masonry always referred to the third degree, although there must be a word in each degree. In this latter and general sense, the Word is called by French Masons "la parole," and by the Germans "ein Worterzeichen." The use of a Word is of great antiquity. We find it in the ancient mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stonemasons of the Middle Ages had one, which, however, I think was only a password by which the travelling Companion might make himself known in his professional wanderings. Lyon (*Hist of the L. of Edinb.*, p. 22,) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that "the Word is the only secret that is ever alluded to in the minutes of Mary's Chapel, or in those of Kilwinning, Atcheson's Haven, or Dumblane, or any other that we have examined of a date prior to the erection of the Grand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of initiation practised in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Masonry. But it must be remembered that the learned and laborious investigations of Bro. Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, and for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it may have had, and probably did have, a mythical signification, and had not been altogether arbitrarily adopted. The word given in the Sloane MS., No. 3329, which Bro. Hughan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use, and with the signification of which we are well acquainted. Hence we may conclude that the legend, and the symbolism connected with it, also existed at the same time, but only in a nascent and incomplete form.

The modern development of Speculative Masonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the third degree, to the rank of a symbol.

So viewed, and by the scientific Mason it is now only so viewed, the Word becomes the symbol of Divine Truth, the loss of which and the search for it constitute the whole system of Speculative Masonry. So important is this Word, that it lies at the very foundation of the Masonic edifice. The Word might be changed, as might a grip or a sign, if it were possible to obtain the universal consent of the Craft, and Masonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Masonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The word is what Dermott called the Royal Arch, "the marrow of Masonry."

Word, Lost. See *Lost Word.*

Word, Mason. In the minutes and documents of the Lodges of Scotland during the sixteenth, seventeenth, and eighteenth centuries, the expression "Mason

word" is constantly used. This continuous use would indicate that but one word was then known. Nicolai, in his *Essay on the Accusations against the Templars*, quotes a "small dictionary published at the beginning of the eighteenth century," in which the "Mason's word" is defined.

Word, Sacred. A term applied to the chief or most prominent word of a degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Masonry are *secret*. Only certain ones are *sacred*.

Word, Significant. See *Significant Word*.

Word, True. Used in contradistinction to the *Lost Word* and the *Substitute Word*. To find it is the object of all Masonic search and labor. For as the Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring — truth after error, light after darkness, life after death. Of all the symbolism of Speculative Masonry, that of the True Word is the most philosophic and sublime.

Work. See *Labor*.

Working-Tools. In each of the degrees of Masonry, certain implements of the Operative art are consecrated to the Speculative science, and adopted to teach as symbols lessons of morality. With these the Speculative Mason is taught to erect his spiritual temple, as his Operative predecessors with the same implements constructed their material temples. Hence they are called the working-tools of the degree. They vary but very slightly in the different Rites, but the same symbolism is preserved. The principal working-tools of the Operative art that have been adopted as symbols in the Speculative science, confined, however, to Ancient Craft Masonry, and not used in the higher degrees, are, the twenty-four inch gauge, common gavel, square, level, plumb, skerrit, compasses, pencil, trowel, mallet, pickaxe, crow, and shovel. See them under their respective heads.

Work, Master of the. An architect or superintendent of the building of an edifice. Du Cange (*Glossarium*) thus defines it: "Magister operis vel operarum vulgo, maître de l'œuvre, cui operibus publicis vacare incumbit," *i. e.*, "Master of the work or of the works, commonly, maître de l'œuvre, one whose duty it is to attend to the public works." In the Cooke MS., (line 529,) it is said: "And also he that were most of connying [skill] scholde be governour of the werke, and scholde be callyd maister." In the old record of the date of Edward III., cited by Anderson in his second edition, (p. 71,) it is prescribed "that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve their respective lords." The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edwin of Steinbach, the architect of the Cathedral of Strasburg, is called Master of the Work. In the monasteries there was a similar officer, who was, however, more generally called the *Operarius*, but sometimes *Magister operis*.

Workmen at the Temple. We have no historical account, except the meagre details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given by Josephus, are necessary as a part of the education of a Masonic student. I furnish the legends, therefore, simply as a matter of curiosity, without the slightest intention to vouch for their authenticity.

In the Second Book of Chronicles, chap. ii., verses 17 and 18, we read as follows:

"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

"And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work."

The same numerical details are given in the second verse of the same chapter. Again, in the First Book of Kings, chap. v., verses 13 and 14, it is said:

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

"And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy."

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the

Book of Kings to be only three thousand three hundred.

With these authorities, and the assistance of Masonic traditions, Anderson, in the Book of Constitutions, (2d ed., p. 11,) constructs the following table of the Craftsmen at the Temple:

Harodim, Princes, Rulers, or Provosts,	300
Menatzchim, Overseers, or Master Masons,	3,300
Ghiblim, Stone Squarers, *Ischotzeb*, Hewers, *Benai*, Builders, all Fellow Crafts,	80,000
The levy out of Israel, who were timber cutters,	30,000
All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens,	113,600

Besides the *Ish Sabal*, or men of burthen, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Masons.

In relation to the classification of these workmen, Anderson says, "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow Crafts, and makes the number of Masons, exclusive of the 70,000 bearers of burthens, amount to only 110,000.

A work published in 1764, entitled *The Masonic Pocket-Book*, gives a still different classification. The number, according to this authority, was as follows:

Harodim,	300
Menatzchim,	3,300
Ghiblim,	83,000
Adoniram's men,	30,000
Total,	116,600

which, together with the 70,000 Ish Sabal, or laborers, will make a grand total of 186,600 workmen.

According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

Grand Masters,	3
Overseers,	3,300
Fellow Crafts,	80,000
Entered Apprentices,	70,000

This account makes no allusion to the 300 Harodim, nor to the levy of 30,000; it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Oliver, however, in his *Historical Landmarks*, has collected from the Masonic traditions an account of the classifications of the workmen, which I shall insert, with a few additional facts taken from other authorities.

According to these traditions, the following was the classification of the Masons who wrought in the quarries of Tyre:

Super Excellent Masons,	6
Excellent Masons,	48
Grand Architects,	8
Architects,	16
Master Masons,	2,376
Mark Masters,	700
Markmen,	1,400
Fellow Crafts,	53,900
Total,	58,454

These were arranged as follows: The six Super Excellent Masons were divided into two Grand Lodges, with three brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine each, including one of the Super Excellent Masons, who presided as Master. The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were eight in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into fourteen Lodges of fifty in each, and the Markmen into fourteen Lodges also, of one hundred in each. The Mark Masters were the Masters, and the Markmen the Wardens, of the Lodges of Fellow Crafts, which were seven hundred in number, and with their officers consisted of eighty in each.

The classification of the workmen in the forest of Lebanon was as follows:

Super Excellent Masons,	3
Excellent Masons,	24
Grand Architects,	4
Architects,	8
Master Masons,	1,188
Mark Masters,	300
Markmen,	600
Fellow Crafts,	23,100
Entered Apprentices,	10,000
Total,	35,227

These were arranged as follows: The three Super Excellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges of nine each, including one of the Super Excellent Masons as Master. The four Grand Architects constituted one Lodge, and the eight Architects another, the former acting as Masters and the latter as Wardens of the Lodges of Master Masons, which were four in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into six Lodges of fifty in each, and the Markmen into six Lodges also, of one hundred in each. These two classes presided, the former as Masters and the latter as Wardens, over the Lodges of Fellow Crafts, which were three hundred in number, and were composed of eighty in each, including their officers.

After three years had been occupied in "hewing, squaring, and numbering" the stones, and in "felling and preparing" the timbers, these two bodies of Masons, from the quarries and the forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem. Here the whole body was congregated under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrian and Sidonian Fellow Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the levy from Israel, who had heretofore been at rest, and who were added to the Lodges of their degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:

9 Lodges of Excellent Masons, 9 in each, were	81
12 Lodges of Master Masons, 300 in each, were	3,600
1,000 Lodges of Fellow Crafts, 80 in each, were	80,000
420 Lodges of Tyrian Fellow Crafts, 80 in each, were . .	33,600
100 Lodges of Entered Apprentices, 300 in each, were . .	30,000
70,000 Ish Sabal, or laborers, .	70,000
Total, ...	217,281

Such is the system adopted by our English brethren. The American ritual has greatly simplified the arrangement. According to the system now generally adopted in this country, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:

3 Grand Masters.

300 Harodim, or Chief Superintendents, who were Past Masters.

3,300 Overseers, or Master Masons, divided into Lodges of three in each.

80,000 Fellow Crafts, divided into Lodges of five in each.

70,000 Entered Apprentices, divided into Lodges of seven in each.

According to this account, there must have been eleven hundred Lodges of Master Masons; sixteen thousand of Fellow Crafts; and ten thousand of Entered Apprentices. No account is here taken of the levy of thirty thousand who are supposed not to have been Masons, nor of the builders sent by Hiram, king of Tyre, whom the English ritual places at thirty-three thousand six hundred, and most of whom we may suppose to have been members of the Dionysiac Fraternity of Artificers, the institution from which Freemasonry, according to legendary authority, took its origin.

On the whole, the American system seems too defective to meet all the demands of the inquirer into this subject—an objection to which the English is not so obnoxious. But, as I have already observed, the whole account is mythical, and is to be viewed rather as a curiosity than as having any historical value.

Workshop. The French Masons call a Lodge an "*atelier*," literally, a workshop, or, as Boiste defines it, "a place where Craftsmen work under the same Master."

World. The Lodge is said to be a symbol of the world. Its form—an oblong square, whose greatest length is from east to west—represents the shape of the inhabited world according to the theory of the ancients. The "clouded canopy," or the "starry-decked covering" of the Lodge, is referred to the sky. The sun, which enlightens and governs the world at morning, noon, and evening, is represented by the three superior officers. And, lastly, the Craft, laboring in the work of the Lodge, present a similitude to the inhabitants of the world engaged in the toils of life. While the Lodge is adopted as a copy of the Temple, not less universal is that doctrine which makes it a symbol of the world. See *Form of the Lodge*.

Worldly Possessions. In the English lectures of Dr. Hemming, the word Tubal Cain is said "to denote worldly possessions," and hence Tubal Cain is adopted in that system as the symbol of worldly possessions. The idea is derived from the derivation of Cain from *kanah*, to acquire, to gain, and from the theory that Tubal

Cain, by his inventions, had enabled his pupils to acquire riches. But the derivative meaning of the word has reference to the expression of Eve, that in the birth of her eldest son she had acquired a man by the help of the Lord; and any system which gives importance to mere wealth as a Masonic symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as a mere instrument of Mammon. The symbolism is quite modern, and has not been adopted elsewhere than in English Masonry.

Worldly Wealth. Partial clothing is, in Masonry, a symbol teaching the aspirant that Masonry regards no man on account of his worldly wealth or honors; and that it looks not to his outward clothing, but to his internal qualifications.

Worship. Originally, the word "to worship" meant to pay that honor and reverence which are due to one who is worthy. Thus, where our authorized version translates Matthew xix. 19, "Honor thy father and thy mother," Wycliffe says, "Worschip thi fadir and thi modir." And in the marriage service of the Episcopal Church, the expression is still retained, "with my body I thee worship," that is, honor or reverence thee. Hence the still common use in England of the words *worshipful* and *right worshipful* as titles of honor applied to municipal and judicial officers. Thus the mayors of small towns, and justices of the peace, are styled "Worshipful," while the mayors of large cities, as London, are called "Right Worshipful." The usage was adopted and retained in Masonry. The word *worship*, or its derivatives, is not met with in any of the old manuscripts. In the "Manner of constituting a New Lodge," adopted in 1722, and published by Anderson in 1723, the word "worship" is applied as a title to the Grand Master. In the seventeenth century, the gilds of London began to call themselves "Worshipful," as, "the Worshipful Company of Grocers," etc.; and it is likely that the Lodges at the revival, and perhaps a few years before, adopted the same style.

Worshipful. A title applied to a symbolic Lodge and to its Master. The Germans sometimes use the title "hochwürdig." The French style the Worshipful Master "Venerable," and the Lodge, "Respectable."

Worshipful Lodge. See *Worshipful.*

Worshipful Master. See *Worshipful.*

Worshipful, Most. The title of a Grand Master and of a Grand Lodge.

Worshipful, Right. The title of the elective officers of a Grand Lodge below the Grand Master.

Worshipful, Very. Not now in use. It was formerly applied as a title to the Senior and Junior Grand Wardens in the Grand Lodge of South Carolina.

Wren, Sir Christopher. One of the most distinguished architects of England, was the son of Dr. Christopher Wren, Rector of East Knoyle in Wiltshire, and was born there October 20, 1632. He was entered as a gentleman commoner at Wadham College, Oxford, in his fourteenth year, being already distinguished for his mathematical knowledge. He is said to have invented, before this period, several astronomical and mathematical instruments. In 1645, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls' College, and had already become known to the learned men of Europe for his various inventions. In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College.

During the political disturbances which led to the abolition of the monarchy and the establishment of the commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II., he was appointed Savillian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientific man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies.

Wren was not professionally educated as an architect, but from his early youth had devoted much time to its theoretic study. In 1665 he went to Paris for the purpose of studying the public buildings in that city, and the various styles which they presented. He was induced to make this visit, and to enter into these investigations, because, in 1660, he had been appointed by King Charles II. one of a commission to superintend the restoration of the Cathedral of St. Paul's, which had been much dilapidated during the times of the commonwealth. But before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including St. Paul's, in ashes.

In 1661, he was appointed assistant to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans

were, unfortunately for the good of London, not adopted, and he confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Denham as Surveyor-General and Chief Architect. In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his largest reputation, is the Cathedral of St. Paul's, which was commenced in 1675 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words: "Si monumentum requiris, circumspice;" *i. e.*, "If you seek his monument, look around."

In 1672, Wren was made a Knight, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of *Parentalia*. After the death of this wife, he married a daughter of Viscount Fitzwilliam.

In 1680, Wren was elected President of the Royal Society, and continued to a late period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle.

After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of very nearly half a century. He passed the few remaining years of his life in serene retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety-first year of his age.

Notwithstanding that much that has been said by Anderson and other writers of the last century, concerning Wren's connection with Freemasonry, is without historical confirmation, there can, I think, be no doubt that he took a deep interest in the Speculative as well as in the Operative Order. The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of St. Andrew's, Holborn, and briefly reported in the *Freemasons' Magazine*, said that "Wren was for eighteen years a member of the old Lodge of St. Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at the laying of the stone of St. Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Sussex, a plate was placed on the mallet or maul which contained a statement of the fact.

Mr. C. W. King, who is not a Mason, but has derived his statement from a source to which he does not refer, (but which was perhaps Nicolai,) makes, in his work on the *Gnostics*, (p. 176,) the following statement, which is here quoted merely to show that the traditionary belief of Wren's connection with Speculative Freemasonry is not confined to the Craft, He says:

"Another and a very important circumstance in this discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret society) derive their title from a mere accidental circumstance connected with their actual establishment. It was in the Common Hall of the London Gild of Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public, and the oaths of secrecy enjoined on the members. The pretence of promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were no more than blinds to deceive the existing government."

Anderson, in the first edition of the *Constitutions*, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." I am almost afraid that this passing notice of him who has been called "the Vitruvius of England" must be attributed to servility. George I. was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marked by the disfavor of the king. But in 1727 George I. died, and in his second edition, published in 1738, Anderson gives to Wren all the Masonic honors to which he claims that he was entitled. It is from what Anderson has said in that work, that the Masonic writers of the last century and the first half of the present, not requiring the records of authentic history, have drawn their views of the official relations of Wren to the Order. He first introduces Wren (p. 101) as one of the Grand Wardens at the General Assembly held December 27, 1663, when the Earl of St. Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterwards he

calls him "Deputy Wren," and continues to give him the title of Deputy Grand Master until 1685, when he says (p. 106) that "the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on St. Paul's, he annually met those brethren who could attend him, to keep up good old usages." Anderson (p. 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1698 he was again chosen Grand Master, and as such "celebrated the Cape-stone" of St. Paul's in 1708. "Some few years after this," he says, "Sir Christopher Wren neglected the office of Grand Master." Finally, he says (p. 109) that in 1716 "the Lodges in London finding themselves neglected by Sir Christopher Wren," Masonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor-General.

Noorthouck is more considerate. Speaking of the placing of the last stone on the top of St. Paul's,—which, notwithstanding the statement of Anderson, was done, not by Wren, but by his son,—he says, (*Constitutions*, p. 204,) "the age and infirmities of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from want of his usual presence in visiting and regulating their meetings, and were reduced to a small number."

Noorthouck, however, repeats substantially the statements of Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says (*Hist.*, p. 127,) that Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Masons, so as to afford something like a historical basis, "transformed the former Patrons into Grand Masters, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717."

Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's *Natural History of Wiltshire*, (p. 277,) a manuscript in the library of the Royal Society, Halliwell finds and cites, in his *Early History of Freemasonry in England*, (p. 46,) the following passage:

"This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the fraternity of the Adopted Masons, where Sir Christopher Wren is to be adopted a Brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

If this statement be true,—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy,—Anderson is incorrect in making him a Grand Master in 1685, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect—the greatest at the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Denham's death, of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings. The most important of these was St. Paul's Cathedral, the building of which he directed in person, and with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of St. Paul's, and at great hazard, for £200 a year." All this brought him into close connection with the gild of Freemasons, of which he naturally became the patron, and subsequently he was by initiation adopted into the sodality. Wren was, in fact, what the mediæval Masons called *Magister Operis*, or Master of the Work. Anderson, writing for a purpose, naturally transformed this title into that of Grand Master—an office supposed to be unknown until 1717. Aubrey's authority sufficiently establishes the fact that Wren was a Freemason, and the events of his life prove his attachment to the profession.

Wrestle. A degree sometimes called the "Mark and Link," or Wrestle. It was formerly connected with the Mark degree in England. Its ceremonies were founded on the passage contained in Genesis xxxii. 24–30.

Writing. The law which forbids a Mason to commit to writing the esoteric parts of the ritual is exemplified in some American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those who were not authorized to read them.

Wykeham, William of. Bishop of Winchester. Born at Wykeham in Hamp-

shire in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate, Edward III. appointed him surveyor of the works at Windsor, which castle he rebuilt. In his warrant or commission, he was invested with power "to appoint all workmen, to provide materials, and to order everything relating to building and repairs." He was, in fact, what the old manuscript Constitutions call "The Lord," under whom were the Master Masons. Anderson says that he was at the head of four hundred Freemasons, was Master of Work under Edward III., and Grand Master under Richard II. And the *Freemasons' Magazine* (August, 1796,) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this there is, of course, a mixture of myth and history. Wykeham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in mediæval times between the ecclesiastics and the Masons.

Wyseacre. The Leland MS., referring to Pythagoras, says that, "wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde and worked yn Grecia Magna wachsynge, and becommynge a mightye wyseacre." The word wiseacre, which now means a dunce or silly person, is a corruption of the German *weissager*, and originally signified a wise sayer or philosopher, in which sense it is used in the passage cited.

X.

Xaintrailles, Madame de. A lady who was initiated into Masonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss St. Leger. Clavel (*Hist. Pittoresq.*, p. 34,) tells the story, but does not give the date, though it must have been about the close of the last century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Masons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place. The Lodge of "Frères-Artistes," at Paris, over which Brother Cuvelier de Trie presided as Master, was about to give what is called a Fête of Adoption, that is, to open a Lodge for female Masonry, and initiate candidates into that rite. Previous, however, to the introduction of the female members, the brethren opened a regular Lodge of Ancient Masonry in the first degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain of cavalry. His diploma or certificate was requested of him by the member deputed for the examination of the visitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party asking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the commission of an aide-de-camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained military rank at the point of the sword. When the nature of the supposed diploma was made known to the Lodge, it may readily be supposed that the surprise was general. But the members were Frenchmen: they were excitable and they were gallant; and consequently, in a sudden and exalted fit of enthusiasm, which as Masons we cannot excuse, they unanimously determined to confer the first degree, not of Adoption, but of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue, and to whom her country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage. Madame de Xaintrailles was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes requested. To the offer, she replied, "I have been a man for my country, and I will again be a man for my brethren." She was forthwith introduced and initiated as an Entered Apprentice, and repeatedly afterwards assisted the Lodge in its labors in the first degree.

Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss St. Leger. But for the reception of Madame de Xaintrailles

we look in vain for the slightest shadow of an apology. The outrage on their obligations as Masons, by the members of the Parisian Lodge, richly merited the severest punishment, which ought not to have been averted by the plea that the offence was committed in a sudden spirit of enthusiasm and gallantry.

Xavier Mier è Campello, Francisco. He was Bishop of Almeria, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1815, Ferdinand VII. having re-established the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the bull of Pius VII., against the Order, in an ordinance of his own, in which he denounced the Lodges as "Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost rigors of the civil and canon laws against all who did not, within the space of fifteen days, renounce them; and then instituted a series of persecutions of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being "suspected of Freemasonry."

Xerophagists. On the 28th of April, 1748, Pope Clement XII. issued his bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the bull, which extended, in some cases, to the infliction of capital punishment, they changed their esoteric name, and called themselves *Xerophagists*. This is a compound of two Greek words signifying "eaters of dry food," and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, the first temperance society on record. Thory says (*Act. Lat.*, i. 346,) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Xerxes. A significant word in the degree of Sublime Prince of the Royal Secret, the thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old rituals of that degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of both.

Xinxe. A significant word in the high degrees. Delaunay (*Tuileur*, p. 49,) gives it as *Xincheu*, and says that it has been translated as "the seat of the soul." But in either form it has evidently undergone such corruption as to be no longer comprehensible.

Y.

Y. One of the symbols of Pythagoras was the Greek letter *Upsilon*, Υ, for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two horns of the letter symbolized the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called "Litera Pythagoræ," the letter of Pythagoras. Thus the Roman poet Martial says, in one of his epigrams:

> "Litera Pythagoræ, discrimine secta bicorni,
> Humanæ vitæ speciem præferre videtur."

i. e.,

> "The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life."

Yates, Giles Fonda. The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy, because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and zealous Mason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect, of all who knew him.

Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the degree of Master of Arts.

He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the du-

ties of which office he discharged with great ability and fidelity.

Being blessed with a sufficient competency of the world's goods, (although in the latter years of his life he became poor,) Bro. Yates did not find it necessary to pursue the practice of the legal profession as a source of livelihood.

At an early period, he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archæology, philosophy, and the occult sciences, of all of which he became an ardent investigator. These studies led him naturally to the Masonic institution, into which he was initiated in the year 1817, receiving the degrees of Symbolic Masonry in St. George's Lodge, No. 6, at Schenectady. In 1821 he affiliated with Morton Lodge, No. 87, of the same place, and was shortly afterwards elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templars; but his predilections being for Scottish Masonry, he paid but little attention to these high degrees of the American Rite.

The following extract from an address delivered by him in 1851, before the Supreme Council of the Northern Jurisdiction, contains a brief summary of a portion of his labors in the cause of Scottish Masonry.

"I turned my attention," says Bro. Yates, "to the history of the Sublime degrees very soon after my initiation as a Mason. My intercourse, in 1822, with several old Masons in the city of Albany, led to the discovery that an Ineffable Lodge of Perfection had been established in that ancient city on the 20th of December, 1767. I also discovered that not only the Ineffable but the Superior degrees of our Rite had been conferred at the same time on a chosen few by the founder of the Lodge, Henry A. Francken, one of the Deputies of Stephen Morin of glorious memory. It was not long, moreover, before I found the original Warrants of this Lodge, its Book of Minutes, the Patents of Ill. Bros. Samuel Stringer, M. D., Jeremiah Van Rensselaer, and Peter W. Yates, Esquires, Deputy Inspectors General under the old system; also the Regulations and Constitutions of the nine Commissioners, etc., 1761, and other documents that had been left by Bro. Francken with the Albany brethren when he founded their Lodge. With the concurrence of the surviving members of said Lodge in Albany, Dr. Jonathan Eights and the Hon. and R. W. Stephen Van Rensselaer, P. G. M. of the Grand Lodge of New York, I aided in effecting its revival. The necessary proceedings were then instituted to place the same under the superintendence of a Grand Council of Princes of Jerusalem, as required by the Old Constitutions; and such Grand Council was subsequently opened in due form in said city.

"Having been made aware of the 'New Constitutions of the Thirty-third Degree,' ratified on the 1st of May, 1786, conferring the supreme power over our Rite on 'Councils of Nine Brethren,' I hastened to place myself in correspondence with Moses Holbrook, M. D., at the time Sovereign Grand Commander of the Supreme Council at Charleston, and with my esteemed friends, Joseph McCosh, Illustrious Grand Secretary General of the last-named Council, and Bro. Gourgas, at that time Illustrious Grand Secretary General of the H. E. for this Northern Jurisdiction. Lodges of Perfection in the counties of Montgomery, Onondaga, Saratoga, and Monroe, in the State of New York, were successively organized and placed, agreeably to the Constitutions, under the superintendence of the Grand Council before named. The establishment of this last-named body was confirmed, and all our proceedings in Sublime Freemasonry were legalized and sanctioned by the only lawful authorities in the United States, the aforesaid Supreme Councils.

"On the 16th day of November, 1824, I received a Patent appointing me S. of S. of a Consistory of S. P. of the R. S. established in the city of Albany.

"In 1825, I took my vows, as a 'Sovereign Grand Inspector General,' between the hands of our said Brother Joseph McCosh, he having been specially deputed for that purpose. I was shortly after constituted and accredited the Representative of the Southern Supreme Grand Council near the Northern Supreme Grand Council, of which last I was made and ever since have been a member."

In 1851, he was elected Sovereign Grand Commander of the Supreme Council for the Northern Jurisdiction, but soon after resigned the office in favor of Edward A. Raymond. As he at that time had removed his residence to the city of New York, he was immediately appointed Deputy Inspector for the State, and afterwards was elected Grand Commander of Cosmopolitan Sovereign Consistory of the State of New York.

The last years of his life were oppressed with poverty, and he was compelled to accept a subordinate office in the Custom-House of New York, where, in my visits to that city, I often beheld him faithfully laboring at his desk on tasks which I pain-

fully felt were uncongenial to his cultivated intellect. He died December 13, 1859.

Bro. Yates was the author of a work entitled *History of the Manners and Ceremonies of the Indian Tribes*, in which he seeks ingeniously, if not satisfactorily, to discover a Masonic meaning in the Indian mystic rites. He was also engaged for many years in the compilation of a valuable *Repertorium of Masonry*, a work the manuscript of which he left unfinished at the time of his death. But most of his Masonic writings appeared in contemporary journals. Moore's *Freemasons' Magazine* and Mackey's *Masonic Quarterly Review* contain valuable communications from his pen on subjects of Masonic archæology, in which science he had no superior. He was also a poet of no mean pretension, as his *Odes of Perfection* sufficiently show.

In an address delivered before the Lodge of Sorrow held by the New York Lodge of Perfection on the occasion of his demise, Bro. Charles T. McClenachan has paid to Giles F. Yates this true and appropriate tribute:

"In the latter years of his life, this illustrious Brother,—so just, so pure, so firm in mind, so unobtrusive, and yet so deeply wrapt in the one great ideal of Perfection, known by Masonic reputation around the wide world,—passed daily unheeded from the tediousness of duty to the pleasures of study; never forsaking the one great object of his life—the solving of the Mysteries, the searching after *Truth*. Active, thoughtful, penetrating, his whole soul ever centred in a grasping desire to comprehend the fulness of the Great Intelligence, the Rouach Elohim, or Divine Existence—his bright ideal of Perfection which dwells not on earth—he has now found full relief in death and the certain knowledge of the Divine reality."

But the subject of this sketch has himself frankly and honestly, as was ever his wont, described his own character:

"I would fain have you believe, my dear brethren," said he, "that, as a member of the Masonic institution, if I have had any ambition, it has been to study its science, and to discharge my duties as a faithful Mason, rather than to obtain its official honors or personal benefits of any kind. Self-aggrandizement has never formed any part of my Masonic creed, and all who know me can bear witness that it never has of my practice."

The motto he had selected was "prodesse quam conspici," to do good rather than to be conspicuous, and to that sentiment he was consistently faithful throughout his well-spent life.

Yaveron Hamaim. A significant word in the high degrees. The French rituals explain it as meaning "the passage of the river," and refer it to the crossing of the river Euphrates by the liberated Jewish captives on their return from Babylon to Jerusalem to rebuild the Temple. It is in its present form a corruption of the Hebrew sentence, יעברן המים, *yavaru hamaim*, which signifies "they will cross, or pass over, the waters," alluding to the streams lying between Babylon and Jerusalem, of which the Euphrates was the most important.

Year, Hebrew. The same as the *Year of the World*, which see.

Year of Light. *Anno Lucis*, in the year of light, is the epoch used in Masonic documents of the Symbolic degrees. This era is calculated from the creation of the world, and is obtained by adding four thousand to the current year, on the supposition that Christ was born four thousand years after the creation of the world. But the chronology of Archbishop Usher, which has been adopted as the Bible chronology in the authorized version, places the birth of Christ in the year 4004 after the creation. According to this calculation, the Masonic date for the "year of light" is four years short of the true date, and the year of the Lord 1874, which in Masonic documents is 5874, should correctly be 5878. The Ancient and Accepted Masons in the beginning of this century used this correct or Usherian era, and the Supreme Council at Charleston dated their first circular, issued in 1802, as 5806. Dalcho (*Ahim. Rez.*, 2d ed., p. 37,) says: "If Masons are determined to fix the origin of their Order at the time of the creation, they should agree among themselves at what time before Christ to place that epoch." At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the incorrect theory that the world was created 4000 B. C. The error is too unimportant, and the practice too universal, to expect that it will ever be corrected.

Noorthouck, (*Constitutions*, p. 5,) speaking of the necessity of adding the four years to make a correct date, says: "But this being a degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible."

As to the meaning of the expression, it is by no means to be supposed that Masons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was created by the fiat of the Grand Architect, and which is

adopted as the type of the intellectual light of Masonry. The phrase is altogether symbolic.

Year of Masonry. Sometimes used as synonymous with *Year of Light.* In the last century, it was in fact the more frequent expression.

Year of the Deposite. An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first Temple. See *Anno Depositionis.*

Year of the Discovery. An era adopted by Royal Arch Masons, and refers to the time when certain secrets were made known to the Craft at the building of the second Temple. See *Anno Inventionis.*

Year of the Order. The date used in documents connected with Masonic Templarism. It refers to the establishment of the Order of Knights Templars in the year 1118. See *Anno Ordinis.*

Year of the World. This is the era adopted by the Ancient and Accepted Scottish Rite, and is borrowed from the Jewish computation. The Jews formerly used the era of contracts, dated from the first conquests of Seleucus Nicator in Syria. But since the fifteenth century they have counted from the creation, which they suppose to have taken place in September, 3760 before Christ. See *Anno Mundi.*

Yeas and Nays. The rule existing in all parliamentary bodies that a vote may be called for "by yeas and nays," so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, such a proceeding would be unnecessary. The vote by yeas and nays in a representative body is taken that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the yeas and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer.

But in a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

Yeldis. An old hermetic degree, which Thory says was given in some secret societies in Germany.

Yellow. Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots, by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says, (*Science Heroique*, p. 30,) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals. Portal (*Des Couleurs Symboliques*, p. 64,) says that the sun, gold, and yellow are not synonymous, but mark different degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun, and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold.

Among the ancients, the divine light or wisdom was represented by yellow, as the divine heat or power was by red. And this appears to be about the whole of the ancient symbolism of this color.

In the old ritual of the Scottish and hermetic degree of Knight of the Sun, yellow was the symbol of wisdom darting its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that that degree occupied in the Rite of Perfection, and afterwards in the Ancient and Accepted Rite.

Thirty or forty years ago, yellow was the characteristic color of the Mark Master's degree, derived, perhaps, from the color of the Princes of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning.

In fact, as I have already intimated, all the symbolism of yellow must be referred to and explained by the symbolism of gold and of the sun, of which it is simply the representative.

Yellow Jacket. Prichard says that in the early part of the last century the following formed a part of the catechism:

"Have you seen your Master to-day?

"Yes.

"How was he cloathed?

"In a yellow jacket and a blue pair of breeches."

And he explains it by saying that "the yellow jacket is the compasses, and the blue breeches the steel points."

On this Krause (*Kunsturk.*, ii. 78,) remarks that this sportive comparison is

altogether in the puerile spirit of the peculiar interrogatories which are found among many other crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure — the blue sky and the meridian sun. No such thought entered into the minds of the illiterate operatives with whom the question and answer originated.

Yevele, Henry. He was one of the Magistri Operis, or Masters of the Work, in the reign of Edward III., for whom he constructed several public edifices. Anderson says that he is called, "in the Old Records, the King's Freemason;" but his name does not occur in any of the old manuscript Constitutions that are now extant.

Yggrasil. The sacred ash-tree of the Scandinavian mysteries, which Oliver says was analogous to the mystical ladder of other Rites. If so, the symbolism is very abstruse.

Y-ha-ho. Higgins (*Anacalypsis*, ii. 17,) cites the Abbé Bazin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his *Stromata*, that all those who entered into the temple of Serapis were obliged to wear conspicuously on their persons the name *I-ha-ho*, which he says signifies *the Eternal God*. The resemblance to the Tetragrammaton is apparent.

Yod. The Hebrew letter י, equivalent in sound to I or Y. It is the initial letter of the word יהוה, or Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basnage, (lib. iii., c. 13,) while treating of the mysteries of the name Jehovah among the Jews, says of this letter:

"The *yod* in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter *yod;* and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter ה, which makes the second letter of the Ineffable Name."

In Symbolic Masonry, the *yod* has been replaced by the letter G. But in the high degrees it is retained, and within a triangle, thus, constitutes the symbol of the Deity.

Yoni. Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks.

York Constitutions. This document, which is also called Krause's MS., purports to be the Constitutions adopted by the General Assembly of Masons that was held at York in 926. (See *York Legend.*) No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in *Die drei ältesten Kunsturkunden der Freimaurerbrüderschaft.* It will be found in the third edition of that work, (vol. iii., pp. 58–101.) Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed "Stonehouse," to have been written on parchment in the ancient language of the country, and preserved at the city of York, "apud Rev. summam societatem architectonicam," which Woodford translates "an architectural society," but which is evidently meant for the "Grand Lodge." From this Latin translation a German version was made in 1808 by Bro. Schneider of Altenberg, the correctness of which, having been examined by three linguists, is certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony. And it is this certified German translation that has been published by Krause in his *Kunsturkunden.* An English version was inserted by Bro. Hughan in his *Old Charges of British Freemasons.* The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the "Legend of the Craft," and the general statutes or charges; but several of the charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Masons, believed it to be genuine; while Kloss denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it an ancient manuscript had been remodelled on the basis of the 1738 edition of Anderson's Constitutions, because the term "Noachida" is employed in both, but is found nowhere else. At length, in 1864, Bro. Findel was sent by the "Society of German Masons" to England to discover the original. His report of his journey was that it was negative in its results; no such document was to

be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention is made of it in the *Fabric Rolls of York Minster*, published by the Surtees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1726, and a few other reasons, have led Findel to agree with Kloss that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars. There can be little doubt that the General Assembly at York, in 926, did frame a body of laws or Constitutions; but there is almost as little doubt that they are not represented by the Stonehouse or Krause document.

York Legend. The city of York, in the north of England, is celebrated for its traditional connection with Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Masonry in the tenth century at the city of York as a prominent point, of the calling of a congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution. During the whole of the last and the greater part of the present century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary. Recently, the discovery of many old manuscripts has directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention.

For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Masonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history.

In pursuance of this plan, I propose to commence with the legends of York Masonry, as found in the old manuscript Constitutions, and then proceed to a review of what has been the result of recent investigations. It may be premised that, of all those who have subjected these legends to the crucible of historical criticism, Brother William James Hughan of Cornwall, in England, must unhesitatingly be acknowledged as "facile princeps," the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tradition which so long had obscured the sunlight of history.

The legend which connects the origin of English Masonry at York in 926 is sometimes called the "York Legend," sometimes the "Athelstane Legend," because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the "Edwin Legend," because that prince is supposed to have been at the head of the Craft, and to have convoked them together to form a Constitution.

The earliest extant of the old manuscript Constitutions is the ancient poem commonly known as the Halliwell MS., and the date of which is conjectured (on good grounds) to be about the year 1390. In that work we find the following version of the legend:

"Thys craft com ynto Englond as y yow say,
Yn tyme of good kynge Adelstonus' day;
He made tho bothe halle and eke bowre,
And hye templus of gret honowre,
To sportyn him yn bothe day and nygth,
An to worschepe hys God with alle hys mygth.
Thys goode lorde loved thys craft ful wel,
And purposud to strenthyn hyt every del,
For dyvers defawtys that yn the craft he fonde;
He sende aboute ynto the londe
After alle the masonus of the crafte,
To come to hym ful evene strayfte,
For to amende these defautys alle
By good consel gef hyt mytgth falle.
A semblé thenne he cowthe let make
Of dyvers lordis yn here state
Dukys, erlys, and barnes also,
Knygthys, sqwyers and mony mo,
And the grete burges of that syté,
They were ther alle yn here degré;
These were there uchon algate,
To ordeyne for these masonus astate,
Ther they sowgton by here wytte
How they mygthyn governe hytte:
Fyftene artyculus they there sowgton,
And fyftene poyntys ther they wrogton."

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

"This craft came into England, as I tell you, in the time of good king Athelstan's reign; he made then both hall, and also bower and lofty temples of great honor, to take his recreation in both day and night, and to worship his God with all his might. This good lord loved this craft full well, and purposed to strengthen it in every part on account of various defects that he discovered

in the craft. He sent about into all the land, after all the masons of the craft, to come straight to him, to amend all these defects by good counsel, if it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these masons. There they sought by their wisdom how they might govern it; there they found out fifteen articles, and there they made fifteen points."

The next old document in which we find this legend recited is that known as the "Cooke MS.," whose date is placed at 1490. The details are here much more full than those contained in the Halliwell MS. The passage referring to the legend is as follows:

"And after that was a worthy kynge in Englond, that was callyd Athelstone, and his yongest son lovyd well the sciens of Gemetry, and he wyst well that hand craft had the practyke of the sciens of Gemetry so well as masons; wherefore he drew him to consell and lernyd [the] practyke of that sciens to his speculatyf. For of speculatyfe he was a master, and he lovyd well masonry and masons. And he bicome a mason hymselfe. And he gaf hem [gave them] charges and names as it is now usyd in Englond and in other countries. And he ordeyned that they schulde have resonabull pay. And purchesed [obtained] a fre patent of the kyng that they schulde make a sembly when thei sawe resonably tyme a [to] cum togedir to her [their] counsell of the whiche charges, manors & semble as is write and taught in the boke of our charges wherefor I leve hit at this tyme."

Thus much is contained in the MS. from lines 611 to 642. Subsequently, in lines 688–719, which appear to have been taken from what is above called the "Boke of Charges," the legend is repeated in these words:

"In this manner was the forsayde art begunne in the lond of Egypt bi the forsayd maister Euglat [Euclid], & so hit went fro lond to londe and fro kyngdome to kyngdome. After that, many yeris, in the tyme of Kyng Adhelstone, wiche was sum tyme kynge of Englonde, bi his counsell and other gret lordys of the lond bi comin [common] assent for grete defaut y-fennde [found] among masons thei ordeyned a certayne reule amongys hem [them]. On [one] tyme of the yere or in iii yere, as nede were to the kyng and gret lordys of the londe and all the comente [community], fro provynce to provynce and fro countre to countre congregacions scholde be made by maisters, of all maisters masons and felaus in the forsayd art. And so at such congregacions they that be made masters schold be examined of the articuls after written, & be ransacked [thoroughly examined] whether thei be abull and kunnyng [able and skilful] to the profyte of the lordys hem to serve [to serve them], and to the honor of the forsayd art."

Seventy years later, in 1560, the Landsdowne MS. was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus:

"Soone after the Decease of St. Albones, there came Diverse Warrs into England out of Diverse Nations, so that the good rule of Masons was dishired [disturbed] and put down until the tyme of King Adilston. In his tyme there was a worthy King in England, that brought this Land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a sone called Edwin, the which Loved Masons much more than his Father did, and he was soe practized in Geometry, that he delighted much to come and talke with Masons and to learne of them the Craft. And after, for the love he had to Masons and to the Craft, he was made Mason at Windsor, and he gott of the King, his Father, a Charter and commission once every yeare to have Assembley, within the Realme where they would within England, and to correct within themselves Faults & Tresspasses that were done as touching the Craft, and he held them an Assembley, and there he made Masons and gave them Charges, and taught them the Manners and Comands the same to be kept ever afterwards. And tooke them the Charter and commission to keep their Assembly, and Ordained that it should be renewed from King to King, and when the Assembly were gathered togeather he made a Cry, that all old Masons or young, that had any Writeings or Vnderstanding of the Charges and manners that weere made before their Lands, wheresoever they were made Masons, that they should shew them forth, there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other Languages, and when they were read and over seen well the intent of them was vnderstood to be all one, and then he caused a Book to be made thereof how this worthy Craft of Masonrie was first founded, and he himselfe comanded, and also then caused, that it should be read at any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that, until this Day, Manners of Masons have been kept in this

Manner and forme, as well as Men might Governe it, and Furthermore at diverse Assemblyes have been put and Ordained diverse Charges by the best advice of Masters and Fellows."

All the subsequent manuscripts contain the legend substantially as it is in the Landsdowne; and most of them appear to be mere copies of it, or, most probably, of some original one of which both they and it are copies.

In 1723 Dr. Anderson published the first edition of the *Book of Constitutions*, in which the history of the fraternity of Freemasons is, he says, "collected from their general records and their faithful traditions of many ages." He gives the legend taken, as he says, from "a certain record of Freemasons written in the reign of King Edward IV.," which manuscript, Preston asserts, "is said to have been in the possession of the famous Elias Ashmole." As the old manuscripts were generally inaccessible to the Fraternity, (and, indeed, until recently but few of them had been discovered,) it is to the publication of the legend by Anderson, and subsequently by Preston, that we are to attribute its general adoption by the Craft for more than a century and a half. The form of the legend, as given by Anderson in his first edition, varies slightly from that in his second. In the former, he places the date of the occurrence at 930; in his second, at 926: in the former, he styles the congregation at York a General Lodge; in his second, a Grand Lodge. Now, as the modern and universally accepted form of the legend agrees in both respects with the latter statement, and not with the former, it must be concluded that the second edition, and the subsequent ones by Entick and Noorthouck, who only repeat Anderson, furnished the form of the legend as now popular.

In the second edition of the *Constitutions*, (p. 63,) published in 1738, Anderson gives the legend in the following words:

"In all the Old Constitutions it is written to this purpose, viz.:

"That though the antient records of the Brotherhood in England were most of them destroyd or lost in the war with the Danes, who burnt the Monasteries where the Records were kept; yet King Athelstan, (the Grandson of King Alfred,) the first annointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign Lodges, and prevail'd with the King to increase the wages.

"That Prince Edwin, the King's Brother, being taught Geometry and Masonry, for the love he had to the said Craft, and to the honorable principles whereon it is grounded, purchased a Free Charter of King Athelstan his Brother, for the Free Masons having among themselves a Connection, or a power and freedom to regulate themselves, to amend what might happen amiss, and to hold an yearly Communication in a General Assembly.

"That accordingly Prince Edwin summon'd all the Free and Accepted Masons in the Realm, to meet him in the Congregation at York, who came and form'd the Grand Lodge under him as their Grand Master, A. D. 926.

"That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they framed the CONSTITUTIONS of the English Lodges, and made a Law for themselves, to preserve and observe the same in all Time coming, etc., etc., etc."

Preston accepted the legend, and gave it in his second edition (p. 198) in the following words:

"Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane, empowering them to meet annually in communication at York. In this city, the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced in Greek, Latin, and other languages, from which it is said the Constitutions of the English Lodge have been extracted."

Such is the "York legend," as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has any one thought of doubting its authenticity; and now the important question in Masonic literature is whether it is a myth or a history — whether it is all or in any part fiction or truth — and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms.

1. Was there an Assembly of Masons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan?

There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideas, like

his grandfather the great Alfred; he was a promoter of civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the "frith-*gildan*," free gilds or sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons. The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more satisfactory reason for their opinion than has yet been produced. "Incredulity," says Voltaire, "is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodford, in an essay on *The Connection of York with the History of Freemasonry in England*, inserted in Hughan's *Unpublished Records of the Craft*, has critically discussed this subject, and comes to this conclusion. "I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly." To that verdict I subscribe.

2. Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article *Edwin*, where the suggestion is made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but Edwin, king of Northumbria. Francis Drake, in his speech before the Grand Lodge of York in 1726, was, I think, the first who publicly advanced this opinion; but he does so in a way that shows that the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: "You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian king of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo-Saxon kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery,—high commendation in those days of almost unbridled rapine. The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the Church had been placed at York, and the king patronized Paulinus the bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.

3. Are the Constitutions which were adopted by that General Assembly now extant? It is not to be doubted, that if a General Assembly was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the "York Constitutions," or the "Gothic Constitutions," are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Halliwell to the Papworth, had a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original I suppose to be the Constitutions which must have been adopted at the General Assembly at York.

The theory, then, which I think may safely be advanced on this subject, and which must be maintained until there are better reasons than we now have to reject it, is, that about the year 926 a German Assembly of Masons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

York Manuscripts. Originally there were six manuscripts of the Old Constitutions bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of all England, whose seat was at the city of York. But the MS. No. 3 is now missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 are now in possession of the York Lodge. Recently Bro. Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manuscripts, which do not correspond with the number of their titles, are as follows:

No. 1 has the date of 1600.
" 2 " " 1704.
" 3 " " 1630.
" 4 " " 1693.
" 5 " " 1670.
" 6 " " 1680.

Of these manuscripts, No. 1 was published by Bro. Hughan in his *Old Charges of British Freemasons*, and Nos. 2 and 4, by the same author, in his *History of Freemasonry in York*. The other manuscripts are as yet unpublished. Bro. Hughan deems No. 4 of some importance because it contains the following sentence: "The one of the elders takeing the Booke, and that *hee* or *shee* that is to be made mason shall lay their hands thereon, and the charge shall bee given." This, he thinks, affords some presumption that women were admitted as members of the old Masonic gilds, although he admits that we possess no other evidence confirmatory of this theory. The truth is, that the sentence was a translation of the same clause written in other old Constitutions in Latin. In the York MS. No. 1, the sentence is thus: "Tunc unus ex senioribus teneat librum et *ille* vel *illi*," etc., *i. e.*, "*he* or *they*." The writer of No. 4 copied, most probably, from No. 1, and his translation of "*hee* or *shee*" from "*ille* vel *illi*," instead of "*he* or *they*," was either the result of ignorance in mistaking *illi*, they, for *illa*, she, or of carelessness in writing *shee* for *they*. It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. All Masons there are "Fellows," and are so to be addressed.

There are two other York Manuscripts of the Operative Masons, which have been published in the *Fabric Rolls of York Minster*, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Surtees Society.

York Rite. This is the oldest of all the Rites, and consisted originally of only three degrees: 1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason. The last included a part which contained the True Word, but which was disrupted from it by Dunckerley in the latter part of the last century, and has never been restored. The Rite in its purity does not now exist anywhere. The nearest approach to it is the St. John's Masonry of Scotland, but the Master's degree of the Grand Lodge of Scotland is not the Master's degree of the York Rite. When Dunckerley dismembered the third degree, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined "pure Ancient Masonry to consist of three degrees, and no more: viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." Had the Grand Lodge abolished the Royal Arch degree, which was then practised as an independent Order in England, and reincorporated its secrets in the degree of Master Mason, the York Rite would have been revived. But by recognizing the Royal Arch as a separate degree, and retaining the Master's degree in its mutilated form, they repudiated the Rite. In the United States it has been the almost universal usage to call the Masonry there practised the York Rite. But it has no better claim to this designation than it has to be called the Ancient and Accepted Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three degrees, the Master's is the mutilated one which took the Masonry of England out of the York Rite, and it has added to these three degrees six others which were never known to the Ancient York Rite, or that which was practised in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge. In all my writings for years past, I have ventured to distinguish the Masonry practised in the United States, consisting of nine degrees, as the "American Rite," a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practised in no other country.

Bro. Hughan, speaking of the York Rite, (*Unpubl. Rec.*, p. 148,) says "there is no such Rite, and what it *was* no one *now* knows." I think that this declaration is too sweeping in its language. He is correct in saying that there is at this time no such Rite. I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Masonry. The York Rite was that Rite which was most probably organized or modified at the revival in 1717, and practised for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three symbolic degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1724, and into America at a later period. About the middle of the eighteenth century the continental Masons, and about the end of it the Americans, began to superimpose upon it those high degrees which, with the necessary mutilation of the third, have given rise to numerous other Rites. But the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

Z.

Zabud. A historical personage at the court of King Solomon, whose name appears in several of the high degrees. In that of Select Master in the American Rite, it has been corrupted into *Izabud*. He is mentioned in 1 Kings iv. 5, where he is described in the authorized version as being "principal officer and the king's friend." The original is *Zabud ben Nathan cohen regneh hahmelek*, which is literally "Zabud, son of Nathan, a priest, the friend of the king." Adam Clarke says he was "the king's chief favorite, his confidant." Smith (*Dict. Bib.*) says: "This position, if it were an official one, was evidently distinct from that of counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it." Kitto (*Cyclopæd. Bib. Lit.*) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon "may doubtless be ascribed not only to the young king's respect for the venerable prophet (their father), who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of 'friend of the king,' we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person 'the friend' at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government."

This has been fully carried out in the legend of the Select Master's degree.

Zabulon. The Greek form of Zebulun, the tenth son of Jacob. Delaunay (*Thuilleur*, p. 79,) says that some ritualists suppose that it is the true form of the word of which *Jabulum* is a corruption. This is incorrect. Jabulum is a corrupt form of *Giblim*. Zabulon has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pectoral.

Zadok. A personage in some of the Ineffable degrees of the Scottish Rite. In Scripture he is recorded as having been one of the two chief priests in the time of David, Abiathar being the other. He subsequently, by order of David, anointed Solomon to be king, by whom he was rewarded with the post of high priest. Josephus (*Ant.* x. 8, § 6,) says that "Sadoc, the high priest, was the first high priest of the Temple which Solomon built." Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

Zarathustra. The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as *Zoroaster*, which see.

Zarthan. The Zarthan of 2 Chronicles iv. 17 appears to be the same place as the Zeredatha of 1 Kings vii. 46. In the Masonic ritual, the latter word is always used. See *Zeredatha*.

Zeal. Ever since the revival in 1717, (for it is found in the earliest lectures,) it was taught that Apprentices served their Masters with "freedom, fervency, and zeal;" and the symbols of the first two of these virtues were chalk and charcoal. In the oldest rituals, *earthen pan* (which see) was designated as the symbol of zeal; but this was changed by Preston to *clay*, and so it still remains. See *Fervency* and *Freedom*.

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal'—to work for his interests willingly, ardently, and zealously—is easily understood. In its application to Speculative Masonry, for the Master of the Work we substitute the Grand Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Mason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

Zedekiah. A personage in some of the high degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last king of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the king of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, "he rebelled against King Nebuchadnezzar, who had made him swear by God."

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town on the northern border of

Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year, during which the inhabitants endured many hardships, the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.

It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldean soldiery, a council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to the most feasible method of escape from the impending danger. History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historical objection to the introduction of Zedekiah into the legend of the Super Excellent Master's degree, as having been present and holding a council at the time of the siege. By the advice of this council, Zedekiah attempted to make his escape across the Jordan. But he and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho, and carried before Nebuchadnezzar. His sons and his nobles were slain, and, his eyes being put out, he was bound in chains and carried captive to Babylon, where at a later period he died.

Zelator. The first degree of the German Rose Croix. The title expresses the spirit of emulation which should characterize the neophyte.

Zendavesta. The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. *Avesta* means the sacred text, and *Zend* the commentary. The work as we now have it is supposed to have been collected by learned priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedan conquerors of Persia. One only of the books has been preserved, the Vendidad, comprising twenty-two chapters. The Yasna and the Vispered together constitute the collection of fragments which are termed Vendidad Sadé. There is another fragmentary collection called Yesht Sadé. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form, the work as it now exists makes but a comparatively small book.

The ancients, to whom it was familiar, as well as the modern Parsees, attribute its authorship to Zoroaster. But Dr. Haug, rightly conceiving that it was not in the power of any one man to have composed so vast a work as it must have been in its original extent, supposes that it was the joint production of the original Zarathustra Sitama and his successors, the high priests of the religion, who assumed the same name.

The Zendavesta is the scripture of the modern Parsee; and hence for the Parsee Mason, of whom there are not a few, it constitutes the Book of the Law, or Trestle-Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine authority, and say in the catechism, or compendium of doctrines in use among them: "We consider these books as heavenly books, because God sent the tidings of these books to us through the holy prophet Zurthost."

Zenith. That point in the heavens which is vertical to the spectator, and from which a perpendicular line passing through him and extended would reach the centre of the earth. All the old documents of the Ancient and Accepted Scottish Rite are dated "under the Celestial Canopy of the Zenith which answers to ——;" the latitude of the place whence the document is issued being then given. The latitude alone is expressed because it indicates the place of the sun's meridian height. The longitude is always omitted, because every place whence such a document is issued is called the Grand East, the one spot where the sun rises. The theory implied is, that although the south of the Lodge may vary, its chief point must always be in the east, the point of sunrising, where longitude begins.

Zennaar. The sacred cord used in the Hindustanee initiation, and which writers on ritualism have compared to the Masonic apron. Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the investiture of the zennaar. The investiture is accompanied by many solemn ceremonies of prayer and sacrifice. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies 'twice born."

Coleman (*Mythology of the Hindus*, p. 155,) thus describes the zennaar:

"The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands (forty-eight yards), which

are twisted together: it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder (next the skin, extending halfway down the right thigh) by the Brahmans, Ketries, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts."

Zerbal. The name of King Solomon's Captain of the Guards, in the degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the degree. If derived from Hebrew, its roots will be found in זר, *zer*, an enemy, and בעל, *baal*, and it would signify "an enemy of Baal."

Zeredatha. The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brazen utensils for the use of the Temple. See *Clay Ground.*

Zerubbabel. In writing the life of Zerubbabel in a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the high degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the book of Ezra, is called "Sheshbazzar, the prince of Judah," was the grandson of that King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the decree of the Persian monarch had been promulgated to his Jewish subjects, the tribes of Judah and Benjamin, with the priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Jerusalem. The greater number, however, remained; and even of the priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves, each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people. Their progress homewards was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to ensure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

During their captivity, the Jews had continued, without intermission, to practise the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic fraternity at Naharda, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch degree.

As soon as the pious pilgrims had arrived at Jerusalem, and taken a needful rest of seven days, a tabernacle for the temporary purposes of divine worship was erected

near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachms of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, towards defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and prevented the workmen from making the necessary arrangements for laying the foundation. It was during this operation that an important discovery was made by three sojourners, who had not originally accompanied Zerubbabel, but who, sojourning some time longer at Babylon, followed their countrymen at a later period, and had arrived at Jerusalem just in time to assist in the removal of the rubbish. These three sojourners, whose fortune it was to discover that stone of foundation, so intimately connected with the history of Freemasonry, and to which we have before had repeated occasion to allude, are supposed by a Masonic tradition to have been Esdras, Zachariah, and Nehemiah, the three holy men, who, for refusing to worship the golden image, had been thrown by Nebuchadnezzar into a fiery furnace, from which they emerged uninjured. In the Chaldee language, they were known by the names of Shadrach, Meshach, and Abed-nego. It was in penetrating into some of the subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate sojourners, and presented by them to Zerubbabel and his companions Jeshua and Haggai, whose traditionary knowledge of Masonry, which they had received in a direct line from the builders of the first Temple, enabled them at once to appreciate the great importance of these treasures.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch degree, but the most important mystery of Freemasonry, the Jews proceeded on a certain day, before the rising of the sun, to lay the foundation-stone of the second Temple; and for that purpose, we are told, Zerubbabel selected that stone of foundation which had been discovered by the three sojourners. On this occasion, we learn that the young rejoiced with shouts and acclamations, but that the ancient people disturbed them with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected inferiority of the present structure. As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa.

Scarcely had the workmen well commenced their labors, when they were interrupted by the Samaritans, who made application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services. The Samaritans in consequence became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifice as seriously to impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other. To commemorate these worthy craftsmen, who were thus ready, either to fight or to labor in the cause of God, as circumstances might require, the sword and trowel crosswise, or, as the heralds would say, *en saltire*, have been placed upon the Royal Arch Tracing-Board or Carpet of our English brethren. In the American ritual this expressive symbol of valor and piety has been unfortunately omitted.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor died, and his son Cambyses, in Scripture called Ahasuerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, he made a vow, that if he should ever ascend the throne, he would restore all the vessels of the Temple that had been retained by Cyrus. Zerubbabel,

being well aware of the friendly disposition of the king, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, who however immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court. It is said that on this occasion, Zerubbabel, having explained to Darius the occasion of his visit, implored the interposition of his authority for the protection of the Israelites engaged in the restoration of the Temple. The king promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Mason. This firmness and fidelity only raised his character still higher in the estimation of Darius, who seems, indeed, to have been endowed with many noble qualities both of heart and mind.

It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the king, was the strongest. Answers were made by different persons, assigning to each of these the precedency in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the king might be great, that of women was still greater, but that above all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the king commanded him to ask something over and above what he had promised as the prize of the victor in the philosophic discussion. Zerubbabel then called upon the monarch to fulfil the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar. The king forthwith granted his request, promised him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.

Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 years B. C., the Temple was completed, the cope-stone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy.

After this we hear nothing further of Zerubabbel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

Zinnendorf, Johann Wilhelm von. Few men made more noise in German Masonry, or had warmer friends or more bitter enemies, than Johann Wilhelm Ellenberger, who, in consequence of his adoption by his mother's brother, took subsequently the title of Von Zinnendorf, by which he is universally known. He was born at Halle, August 10, 1731. He was initiated into Masonry at the place of his birth. He afterwards removed to Berlin, where he received the appointment of General Staff Surgeon, and chief of the medical corps of the army. There he joined the Lodge of the Three Globes, and became an ardent disciple of the Rite of Strict Observance, in which he took the Order name of *Eques à lapide nigro*. He was elected Master of the Scottish Lodge. He had the absolute control of the funds of the Order, but refusing to render any account of the disposition which he had made of them, an investigation was commenced. Upon this, Zinnendorf withdrew from the Rite, and sentence of excommunication was immediately afterwards pronounced against him.

Zinnendorf in return declared the Strict Observance an imposture, and denounced its theory of the Templar origin of Masonry as false.

In the meantime, he sent his friend Hans Carl Baumann to Stockholm, that he might receive manuscripts of the degrees of the Swedish system which had been promised him by Carl Friederich von Eckleff, Scottish Grand Master of the Chapter in that city. Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Sudermania, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and, his

enemies said, of but little scrupulousness as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge "Minerval," and in 1767, at Berlin, the Lodge of the "Three Golden Keys." Masons were found to give him countenance and assistance in other places, so that in June 24, 1770, twelve Lodges of his system were enabled to unite in the formation of a body which they called the Grand Lodge of all the Freemasons of Germany.

The success of this body, under the adverse circumstances by which it was surrounded, can only be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness. Having induced the Prince of Hesse-Darmstadt to accept the Grand Mastership, he succeeded, through his influence, in obtaining the recognition and alliance of the Grand Lodge of England in 1773; but that body seven years after withdrew from the connection. In 1774, Zinnendorf secured the protectorship of the king of Prussia for his Grand Lodge. Thus patronized, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxony, and Russia. Findel explains this great accession of strength by supposing that it could only have been the consequence of the ardent desire of the German Masons to obtain the promised revelations of the high degrees of the system of Zinnendorf.

In 1774, Zinnendorf had been elected Grand Master, which office he held until his death.

But he had his difficulties to encounter. In the Lodge "Royal York," at Berlin, he found an active and powerful antagonist. The Duke of Sudermania, Grand Master of Sweden, in an official document issued in 1777, declared that the Warrant which had been granted by Eckleff to Zinnendorf, and on the strength of which he had founded his Grand Lodge, was spurious and unauthorized; the Grand Lodge of Sweden pronounced him to be a fomenter of disturbances and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system. Returning hence, he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782.

Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Masonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

Zinnendorf, Rite of. The Rite invented by Count Von Zinnendorf, and fabricated out of imperfect copies of the Swedish system, with additions from the Illuminism of Avignon and the reveries of Swedenborg. It consisted of seven degrees, divided into three sections as follows:

I. *Blue Masonry.*
   1. Apprentice.
   2. Fellow Craft.
   3. Master.

II. *Red Masonry.*
   4. Scottish Apprentice and Fellow Craft.
   5. Scottish Master.

III. *Capitular Masonry.*
   6. Favorite of St. John.
   7. Chapter of the Elect.

It was practised by the Grand Lodge of Germany, which had been established by Zinnendorf, and by the Lodges of its obedience.

Zion. Mount Zion was the south-western of the three hills which constituted the high table-land on which Jerusalem was built. It was the royal residence, and hence it is often called "the city of David." The name is sometimes used as synonymous with Jerusalem.

Zizon. This is said, in one of the Ineffable degrees of the Scottish Rite, to be the name of the balustrade before the Sanctum Sanctorum. There is no such word in Hebrew, but it may be a corruption of the Talmudic זִיזָא, *ziza*, which Buxtorf (*Lex. Talm.*) defines as "a beam, a little beam, a small rafter."

Zodiac, Masonic. (*Zodiaque Maçonnique.*) A series of twelve degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitan Chapter of France, and in the manuscript collection of Peuvret.

Zoroaster. More correctly, *Zarathustra.* He was the legislator and prophet of the ancient Bactrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xanthus

of Lydia, and he places his era at about 600 years before the Trojan war, which would be about 1800 years before Christ. Aristotle and Eudoxus say that he lived 6000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 B. C. The Parsees are more moderate in their calculations, and say that their prophet was a contemporary of Hystaspes, the father of Darius, and accordingly place his era at 550 B. C. Haug, however, in his *Essays on the Sacred Language, etc., of the Parsees*, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B. C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses.

Bro. Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Mackey's *National Freemason*, (vol. iii., No. 3:)

"In the year 1903 before Alexander, or 2234 B. C., a Zarathustrian king of Media conquered Babylon. The religion even then had degenerated into Magism, and was of unknown age. The unfortunate theory that Vitaçpa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Eusebius, the name *Zoroaster* appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing his religion. He was preceded by a series of eighty-four Median kings; and the real Zarathustra lived in Bactria long before the tide of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato; Hermippus, 5000 years before the Trojan war. Plato died 348 B. C.; so that the two dates substantially agree, making the date of Zarathustra's reign 6300 or 6350 B. C.; and I have no doubt that this is not far from the truth."

Bunsen, however, (*God in History*, vol. i., b. iii., ch. vi., p. 276,) speaks of Zarathustra Spitama as living under the reign of Vistaspa towards the year 3000 B. C., certainly not later than towards 2500 B. C. He calls him "one of the mightiest intellects and one of the greatest men of all time;" and he says of him: "Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after some centuries, as the founder of magic, by others as a sorcerer and deceiver, he was, nevertheless, recognized already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primeval epoch — reaching back to 5000 years before their date — by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as *Zarathustra*, with which is often coupled *Spitama;* this, Haug says, was the family name, while the former was his surname, and hence both he and Bunsen designate him as Zarathustra Spitama. The Greeks corrupted Zarathustra into *Zarastrades* and *Zoroastres*, and the Romans into *Zoroaster*, by which name he has always, until recently, been known to Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the north and the Caucasian range of mountains on the south, and in the immediate vicinity, therefore, of the primal seat of the Aryan race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryans. These latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls "the proper Iranians," becoming weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, and directed their attention to agriculture. This political secession was soon followed by wars, principally of a predatory kind, waged, for the purpose of booty, by the nomadic Aryans on the agricultural settlements of the Iranians, whose rich fields were tempting objects to the spoiler.

The political estrangement was speedily and naturally followed by a religious one. It was at this time that Zoroaster appeared, and, denouncing the nature-worship of the old Aryan faith, established his spiritual religion, in which, says Bunsen, "the antagonisms of light and darkness, of sunshine and storm, become transformed into antagonisms of good and evil, of powers exerting a beneficent or corrupting influence on the mind."

The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called *Ahuramazda*, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notice of Jehovah. He is called "the Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." He is wisdom and intellect; the light itself, and the source of light; the

rewarder of the virtuous and the punisher of the wicked.

The dualistic doctrine of Ormuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroasteric teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zendavesta. He also clearly inculcated the belief of a heaven and a hell. The former called the house of hymns, because the angels were supposed to sing hymns there; the latter the house of destruction, and to it were relentlessly consigned the poets and priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashts, a portion of the Zendavesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil. Of these names, one is *ahmi*, "I am," and another, *ahmi yat ahmi*, "I am who I am." The reader will be reminded here of the holy name in Exodus, *Ehyeh asher Ehyeh*, or "I am that I am."

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name of Magism, or the doctrine of the Magavas, *i. e.*, the mighty ones, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Kabbalism of the Hebrews. It was carried, too, into Persia, where it has been developed into the modern and still existing sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial ritual.

Zurthost. The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zarthosti community.

SUPPLEMENT.

CONTAINING NEW AND OMITTED TITLES.

A.

Aaron's Band. A degree fabricated in the city of New York by Joseph Cerneau. It was conferred for many years in an independent body. The Grand Royal Arch Chapter of the State, finding that it was an infringement of the degree of "High Priesthood," caused it to be suppressed in 1825.

Affiliate, Free. The French gave the name of "free affiliates" to those members of a Lodge who are exempted from the payment of dues, and neither hold office nor vote. They are the same as the American "honorary members."

Africa. In Lodges of the French Rite of Adoption, the south of the Lodge is so called.

Alaska. Freemasonry was introduced into the distant territory of Alaska by Bro. James Biles, Grand Master of Washington Territory, who granted on April 14, 1868, a Dispensation for the establishment of Alaska Lodge at Sitka; a Warrant of Constitution was granted by the Grand Lodge of Washington, Sept. 17, 1869.

Architect. (*Architecte.*) An officer in the French Rite, whose duty it is to take charge of the furniture of the Lodge.

Arkansas. There is much obscurity concerning the early history of Masonry in Arkansas. In November, 1864, a disastrous conflagration destroyed the Grand Lodge Hall, and in it were consumed all the records anterior to the year 1846. This much, however, we know. On February 22, 1832, three Lodges — Washington, Western Star, and Morning Star, (C. W. Moore says there were four, but the Grand Secretary, Bro. Blocher, gives only these three,) — assembled at Little Rock in convention, and organized the Grand Lodge of Arkansas.

The Grand Chapter of Royal Arch Masons was organized April 28, 1851, by three Chapters at Fayetteville, Little Rock, and El Dorado, which had previously received Charters from the General Grand Chapter of the United States.

The Grand Council of Royal and Select Masters was established in the year 1860.

There are four Commanderies in the State immediately subordinate to the Grand Encampment of the United States, viz., Hugh de Payens, at Little Rock, organized December 20, 1853; Bertrand du Guesclin, at Camden, organized April 13, 1867; Jacques de Molay, at Fort Smith, organized December 30, 1868; and Baldwin, at Fayetteville, organized April 28, 1871; but no Grand Commandery has been established.

Asia. In the French Rite of Adoption, the east end of the Lodge is so called.

Audi, Vide, Tace. *Hear, See, and be Silent.* A motto often appropriately used in Masonic documents. It is frequently found on Masonic medals.

B.

Book of the Fraternity of Stonemasons. Some years ago, a manuscript was discovered in the archives of the city of Cologne, bearing the title of *Brüderschaftsbuch der Steinmetzen*, with records going back as far as the year 1396. Steinbrenner (*Orig. and Early Hist. of Masonry*, p. 104,) says, "It fully confirms the conclusions to be derived from the German Constitutions, and those of the English and

Scotch Masons, and conclusively proves the inauthenticity of the celebrated Charter of Cologne."

Brithering. Scotch for *Brothering, i. e.*, making a brother. A term used among the Operative Freemasons of Scotland, during the seventeenth century, to designate the ceremonies, such as they were, of reception into the Lodge.

Buddhism. The religion of the disciples of Buddha. It prevails over a great extent of Asia, and is estimated to be more popular than any other form of faith among mankind. Its founder, Buddha, — a word which seems to be an appellative, as it signifies the Enlightened, — lived about five hundred years before the Christian era, and established his religion as a secession from Brahmanism. The moral code of Buddhism is very perfect, surpassing that of any other heathen religion. But its theology is not so free from objection. Max Müller admits that there is not a single passage in the Buddhist canon of scripture which presupposes the belief in a personal God or a Creator, and hence he concludes that the teaching of Buddha was pure atheism. Yet Upham (*Hist. and Doct. of Bud.*, p. 2,) thinks that, even if this be capable of proof, it also recognizes "the operation of Fate (called *Damata*), whereby much of the necessary process of conservation or government is infused into the system." The doctrine of Nirvana, according to Burnouf, taught that absolute nothing or annihilation was the highest aim of virtue, and hence the belief in immortality was repudiated. Such, too, has been the general opinion of Oriental scholars; but Müller (*Science of Religion*, p. 141,) adduces evidence, from the teachings of Buddha, to show that Nirvana may mean the extinction of many things — of selfishness, desire, and sin, — without going so far as the extinction of subjective consciousness.

The sacred scripture of Buddhism is the Tripitaka, literally, the Three Baskets. The first, or the Vinaya, comprises all that relates to morality; the second, or the Sitras, contains the discourses of Buddha; and the third, or Abhidharma, includes all works on metaphysics and dogmatic philosophy. The first and second Baskets also receive the general name of Dharma, or the Law. The principal seat of Buddhism is the island of Ceylon, but it has extended into China, Japan, and many other countries of Asia.

C.

Canticle. The French call their Masonic songs "cantiques," or *canticles*.

Clavel, T. Begue. A French Masonic writer, who published in 1842 a *Histoire Pittoresque de la Franc-Maçonnerie et des Societés Anciennes et Modernes*. This work contains a great amount of interesting and valuable information, notwithstanding many historical inaccuracies, especially in reference to the Ancient and Accepted Rite, of which the author was an adversary. Clavel is also the author of another work, published in 1844, and entitled *Histoire Pittoresque des Religions, Doctrines, Cérémonies et Coutumes Religieuses de tous les peuples du Monde*. For the publication of the former work without authority, he was suspended by the Grand Orient for two months, and condemned to pay a fine. Clavel appealed to the intelligence of the Fraternity against this sentence. In 1844, he commenced the publication of a Masonic journal called the *Grand Orient*, the title of which he subsequently changed to the *Orient*. As he had not obtained the consent of the Grand Orient, he was again brought before that body, and the sentence of perpetual exclusion from the Grand Orient pronounced against him. Rebold says that it was the act of a faction, and obtained by unfair means. It was not sustained by the judgment of the Craft in France, with whom Clavel gained reputation and popularity. Notwithstanding the literary labors of Clavel, I have searched in vain in Larousse, Michaud, and the other more recent French biographers, for any account of the time of his birth or his death.

Connecticut. The first Lodge organized in Connecticut was Hiram Lodge, at New Haven, which received its Charter, in 1750, from St. John's Grand Lodge, of Boston. Many other Lodges were subsequently instituted, some by authority derived from Massachusetts, but most of them by authority derived from New York. A convention of delegates from twelve Lodges assembled at New Haven, July 8, 1789, and organized the Grand Lodge of Connecticut. Pierpoint Edwards was elected Grand Master.

In 1796, there were three Royal Arch Chapters in Connecticut. In 1797, these Chapters had entered into an association, probably with the idea of establishing a Grand Chapter. On January 24, 1798, a convention of delegates from Massachusetts, Rhode Island, Connecticut, and New York was held at Hartford, when a conference

having been held on the subject of the two conventions, the delegates from Connecticut united with those from the other States in forming the "Grand Royal Arch Chapter of the Northern States of America." By the Constitution then adopted, the "Deputy Grand Chapter" of Connecticut was established. The title was changed in the subsequent year for that of "Grand Chapter." Webb gives the precise date of the organization of the Grand Chapter as May 17, 1798.

The Grand Council of Royal and Select Masters was organized in 1819.

The Grand Encampment was organized September 13, 1827.

Cumulation of Rites. The practice by a Lodge of two or more Rites, as the American or York and Scottish, or the Scottish and French Rites. This cumulation of Rites has been practised to a considerable extent in France. At one time the Grand Lodge of Louisiana "cumulated" the Ancient York, or rather the American, the French, and the Scottish Rites, in each of which some of the Lodges under its jurisdiction worked; but the system was subsequently condemned by the Grand Lodge, because the diversity of usages and complication of obedience was found to be productive of evil results.

D.

Dodd's Constitutions. A Book of Constitutions or old manuscript charges, published in 1739 by Mrs. Dodd. The book is exceedingly rare. The only copy known to exist is in the possession of Richard Spencer, of London. See *Spencer Manuscript* in this Supplement.

Dowland Manuscript. A manuscript so called because it was first published by James Dowland, in the eighty-fifth volume of the *Gentlemen's Magazine* for May, 1815, page 489. It was preceded by a note to the editor, in which Dowland states that the document had not long since come into his possession; and he describes it as being "written on a long roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date." Who James Dowland was I have not been able to learn, nor does he give us any information as to the place whence he obtained it. Its resemblance, however, in so many points, to many of the other old records, such as the Sloane, the Landsdowne, and the Harleian Manuscripts, leaves no doubt on the mind of its authenticity.

The suggestion of Dowland, that it was copied from an earlier one, is very reasonable. Indeed, the resemblances just spoken of, and the slight discrepancies between it and those other manuscripts, consisting sometimes of a change of the spelling of proper names, sometimes of the omission of incidents contained in some of them, and the addition of incidents not contained in others, would almost necessarily lead to the deduction that there was a manuscript older than any of them, of which all of these records were but copies, whose variations are to be attributed to the carelessness incident to the character and attainments of these mediæval copyists, who were much better fitted to work in stone than on parchment, and who handled the trowel and hammer with much more skill than they did the pen.

Bro. Hughan, in his *Old Charges of British Freemasons*, (p. 22,) says: "Bro. Woodford, Mr. Sims, and other eminent authorities, consider the *original of the copy* from which the transcript for the *Gentlemen's Magazine* was written to be a scroll of at least a century earlier than the date ascribed to Mr. Dowland's MS., and in consequence date it about A. D. 1550."

Due Examination. See *Vouching* in the body of this work.

E.

Edinburgh-Kilwinning Manuscript. See *Kilwinning Manuscript* in the body of this work.

Edward III. Manuscript. A manuscript quoted by Anderson in his second edition, (p. 71,) and also by Preston, as an old record referring to "the glorious reign of King Edward III." The whole of the record is not cited, but the passages that are given are evidently the same as those contained in what is now known as the Cooke MS., the archaic phraseology having been modernized and interpolations inserted by Anderson, as was, unfortunately, his habit in dealing with those old documents. Compare, for instance, the following passages:

From the Cooke MS. "When the master and the felawes be forwarned ben y come to such congregacions if nede be the Scher-

effe of the countre or the mayer of the Cyte or alderman of the town in wyche the congregacions is holden schall be felaw and sociat to the master of the congregacion in helpe of hym agenst rebelles and upberyng [upbearing] the rygt of the reme."

Edward III. Manuscript as quoted by Anderson. "That when the Master and Wardens preside in a Lodge, the sheriff if need be, or the mayor or the alderman (if a brother) where the Chapter is held, shall be sociate to the Master, in help of him against rebels and for upholding the rights of the realm."

The identity of the two documents is apparent. Either the Edward III. MS. was copied from the Cooke, or both were derived from a common original.

Edwin Charges. The charges said to have been given by Prince Edwin, and contained in the Antiquity MS., are sometimes so called. See *Antiquity Manuscript* in the body of this work.

Eglinton Manuscript. So called because it was discovered many years ago in the charter-chest of Eglinton Castle. It is written in the Scottish dialect, and bears the date of "xxvii. December, 1599." An exact copy of it has been published by Bro. Hughan in his *Unpublished Records of the Craft.*

Europe. In the French Rite of Adoption, the west end of the Lodge is so called.

Eva. This is the word of acclamation in the French Rite of Adoption.

Evergetes, Order of. A secret society established at Breslau, by Fessler, about the year 1789. He intended it as a substitute for Freemasonry (to whose construction it was similar), because he hoped by it to effect those moral and intellectual results which in his opinion Freemasonry had failed to secure. But the association did not succeed, and was dissolved in 1795.

F.

Forty-two Lettered Name. See *Twelve Lettered Name* in the body of this work.

G.

Gomel. A significant word in the high degrees, and said to signify reward or retribution, from the Hebrew גמל, *gamal*, to reward any one for good or for evil. Lenning, borrowing from some of the old rituals, has made the mistake of giving the word as *gomez*, and translating it by *beauty*. There is a Masonic tradition, in one of the high degrees, that *gomel* was the first word spoken by Adam on beholding Eve.

Gravelot. The name of the second of the three conspirators in the Master's degree, according to the Adonhiramite Rite. The others are Romvel and Abiram. The etymology of Gravelot is unknown.

Gypsies. Cornelius Van Pauw, more generally known as De Pauw, in his *Philosophical Researches on the Egyptians and Chinese*, (Paris, 1774,) advances the theory that Freemasonry originated with the Gypsies. He says: "Every person who was not guilty of some crime could obtain admission to the lesser mysteries. Those vagabonds called Egyptian priests in Greece and Italy required considerable sums for initiation; and their successors, the Gypsies, practise similar mummeries to obtain money. And thus was Freemasonry introduced into Europe." But De Pauw is remarkable for the paradoxical character of his opinions. Yet Mr. James Simson—who has written a rather exhaustive *History of the Gypsies*, (1866,) finds (p. 387) "a considerable resemblance between Gypsyism, in its harmless aspect, and Freemasonry; with this difference, that the former is a general, while the latter is a special society; that is to say, the Gypsies have the language, or some of the words and the signs, peculiar to the whole race, which each individual or class will use for different purposes. The race does not necessarily, and does not in fact, have intercourse with every other member of it; in that respect they resemble any ordinary community of men." And he adds: "There are many Gypsies Freemasons; indeed, they are the very people to push their way into a Mason's Lodge; for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefited. I was told of a Gypsy who died, lately, the Master of a Mason's Lodge. A friend, a Mason, told me the other day, of his having entered a house in Yetholm where were five Gypsies, all of whom responded to his Masonic signs." But it must be remembered that Simson is writing of the Gypsies of Scotland, a kingdom where the race is considerably advanced above those of any other country in civilization, in honesty, and in social position.

H.

Hayti. Freemasonry, which had been in existence for several years in the island of Hayti, was entirely extinguished by the revolution which drove out the white inhabitants. In 1809, the Grand Lodge of England granted a Charter for a Lodge at Port-au-Prince, and for one at Cayes. In 1817, it constituted two others at Jeremias and at Jacmel. Subsequently, a Provincial Grand Lodge was established under obedience to England. In 1824, this Provincial Grand Lodge declared its independence and organized the Grand Orient of Hayti, which is still in existence. But in consequence of the want of official correspondence, we are left in great ignorance as to the actual condition of Freemasonry in Hayti.

Hoben. The name given in some of the high degrees to one of the three conspirators commemorated in the Master's degree. The derivation is uncertain. *Oben*, in Hebrew, means a *stone;* or it may be a corruption of *Habone*, the Builder or Mason. Bro. Albert Pike has suggested to me that it is an anagram of the name of the Earl of Bohun, one of the enemies of the house of Stuart. And this may be a probable derivation.

Homaged. First employed by Entick, in his edition of the *Constitutions*, (p. 230,) in reference to the installation of the Earl of Kintore, in 1740, as Grand Master: "Who having been *homaged* and duly congratulated according to the forms and solemnity of Masonry." He never repeats the word, using afterwards the expression, "received the homage." Noorthouck adopts this latter expression in three or four instances, but more generally employs the word "recognized" or "saluted." The expression, "to do homage" to the Grand Master at his installation, although now generally disused, is a correct one, not precisely in the feudal sense of *homagium*, but in the more modern one of reverence, obedience, and loyalty.

Hospitaller. An officer in Lodges of the French Rite, who, like the Almoner in the Scottish Rite, has the charge and distribution of the charity fund for the use of the poor.

I.

Idaho. Two Lodges holding Charters from the Grand Lodge of Oregon, and one from that of Washington Territory, met in convention at Idaho City on December 10, 1867, and organized the Grand Lodge of Idaho.

Royal Arch Masonry was introduced by the General Grand Chapter of the United States, which granted a Charter for Idaho Chapter at Idaho City, September 18, 1868, for Cyrus at Silver City, and Boise at Boise City, both September 20, 1870.

Ijar. אייר. The eighth month of the Hebrew civil year, and corresponding with the months April and May, beginning with the new moon of the former.

Increase of Wages. (*Augmentation de gages.*) To ask for an increase of wages is, in the technical language of French Masonry, to apply for advancement to a higher degree.

Inversion of Letters. In some of the French documents of the high degrees, the letters of some words were inverted, not apparently for concealment, but as a mere caprice. Hence Thory (*Fondat.*, p. 128,) calls them *inversions enfantines*, "childish inversions." Thus they wrote *sicurc easos* for Rosæ crucis. But in all French cahiers and rituals, or, as they call them, *Tuilleurs*, words are inverted; that is, the letters are transposed for purposes of secrecy. Thus they would write *Nomolos* for Solomon, and *Marih* for Hiram. This was also a custom among the Kabbalists and the Alchemists to conceal secret words.

K.

Kansas. In the year 1855, there were three Lodges in Kansas holding Warrants from the Grand Lodge of Missouri. On November 14, 1855, two of these Lodges met in convention at Leavenworth. In consequence of the absence of the third Lodge, the convention adjourned until December 27, 1855, on which day the two Lodges of Smithton and Leavenworth met, and, Wyandot Lodge being again absent, the delegates of these two Lodges organized the Grand Lodge of Kansas, and elected Richard R. Reece Grand Master.

But these proceedings were considered

illegal, in consequence of the convention having been formed by two instead of three Lodges; and accordingly another convention of the three chartered Lodges in the Territory was held March 17, 1856, and the proceedings of the previous convention ratified by a re-enactment, the same Grand Master being re-elected.

The Grand Royal Arch Chapter was established January 27, 1866.

The Grand Council of Royal and Select Masters was organized December 12, 1867.

The Grand Commandery was organized December 29, 1868.

Kentucky. Organized Freemasonry was introduced by the Grand Lodge of Virginia, which in the year 1788 granted a Charter for Lexington Lodge, No. 25, at Lexington. This was the first Lodge instituted west of the Alleghany Mountains. Three other Lodges were subsequently chartered by Virginia, namely, at Paris, Georgetown, and Frankford, and a Dispensation granted for a fifth at Shelbyville. These five Lodges met in convention at Lexington on September 8, 1800. Having resolved that it was expedient to organize a Grand Lodge, and prepared an address to the Grand Lodge of Virginia, the convention adjourned to October 16. On that day it reassembled, and organized the Grand Lodge of Kentucky, William Murray being elected Grand Master.

Chapters of Royal Arch Masons, independent of the Grand Lodge, were first established by Thomas Smith Webb in 1816, and the Grand Chapter was formed December 4, 1817.

The Grand Council of Royal and Select Masters was organized December 10, 1827.

The Grand Encampment (now the Grand Commandery) was organized Oct. 5, 1847.

Scottish Masonry was introduced into Kentucky, and the Grand Consistory organized at Louisville, in August, 1852, by Bro. Albert G. Mackey, Secretary General of the Supreme Council for the Southern Jurisdiction.

Khesvan or **Chesvan.** חשון. The same Hebrew month as *Marchesvan*, which see. Under the title Marchesvan, there is an error in the statement that it begins in November. It does sometimes, but more usually with October, and therefore corresponds to October and November.

Kisleu or **Chisleu.** כסלו. The third month of the Hebrew civil year, and corresponding with the months November and December, beginning with the new moon of the former.

Knife and Fork Degree. Those Masons who take more delight in the refreshments of the banquet than in the labors of the Lodge, and who admire Masonry only for its social aspect, are ironically said to be "Members of the Knife and Fork degree." The sarcasm was first uttered by Dermott, when he said in his *Ahiman Rezon*, (p. xxxvi.,) speaking of the Moderns, that "it was also thought expedient to abolish the old custom of studying Geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork, in the hands of a dexterous brother (over proper materials), would give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compass in Europe."

Krause Manuscript. A title sometimes given to the so-called York Constitutions, a German translation of which was published by Krause, in 1810, in his *Kunsterkunden*. See *York Constitutions* in the body of this work.

L.

Lawful Information. See *Vouching* in the body of this work.

Lenning, C. The assumed name of a learned German Mason, who resided at Paris in 1817, where Krause speaks of him as an estimable man and well-informed Freemason. He was the first projector of the *Encyclopädie der Freimaurerei*, which Findel justly calls "one of the most learned and remarkable works in Masonic literature." The manuscript coming into the possession of the Leipsic bookseller, Brockhaus, he engaged Friederich Mossdorf to edit it. He added so much to the original, revising and amplifying all the most important articles and adding many new ones, that Kloss catalogues it in his *Bibliographie* as the work of Mossdorf. The *Encyclopädie* is in three volumes, of which the first was published in 1822, the second in 1825, and the third in 1828. A second edition, under the title of *Handbuch der Freimaurerei*, was published under the editorship of Schletter and Zille.

Liberty, Equality, Fraternity. Motto of the French Freemasons.

Lion of the Tribe of Judah. See *Tribe of Judah, Lion of the*, in the body of this work.

M.

Magna est veritas et prævalebit. *The truth is great, and it will prevail.* The motto of the Red Cross degree, or Knight of the Red Cross.

Masoney. Used in the Strasburg Constitutions, and other German works of the Middle Ages, as equivalent to the modern Masonry. Kloss translates it by *Masonhood.* Lessing derives it from *masa,* Anglo-Saxon, a *table,* and says it means a Society of the Table. Nicolai deduces it from the low Latin *massonya,* which means both a *club* and a *key,* and says it means an exclusive society or club, and so he thinks we get our word *Masonry.* Krause traces it to *mas, mase,* food or a banquet. It is a pity to attack these speculations, but I am inclined to look at *Masoney* as simply a corruption of the English *Masonrie.*

Medals. To what has been said of medals, in the body of this work, it should be added that in *The Three Distinct Knocks,* published in 1767, there is the following account of a custom which then prevailed among Masons. "There are medals of silver, (having the Tracing-Board inscribed on them,) and some of them highly finished and ornamented, so as to be worth ten or twenty guineas. They are suspended round the neck with ribbons of various colors, and worn on their public days of meeting, at funeral processions, etc., in honor of the Craft. On the reverse of these medals it is usual to put the owner's coat of arms, or cipher, or any other device that the owner fancies, and some even add to the emblems other fancy things that bear some analogy to Masonry." Some of these relics of the last century may still be found in museums, and are not unfrequently for sale in curiosity shops.

Mitchell, James W. S. A Masonic writer and journalist, who was born in the State of Kentucky in the year 1800. He was initiated into Masonry in Owen Lodge, at Port William, now Carrolton, Kentucky, in the year 1821. He subsequently removed to the State of Missouri, where he took a prominent position in the Masonic fraternity, and held the offices of Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Commander of the Grand Commandery of Knights Templars. In 1848, he established, in the city of St. Louis, a monthly journal entitled the *Masonic Signet and Literary Mirror,* which he removed to Montgomery, Alabama, in 1852, where it lasted for a short time, and then was discontinued for want of patronage. In 1858 he published *The History of Freemasonry and Masonic Digest,* in two volumes, octavo. Brother Mitchell was a warm-hearted and devoted Mason, but, unfortunately for his reputation as an author, not an accomplished scholar; hence his style is deficient not only in elegance, but even in grammatical purity. His natural capacity, however, was good, and his arguments as a controversialist were always trenchant, if the language was not polished. As a Masonic jurist, his decisions have been considered generally, but by no means universally, correct. His opinions were sometimes eccentric, and his *History* possesses much less value than such a work should have, in consequence of its numerous inaccuracies, and the adoption by its author of all the extravagant views of earlier writers on the origin of Masonry. He died at Griffin, in Georgia, on November 12, 1873, having been for many years a great sufferer from illness.

Moore, Charles Whitlock. A distinguished American Masonic writer and journalist. He was born in Boston, Massachusetts, March 29, 1801. His own account of his initiation into Masonry is in the following words: "In February, 1822, I was proposed for the degrees of Masonry in Massachusetts Lodge, then, as now, one of the three oldest in Boston, and, but for the intervention of business engagements, I should have been received into Masonry on the evening of my coming of age. Before that evening arrived, however, I was called temporarily to the State of Maine, when in May following I was admitted in Kennebec Lodge, at Hallowell, with the consent and approbation of the Lodge in which I had been originally proposed. I received the third degree on the evening of the 12th of June."

In the following July he returned to Boston, and on October 10 affiliated with the Lodge of St. Andrew in that city. In October, 1872, that Lodge celebrated his semicentennial membership by a festival.

In 1833, he was elected Master of the Lodge, but having been elected Recording Grand Secretary of the Grand Lodge, he was compelled to resign the Mastership, as the two offices were constitutionally incompatible. But he was on the same evening elected Secretary of the Lodge, an office the duties of which he discharged for sixteen years. In 1825, he took the Capitular degrees in St. Andrew's Chapter, and was elected High Priest in 1840, and subsequently Grand High Priest of the Grand

Chapter. He was made a Knight Templar in the Boston Encampment about the year 1830, and was Eminent Commander in 1837. In 1841, he was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island, which office he held for three years. In 1832, he received the Royal and Select degrees in the Boston Council, over which he presided for twelve years. He was elected General Grand Captain General of the Grand Encampment of the United States in 1847, and General Grand Generalissimo in 1850. In 1844, he was received into the Ancient and Accepted Scottish Rite, and in the same year was elected Secretary General of the Holy Empire in the Supreme Council for the Northern Jurisdiction of the United States, an office which he held until his resignation in 1862.

"When he was elected R. G. Secretary of the Grand Lodge in 1834," says Bro. John T. Heard, in his *Historical Account of Columbian Lodge*, (p. 472,) "it was the moment when the anti-Masonic excitement was raging with its greatest violence in this State, and his first official act was to attest the Memorial written by him, surrendering to the Legislature the act of incorporation of the Grand Lodge. This act of surrender originated with him, and he may proudly look upon it as one of the most important and beneficial performances of his Masonic life." The Grand Lodge surrendered its Charter and its corporate powers that it might escape the persecution of an anti-Masonic legislature, who were disposed to exercise a tyrannical power over it as a corporation, to which its members would not be obnoxious in their individual capacity. But the surrender of the Charter was not an abandonment of Masonry. On the contrary, the Memorial boldly stated that "by divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives. These it claims to hold and exercise independently of popular will and legal enactment, not of toleration but of right." He was also the author of a protest or declaration, issued in 1831, by the Boston Encampment against the slanderous accusations of the anti-Masons, and which was readily signed by thousands of Masons in New England. In fact, during the anti-Masonic excitement which raged with peculiar violence in Massachusetts, many weak Masons deserted the Order, while only the true and stout-hearted remained to battle with the storm. "Of these," said Bro. Benjamin Dean, "the one possessing the most courage, the most persistency, the greatest ability and influence, was Bro. Charles W. Moore, and he devoted himself to the work."

In Masonic authorship, Bro. Moore is principally distinguished as a journalist. In 1825, he established the *Masonic Mirror*, the first Masonic newspaper ever issued in America, and, perhaps, in the world. This work, which was distinguished for the boldness with which it fought the battle against anti-Masonry, was merged in 1834 in the *Bunker Hill Aurora*, a paper with whose Masonic department he was associated. In 1841, he commenced the publication of the *Freemasons' Monthly Magazine*, a work which he continued to publish to the time of his death, a period of thirty-three years, a longer life than was ever vouchsafed to a Masonic journal.

In 1828 and 1829, he published the *Amaranth, or Masonic Garland;* in 1843, the *Masonic Trestle-Board*, compiled under the direction of the Baltimore Convention. This work, though less popular now than when it first appeared, is still used as a textbook in several States. Bro. Moore died at Boston, Massachusetts, of pneumonia, on December 12, 1873.

As a Masonic jurist, C. W. Moore held a high rank. Of many decisions on points of Masonic law which he made during his long career as a journalist, very few have been repudiated by the general sense of the Craft as unsound. His interpretation of Masonic law was founded on long experience, guided by a sound judgment and a cultivated intellect.

P.

Parlirer. In the Lodges of Stonemasons of the Middle Ages, there was a rank or class of workmen called Parlirers, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the Strasburg Constitutions of 1459, it is said: "No Craftsman or Master shall promote one of his Apprentices as a Parlirer whom he has taken as an Apprentice from his rough state, or who is still in his years of Apprenticeship," which may be compared with the old English charge that "no Brother can be a Warden until he has passed the part of a Fellow Craft." They were called Parlirers, properly, says Heldmann, *Parlierers*, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge to

travelling Fellows seeking employment, and made the examination. There are various forms of the word. Kloss, citing the Strasburg Constitutions, has *Parlirer;* Krause has, from the same document, *Parlierer*, but says it is usually *Polier;* Heldmann uses *Parlierer*, which has been now generally adopted.

Paris Constitutions. A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping's *Collection de Documents inedits sur l'histoire de France*, (Paris, 1837.) A part of this work contains the *Reglemens sur les arts et mètiers de Paris, redigès au 13me siècle et connus sous le nom de livre des mètiers d' Etienne Boileau.* This treats of the Masons, Stone-cutters, Plasterers, and Mortar-makers, and, as Steinbrenner (*Or. and Hist. of Mas.*, p. 104,) says, "is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England." A translation of these Paris Constitutions was published in the *Freemasons' Magazine*, Boston, 1863, p. 201. In the year 1743, the "English Grand Lodge of France" published, in Paris, a series of statutes, taken principally from Anderson's work of the editions of 1723 and 1738. It consisted of twenty articles, and bore the title of "General Regulations taken from the minutes of the Lodges, for the use of the French Lodges, together with the alterations adopted at the General Assembly of the Grand Lodge, December 11, 1743, to serve as a rule of action for the said kingdom." A copy of this document, says Findel, was translated into German, with annotations, and published in 1856 in the *Zeitschrift für Freimaurer* of Altenberg.

Prince of Wales Grand Lodge. About the time of the reconciliation of the two contending Grand Lodges in England in 1813, they were called, by way of distinction, after their Grand Masters. That of the "Moderns" was called the "Prince of Wales Grand Lodge," and that of the "Ancients" the "Duke of Kent's Grand Lodge." The titles were used colloquially, and not officially.

S.

Setting-Maul. A wooden hammer used by Operative Masons to "set" the stones in their proper positions. It is in Speculative Masonry a symbol, in the third degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is very improperly used by the Master as his gavel, from which it totally differs in form and in symbolic signification. The gavel is a symbol of order and decorum, the setting-maul of death by violence.

Shebet. שבת. The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

Sivan. סיון. The ninth month of the Hebrew civil year, and corresponding with the months May and June, beginning with the new moon of the former.

Spencer Manuscript. Bro. Richard Spencer, the celebrated Masonic bibliopolist of London, in the preface to his reprint of *The Old Constitutions*, published in 1871, says that he possesses a Masonic tract of twenty pages, printed in 4to, the title of which is as follows: "The beginning and the first foundation of the most worthy Craft of Masonry, with the Charges thereunto belonging. By a deceased Brother for the benefit of his widow. London: printed for Mrs. Dodd at the Peacock, without Temple Bar. 1739. Price Sixpence." This, he thinks, is very like the *Constitutions of* 1726, printed by him in 1870, and is apparently copied from a similar manuscript. The tract to which Bro. Spencer refers has not been reprinted by him, but the unknown manuscript of which it is supposed to be a copy has been entitled the "Spencer Manuscript."

Squaremen. The companies of wrights, slaters, etc., in Scotland in the seventeenth century were called "Squaremen." They had ceremonies of initiation, and a word, sign, and grip, like the Masons. Lyon (*Hist. of the L. at Edinb.*, p. 23,) says: "The 'Squaremen Word' was given in conclaves of journeymen and apprentice wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise 'prepared;' he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterwards invested with a leather apron. The entrance to the apartment, usually a public house, in which the 'brithering' was performed was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the brethren present. Like the Masons,

the Squaremen admitted non-operatives." In the St. Clair Charter of 1628, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, deakin of squarmen and now quartermaistir." This would show that there must have been an intimate connection between the two societies or crafts.

St. Alban's Regulations. The regulations said to have been made by St. Alban for the government of the Craft are referred to in the Stone MS. cited by Anderson in his second edition, (p. 57,) and afterwards by Preston. See *Saint Alban* in the body of this work.

Strasburg, Constitutions of. On April 25, 1459, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratisbon, and adopted regulations for the government of the German Stonemasons. Another meeting was held shortly afterwards at Strasburg, where these statutes were definitively adopted and promulgated under the title of *Ordenunge der Steinmetzen zu Strassburg*, or "Constitutions of the Stonemasons of Strasburg." They from time to time underwent many alterations, and were confirmed by Maximilian I. in 1498, and subsequently by many succeeding emperors. This old document has several times been printed; in 1810, by Krause, in his *drei ältesten kunsterkunden der Freimaurerbrüderschaft;* in 1819, by Heldmann, in *die drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbrüderschaft;* in 1844, by Heideloff, in his *Bauhütte des Mittelalters;* and in 1845, by Kloss, in his *die Freimaurerei in ihrer wahren Bedeutung.* Findel also, in 1866, inserted portions of it in his *Geschichte der Freimaurerei*, which work has been ably translated into English by Bro. D. Murray Lyon.

The invocation with which these Constitutions commence is different from that of the English Constitutions. The latter begin thus: "The might of the Father of heaven, with the wisdom of the blessed Son, through the grace of God and goodness of the Holy Ghost, that be three persons in one Godhead, be with us," etc. The Strasburg Constitutions begin: "In the name of the Father, of the Son, and of the Holy Ghost, and of the gracious Mother Mary, and also her blessed servants, the four holy crowned ones of everlasting memory," etc. The reference to the Virgin Mary and to the four crowned martyrs is found in none of the English Constitutions except the oldest of them, the Halliwell MS. But Kloss has compared the Strasburg and the English statutes, and shown the great similarity in many of the regulations of both.

Strict Trial. See *Vouching* in the body of this work.

T.

Tammuz. תמז. The 10th month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

Tebeth. טבה. The 4th month of the Hebrew civil year, and corresponding to the months December and January, beginning with the new moon of the former.

Tisri. תשרי. The 1st month of the Hebrew civil year, and corresponding to the months September and October, beginning with the new moon of the former.

V.

Veadar. ואדר. That is, the second Adar. A month intercalated by the Jews every few years between Adar and Nisan, so as to reconcile the computation by solar and lunar time. It commences sometimes in February, and sometimes in March.

Veterans. Associations have within the past few years been formed in several of the jurisdictions of the United States, consisting of Masons who have been in good standing in the Order for many years, not less than twenty. The object of these associations, which are called "Veterans of Masonry," as set forth in the Constitution of that of Ohio, is "the perpetuation of Masonic friendship, the cultivation of the social virtues, the collection of facts relating to Masonic history and biography, the preservation of the good old usages of the Craft, and the exertion of influence to improve Masonry in every good word and work." The officers of such an association are usually a President, two or more Vice-Presidents, a Secretary, Treasurer, and Sentinel. The members wear a badge of a device regulated by the association. None but Master Masons in good standing, who have reached the required Masonic age, are eligible for membership, which is not necessarily restricted to residents of the jurisdiction.

W.

Woodford Manuscript. A copy of a manuscript which, says Bro. Hughan, is "almost a verbatim copy" of the Cooke MS. It has an endorsement: "This is a very ancient Record of Masonry, which was copied for me by William Reid, Secretary to the Grand Lodge, 1728, etc." It formerly belonged to Mr. William Cowper, Clerk to the Parliament, and subsequently to the historian, Sir J. Palgrave. It is now in the possession of the Rev. A. F. A. Woodford, who purchased it from Mr. Thomas Kerslake, of Bristol. It has never been published.

Wound, Mason's. Nicolai, in the appendix to his *Essay on the Accusations against the Templars*, says that in a small dictionary published at the beginning of the eighteenth century, the following definition is to be found: "*Mason's Wound.* It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place." The origin and the esoteric meaning of the phrase have been lost. It was probably used as a test, or alluded to some legend which is now lost.

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